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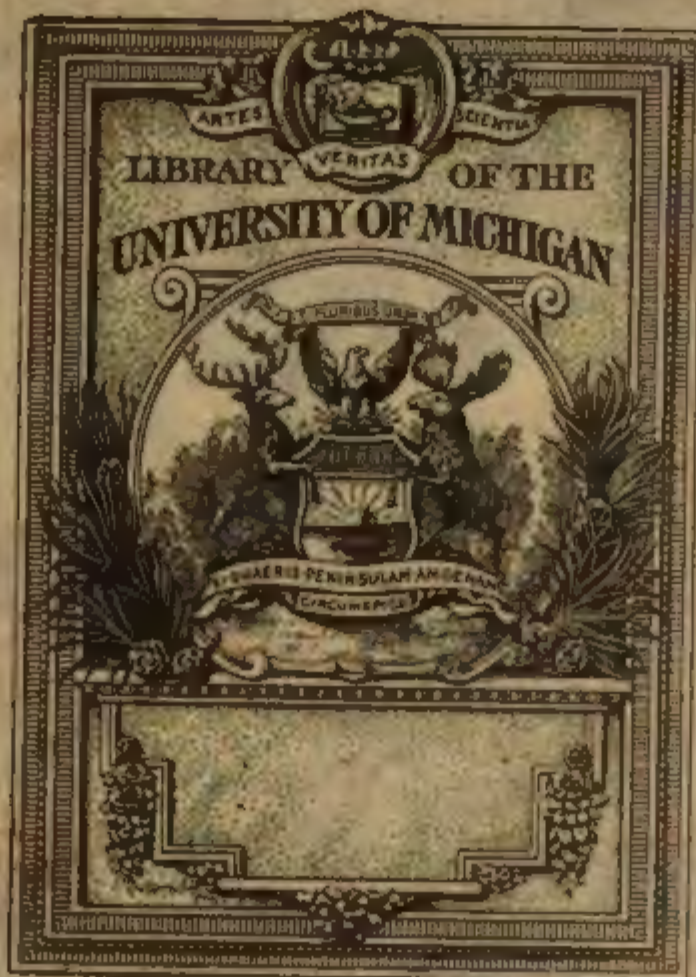
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THE STORY OF THE LIFE OF

JESUS THE NAZARENE

PETER ^{BY} ^{von Finkeltner} MAMREOV

ANNA F. MAMREOV

B. A. F. MAMREOV

For ye know the grace of our Lord, Jesus Christ, that though he was rich yet for your sakes he became poor.—II. Corinthians, viii., 9

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INTRODUCTION.

The authors of this work have enjoyed exceptional advantages and opportunities for research, and for the attainment of information on matters social and religious in the lands of Syria, Palestine and Egypt. They lived many years in those countries, having been born in Jerusalem of Russian parents who primarily took up their residence in the Holy Land, with the object of seeking for such knowledge as might cast a search-light upon the conflicting dogmas and doctrines of Christian, Jewish and Mohamedan creeds, which all claim a common origin

A firman, or charter, from the Sultan of Turkey, Abd el Mejid, granted in 1840 to the father of the authors, gave him and his family prestige, not only with the ruling Mohamedan families, but also with the leading Oriental Christian and Moslem ecclesiastics. Two of the authors were connected at various times with the United States Consulate in Jerusalem, and one of them was also with the representative of the Palestine Exploration Society in that city. In this country one of the authors is well known as a lecturer on Bible lands, and another has for many years been connected with the daily newspapers in New York City.

This story of the life of Jesus the Nazeréne is given in an altogether novel form. While founded on strictly Christian and Jewish secular and ecclesiastical histories, as also on traditions and legends of oriental and occidental nations, the personages who figure in the tale are presented as every-day mortals, with all the human tendencies to good and evil which result in actions that influence and determine the course of each other's lives and fortunes.

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There is, strictly speaking, no fiction in the story. The persons introduced are either historical or legendary. The tenets and dogmas, precepts and doctrines of the various creeds of that age are expressed or enunciated by the actors, as the need arises for explanation through the conditions of things that surround, or cause the different events which are narrated.

The story opens with an account of the direct ancestors of Jesus, his parents and other kinsfolk. In these chapters are interwoven the manners and customs of their race, the social and domestic conditions of their rank, the lands in which they lived, and the customs of people of other nationality or race with whom they came into social or religious contact.

The birth, infancy, childhood and young manhood of Jesus occupy several chapters. The events therein narrated shed much light upon the allegorical statements of the Old and New Testaments, usually accepted as physically miraculous by Jews and Christians; for the tale follows up the development of the Perfect Man, who "was in all things like we are, and yet without sin." It also demonstrates in which sense and under what condition he was born, the "Son of Mary and Joseph," and also the "Son of God."

At the age when young manhood is full of holy aspirations and eager to enter on the battlefield of life, full of faith that it can reform the world, Jesus is assailed by a mighty temptation which seemingly opens to him the greatest possibilities for doing good. He conquers, because he is not self-seeking. In studying and working for the amelioration of his fellow-men, Jesus discovers the great imposition by which the pontiffs hold their people in

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intellectual and spiritual darkness and bondage. He exposes the same; and from that time is relentlessly hunted by those who have been profiting by the imposition.

As the Great Physician and Teacher of that age, Jesus labors among the people of all classes and creeds. His lovable, beautiful character, and the sublime unselfishness of his life draw multitudes away from following after "Jewish fables," into the glorious liberty of the children of God, whose privilege it is to study and understand the All Father by the light of reason, and not through the interpretations of the infallible rabbis.

Failing in an effort to have Jesus killed, as though accidentally, the pontiffs endeavor to induce Jesus by specious reasoning and advantageous offers to forbear to expose their profitable impositions; and invite him to join them, so that he might have the opportunity to elevate and purify their pious frauds. But he is opposed to all kinds of deceit, and again overcomes a great temptation.

Grounded in the belief that a temporal sovereign can rectify all abuses by legislation and force, the people offer to make Jesus a King. But He teaches them that the Kingdom of God, which he seeks to establish cannot be forced upon men by the enactment of laws and by the sword; but must proceed from within the individual man.

Hopeless of inducing him to join them in their attitude towards the people; envious of his great success and popularity, alarmed for the safety and very existence of their institutions the Jewish pontiffs resort to many arts by which to defame Jesus. They set snares to entrap and compromise him as an incitor to rebellion against the Roman Government. They persecute him, and bring

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him into situations of great peril, from which they feel convinced he will not escape. These events are, in the New Testament, simply alluded to as, "He escaped out of their hands." But in secular history and tradition the situations are full of dramatic interest and beauty.

The foresight acquired by past experience, enables Jesus to provide for the continuance of his life work, and to prepare his apostles for the inevitable consequences of his brave fight against the powers of mysticism and ignorance.

The appearance of Jesus to his disciples after death, the doubts of Thomas Didymus as to whether the material body had again been utilized by the Lord after having laid it aside, his views on the spiritual body, and the ascension of Jesus closes the story.

The closing chapters picture the finale scenes ; his last arrest, imprisonment, trial, execution, death, and burial.

The appendix begins with a concise description of the religious, social and political condition of the Jews, Romans, Egyptians and Parthians, and their relations to each other. Then follow copious quotations from the historical and other works on which each chapter of the story is founded. This appendix is not merely a collection of explanatory notes. It is a compend of citations from historical and religious writings, and traditions of the great creeds which have dominated the destinies of the human race, the Egyptian, the Parthian, the Assyrian, the Jewish, the Mohamedan, the Christian. These have been drawn from many sources, some of which are not known to the general student, having been too jealously guarded, while the bearings of others upon the subject have been unnoticed or misinterpreted.

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IESÄT NASSAR :

THE STORY OF THE LIFE OF JESUS THE NAZARENE.

CHAPTER I.

PRINCESS GRAPTE OF KHARAX.

THE beautiful, gracious and wealthy Princess Grapte, of Kharax, a cousin of Queen Helena of Adiabene, was betrothed to marry her cousin Nakeeb, a prince of the province of Adiabene, and descendant of the ancient royal family of Media.

The bridal trousseau of the princess was to be one of unequalled magnificence and beauty; and Ananias, who had long before secured the custom of the royal family, now received the order to supply the necessary material and jewels for the occasion: which, besides the outfit of the bride included also wedding garments for guests and retainers.

As a rule, the tribes of the eastern Aryans were a pastoral and warlike people, but not much given to trading. Consequently Hebrews had spread themselves in vast numbers over the feudatory provinces of Parthia; and beginning as peddlers, soon possessed themselves of the commercial interests of the country, and grew wealthy.

Ananias had started as a peddler among the villages of Kharax-Spasini. He seemed to be poor and meek, and was kindly treated by his customers, who supplied him with shelter and such food as he would eat, gratis; besides generous payment for his wares. He had, however, a prying disposition, and a tenacious memory. His prying propensities led and enabled him

to acquire a thorough knowledge of the circumstances of the people of all classes in the country where he made his rounds. And congregating at stated intervals and certain points with other peddlers, he was able to obtain from them all other information which he lacked and needed for his own use and advantage, and to further the interests of Judaism. But these characteristics were veiled by an outward show of great humility and piety. He therefore passed among the frank, unsuspecting Aryans as a hard working, honest, sympathetic stranger. He made good capital out of the spiritual aspirations and kindly natures of the women; and to find opportunity for influencing their religious beliefs Ananias would time his trading visits to occur when the men were at work in the fields, or with the flocks and herds in the pasture lands, and the women were at leisure to converse. Thus he prospered, and to the trade of a peddler he early added the more lucrative one of money lender; taking jewels in pledge, and mortgages on crops, houses and lands for security. Step by step, he quickly ascended in the social scale as he accumulated riches, secured the patronage of the royal family of Kharax, and became the wealthiest merchant of that province.

To the royal castle, Ananias now made almost daily visits; either in response to the summons of the noble ladies, or to submit new styles and rare jewels to their inspection. No longer carrying the peddler's pack on his own back, he now rode a valuable animal, accompanied by a long train of mules laden with rich and costly merchandise, while to guard him and his wares, rode a company of Aryan retainers of the royal family. In his attitude towards the native country folk Ananias had long ago thrown off the last semblance of humility, and was now arrogant. But to the wealthy nobles and chieftains he was still the obliging and pious Hebrew, who yearned and lived and labored only for the restoration of the ancient glory of the Temple of Israel; a glory which received its greatest lustre chiefly from the fervid imagination and exaggerated descriptions of Semite Orientals.

Ananias made such indefatigable use of his opportunities to work on the devout nature of the royal ladies who patronized him, that he succeeded in winning them over to Judaism. He entertained them with innumerable marvellous stories, the object of which was to prove how the Deity had taken so great an interest in the Hebrews, that he frequently disturbed and disarranged the universal laws of nature for their accommodation, and to the confusion and disaster of other races; as also that the dual Deity of Israel was more powerful than other Deities. These wonderful tales were listened to with the avidity natural to the period of the childhood of a race, as well as of the individual.

The Princess Grapte was endowed with a high order of intellect and intelligence; but these had unfortunately lain fallow in the midst of prosperity, ease and happiness. Therefore, while her instincts revolted against many of the teachings and practices of Ananias and his race, her exceeding piety, cultivated at the expense of her practical common sense, was the lever by which she was induced to accept, as divine revelations of an inscrutable deity, the illogical fables of hybrid Judaism.

Ananias having succeeded in converting the women of the royal family of Kharax-Spasini stood high in the favor and confidence of the central power of Judaism at Jerusalem; to whom it became an easy matter to rule the princes and chieftains of Kharax-Spasini and Adiabene through the hold thus obtained over their women. In many instances the men were so attached to their wives and mothers, that through them, they also were persuaded to accept the Jewish creed. Prince Nakeeb, of Adiabene, after his marriage, though much against instincts which he could not define, was won over by his dearly loved wife to receive the teachings of Ananias, and become a proselyte.

Like all other wealthy princes, this royal couple occupied their various palaces and castles according to the season of the year. All happiness which natural nobility of character, aristocratic instincts and breeding, mutual love, devotion of friends and

retainers, and immense wealth with good health, could supply, belonged to Prince Nakeeb and Princess Grapte. There was but one drawback ; for the years passed, and their union had not been blessed with children.

When Prince Nakeeb, of Adiabene, formally joined the Jewish congregation he received the name of Joachim, and the Princess Grapte, of Kharax, that of Hannah, or Anna. To her belonged that palace of Grapte mentioned by Josephus as adjoining the Temple area at Jerusalem, the probable site of which is now known as the Church of St. Anna.

Prince Nakeeb, of Adiabene, and Princess Grapte, of Kharax, or Joachim and Anna, accepted the teachings of Judaism without reserve, so far as it inculcated the duty of continuously giving costly offerings to the Temple, and large donations to its priests. To this they devoted one-third of their income. Another third they distributed in alms to the Jewish poor, and the strangers who were in need ; and the remainder was reserved for the maintenance of their own household, which in the family of a prince in the Orient included several hundred retainers employed about the properties, residences and persons of the chiefs ; also the keeping open house and free entertainment for any members of the clan who came to visit or pay their respects on festivals or other special occasions.

Joachim and Anna went down to Jerusalem every year to pray that the Almighty would grant them offspring which they vowed to dedicate to the service of God. The Jewish priesthood made many invocations for the same object, but the royal proselytes continued childless. Then the ecclesiastical expositors of Judaism persuaded Anna to deed her palace, which adjoined the Temple, with the rest of her vast property in such manner, that failing issue in her direct descendants, the whole should pass to the Temple and its priests

See Appendix corresponding chap. I. Also pages of same, 527, 534, 535, 543, 548, 554, 555, 560, 562, 563.

CHAPTER II.

OUR LADY OF GRACE.

TWENTY years had passed, but Nakeeb, of the Median nobles of Adiabene, and his wife, Grapte, of Kharax, were still childless. During this time, however, the priests had repeatedly urged upon Nakeeb, or Joachim, the advisability of separating from his wife, Grapte, or Anna, and marrying a Jewish maiden. For, said they, it may be the will of the Lord to give you children only by a daughter of Israel. At the same time they labored to persuade Anna that it was her duty to accept a divorce from her husband, as her barrenness was a sign that Joachim could not be her destined affinity. They further advised that, when free, she ought to wed a son of Israel, from which union Messiah might perchance proceed. But to these clean-souled, spiritually-minded Aryans such carnality was revolting. Therefore gently, but firmly, Joachim and Anna declined to follow such counsel. However, the priests becoming importunate, these royal proselytes indignantly refused to argue the matter any further with such advisors.

Finding persuasion and argument of no avail, they had resorts to threats and coercion; and when Joachim came to present his offerings to the Temple, the High Priest publicly treated it with contempt, and Joachim himself with insult, by demanding how he, who had no children, dared to present himself among those who had them. The High Priest then announced that God rejected the offerings of Joachim, not counting him worthy to have children, and also proceeded to pronounce the ban of the Hebrew sacred scriptures, which said: "Cursed be every one who does not beget a male in Israel." After this Joachim was forbidden to present himself in the Temple until he should free himself from the ban, by begetting a child,

Twenty years of association with Judaism had taught Joachim enough to know that continued opposition to the commands of the priests would endanger his life. He therefore prudently decided to take a journey to Parthia.

When Anna heard of the insult offered to her husband she became angry; but the errors of Judaic teaching had so sunk into her soul that she asked Joachim to leave her, and take another woman to wife, if it was the will of the Deity, as revealed by the High Priest. ^ Many of our kinsmen, clansmen and retainers, she said, ^ have joined the sect of the Essenes, and my lot shall be with them. I used to think that their views in regard to the marriage relations of the childless were too severe: but they may be right. It were easier, methinks, to part with life than to leave thee. Peradventure, therefore, the Lord will accept of such sacrifice on my part, and grant thee children by a daughter of Judah.

Nakeeb, Prince of Adiabene, instinctively grasped the jewelled hilt of the dagger he wore in his girdle; and Joachim, the proselyte, was temporarily annihilated, while he exclaimed: Death to him who should attempt to enforce our separation for such purposes! Oh Princess; oh Grapte! who hast been always the light of my eyes, and the beloved of my soul, I pray thee, pollute not thy tongue and my ears by ascribing to the will of the Almighty the wicked machinations and avaricious ambitions of men. However, since it hath pleased the Almighty to withhold the blessing of children from us, and the High Priest hath pronounced the curse on me, it were wiser and safer for us to part for a time. I must travel to Parthia, and visit my shepherds for the annual reckoning of the flocks and herds. But do thou abide in Galilee; and my nephew, Youseph, will tarry with you till I return. Though he be young, I can rely on his judgment to act wisely and promptly at all times. Thou, my lady, be not dismayed nor persuaded to take any hasty measures during my absence. Youseph will, in case of unforeseen emergency, give

notice to our kinsmen, the chiefs of the Essenes; and it will be a bold man who will dare molest thee when the faithful band is warned and on guard. If it be so ordained that a sacrifice is demanded of us, we will both join the Essenes; for they be good and true, and endeavor to serve the Supreme with purity of soul and body.

Thy will is ever mine, my lord, replied the gentle Anna. Youseph hath been as a dutiful son to us, and we have loved him. The Invisible Supreme send his messenger of peace to guard thee on thy journey, my husband and my prince; and to bring thee back in safety.

Thus this noble and guileless pair parted for awhile, committing each other to the care of Him who watcheth over all.

Youseph, the son of a deceased cousin of Prince Nakeeb, of Adiabene, had inherited the office of chief of the shipbuilding, fishing and trading association of the towns situated on the Lake of Gennesseret. He was known as Youseph Pandar, or Bandar, to designate his office as chief, or president of the association. The word Pandar, or Bandar, signifies in the Arabic or Aramaic an emporium, harbor, trading town, a resort of foreign merchants. Youseph Pandar's father, a Median noble, had also been a proselyte to Judaism. Youseph was wealthy, and through his position as President of the Lake Trading Association he possessed great influence and was held in great respect. He was brave, upright and courageous, trusting in God and the final triumph of right and truth, and never swerving from duty through fear of man. But at the same time he was prudent and wise, as it behoves every brave and good man to be.

When Joachim arrived in Parthia he consulted a venerable Median Magian and prince, the trusted and faithful friend of his father, a man justly renowned for wisdom, integrity and piety. The old sage had not seen Joachim for many years; not since he had succumbed to Judaising influence. In vain had he then tried to dissuade the young man from taking the final step. But Prince

Nakeeb, young, enthusiastic and credulous, at that time replied that the Hebrews had received special revelations from the Deity, with the promise of a Messiah who should rule the earth. The Sage had argued and said: My son, your assertion is not the result of observation nor of research, but simply the repetition of the lesson taught you by Judaism. The Hebrews, as wanderers, were truly favored, and perchance chosen from among the dark races of the earth to receive light from our forefathers, and from the Egyptians. But their original religion was an assortment of foreign practices and superstitions. These, to a certain extent, were suppressed by Meshu, the Egyptian, who labored forty years in trying to awaken and cultivate a spiritual intelligence and life in them. But the carnality of the race was not transformed. For, at the end of his days, Meshu exclaimed: "Forty years long was I grieved with this generation, but they are a people that do err in their hearts, and they have not learned my ways." Later, when the Hebrew Confederacy was destroyed by our Assyrian Kings, and its people dispersed among us, their religious beliefs and practices were much purified by the influences of our spiritual monotheistic creed and teachings. Every race, as well as every individual, to whom the opportunity is granted to associate with and learn of an intelligence and development more spiritual and higher than its own, is certainly favored and chosen from among those of its own level, to receive a revelation of light from the Invisible Supreme. In this manner, my son, were the original Hebrews chosen from the other dark races to receive the light which they could not evolve from their own inward consciousness. And here is the great difference! We, the children of Light, have evolved the little we know from the light within us, which Ormuzd imparted to us in our creation. The Hebrews received what light they have from us, and from the Egyptians. They simply adapted our records, prayers and hymns, but did not improve them by the maledictions upon all

Gentiles, with which they interpolated our sacred and secular literature.

But Nakeeb, like many other Aryans, had been fascinated by the assertions of Judaism, that direct visual and oral communication had for centuries been established between the Invisible Supreme and its racial priesthood, through the medium of a concentrated glowing light and a voice; neither of which was ever seen or heard unattached from an ark, carefully concealed and guarded from public investigation.

Therefore now, as the Sage listened to Joachim's history of his life among the peculiar people with whom he had voluntarily cast his lot, he wondered whether all the twenty years should be counted as wasted life for two noble natures; whether the fates would yet save them from the great error of their lives; or was it perchance the Supreme Himself who would overrule this evil, to bring out of it some great good.

After listening attentively, and asking some pertinent questions the sage said: Nakeeb, my son, my heart is sore for thee. Thy trouble and sorrow spring from error and ignorance, and not because the Almighty is wroth with thee, as thou hast been led to believe. The Supreme hath ordained certain laws for the management and development of his creation; and because these laws are the wisest and most effective, they are unchangeable. Were He in the habit of altering them, it would be proof direct that the laws were imperfect, and were being tested as to their efficacy and usefulness in different circumstances. Our knowledge of the laws of nature is exceedingly limited; and phenomena which we are apt to regard as miraculous, as inexorable fate, or as special demonstrations of the wrath or favor of the Supreme, may be, and probably are, the results of the working of these wise laws in perfect harmony with each other. But if through ignorance, inadvertence or self-will, we transgress the laws of our being, there comes discord, not of the laws, but in our own lives and experience, whether mental, physical or spiritual.

What! exclaimed Joachim. Would you intimate that offerings and prayers to the Almighty God would not avail to influence Him for, or against us?

If you bring your offering as purchase money for some benefit you desire and cannot otherwise obtain, then it is simply foolish: for the universe is the property of the Creator. How then can you purchase favors from Him? If you bring an offering as an atonement for wrong done to your fellow man, you insult the Infinite Justice by expecting to bribe Him to overlook your transgression. If your offering be a thanksgiving, then my son beware that your offering entail not sorrow or suffering on any of God's creatures, no matter how insignificant or helpless that creature be. Otherwise your offering is an abomination in His sight, and a degrading of your moral nature. Praise and thanks are always due to the Supreme; but prayer which is a request must be made with understanding. If the granting of our petition would necessitate any derangement of the laws of nature, such prayer is foolish. But, since our knowledge of derangement and harmony of such laws is limited, we must pray the Infinite Intelligence to enlighten us, that we may make our requests with wisdom. Thus, like well trained children, will we gradually develop our reasoning powers, and be guarded from expecting that for which we had no right to ask, and will not receive.

Your words are words of wisdom, my teacher and friend, said Joachim; and I trust that I sin not in feeling my soul more satisfied with your words than with all the sacrifices and invocations made at the Temple of Jerusalem. The Princess and I have prayed much, that if no offspring be granted us the cause of our childless state may be revealed. The reasons given by the Jewish priests are not only repugnant, but also nonconvincing. What would you advise?

What other means, besides prayer and consulting the Jewish oracles, have you used to find the cause and remedy?

None, answered Joachim. For surely when we have prayed

and inquired of the Lord through His chosen priesthood, we must wait and obey.

The grand old sage drew himself up, and his fine eyes flashed, as he said: If the chosen priesthood were less greedy of gain and self-ease, and instead of occupying their time and intellect to devise methods how to keep the people in slavish ignorance and themselves in luxurious power, were to study the art of healing the sick, relieving the oppressed, educating the ignorant to become self helpful and self reliant, then indeed would they be the ministers of the Supreme. My Son, when you ask the blessing of the Creator upon your flocks and herds, or the produce of your lands, you do not in the least neglect to watch and labor for the results you desire. When you invoke the protection of the Almighty on your journey, you are none the less accompanied by an armed, faithful and competent guard. The Supreme Creator never did, and never will do that for us, which we can do for ourselves, or for each other. Else why should He have endowed us with intelligence, reason and ability, and filled the earth with all manner of good, but crude material, which necessitates intelligent handling to evolve things of utility or of beauty.

• You and Princess Grapte come of ancestry which have been physically and morally healthy for many generations. Therefore your childless state is probably the result of some slight derangement of normal physical conditions. My advice to you is that you consult the physician Shuman Khan, my friend, whose wife, Ywissa, is famous for her skill in the treatment of women's ailments. The Princess is not past the age of child bearing, and therefore will the wise Ywissa travel with thee into Galilee, and take charge of her until the blessing of the Creator crown her efforts, and thy wife bear thee a child.

May thy words, oh friend of my father, be acceptable to the Most High! exclaimed Joachim fervently, and here I renew my vow, that if the Supreme grant us son or daughter, we will dedicate the child to His service.

A vow, said the sage, must be made with understanding. All children ought to be dedicated to, and trained in the service of, the Invisible Supreme; for thus would the followers of Ormuzd speedily triumph. But we have no right to force any profession upon our children without consulting their inclinations, and studying their abilities. If ye desire that your offspring shall spend its life in the service of the Most High, teach it all wisdom, and train it in all practices that will enable it to live a life of usefulness to the human race, and of happiness for itself and others. To insure this, select worthy teachers and companions; and if ye will not commit its training to our order of Magi, as ye should do, seeing your child will be a prince, or princess of Kharax and Adiabene, then entrust the charge of its education to those of us, who have cast in their lot with the Essenes. Also, as soon as I get word from Ywissa, that there is cause, I will cast the horoscope of thy child, and inform thee what will befall it during its days upon earth. But beware that ye deprive not your offspring of the light of such learning as we possess. Confine not its education to the superstitions and pernicious doctrines of the creed which teaches that doubt and the desire for research are temptations of Ahriman, the Evil One, lest ye retard the revelation of Ormuzd, the Good. For if the Almighty grant you offspring in the present state of your minds, the child will not be conceived by the spirit of natural desire alone, but will be procreated by parents who will receive and rear such gifts of God in the right spirit. And through such godly offspring are the children of men brought nearer to the All Father.

Oh that Ormuzd, the Good, may be made manifest in our day, replied Nakeeb reverently, and reveal to us all light and wisdom which we need to save us from our errors.

Amen, my Son, said the aged Magian; but ever bear in mind that Ormuzd will reveal unto us only that which we cannot discern by our own unaided efforts,

Receiving the benediction of the Sage, Joachim made preparation for a speedy return to Galilee. Trusty and swift messengers were dispatched to carry the good news to Anna, while a faithful guard accompanied the wise woman, Ywissa, who set out on her mission without delay.

There was great rejoicing in the household of the Prince in Galilee, when news came of his speedy return. A company of his clansmen and retainers, who had always contemptuously rejected all the proselytizing advances of Judaism, when they learned of the ban placed on their chieftain by the High Priest, had banded themselves to avenge their lord's honor by publicly slaying that ecclesiastic. But the gentle Anna laid her commands on them to do no one harm. For, said she, your lord hath done no man wrong, and therefore the curse causeless cannot harm him, even though uttered by the High Priest.

Science and medicine rightly applied, resulted in restoring normal physical conditions; and when a year had passed after their happy and hopeful reunion, a daughter was born to Prince Nakeeb of Adiabene and Princess Grapte of Kharax, otherwise Joachim and Anna. This new princess and heiress of two royal families was named Marya, which signifies: Our Lady of Grace from the Lord.

Enemies may strive to injure, Satan all his arts employ ;
God will turn what seems to harm us, Into everlasting joy.
Lo the promised day is breaking, See its glorious light appear,
Angel notes are softly stealing, On the morning's wakeful ear.
Hark! they float around and near us, Holy strains of peace and love.
Falling on the listening spirit, From the happy world above.
Marya Queen of truth and graces, Is by all enthroned here,
Sovereign of the best and purest, Brightest of the good and fair.

See Appendix corresponding chap. II. Also pages of same, 523, 543, 559, 560, 563.

CHAPTER III.

BLESSED ABOVE WOMEN.

THERE was great rejoicing in the household, and among the clans of Joachim and Anna when the birth of the Princess Marya was announced. Open house was kept, and entertainment provided for all, whether friends or strangers, who came to the palace to offer their good wishes for the little lady. Money and food were distributed among the poor and the prisoners. Also a general holiday was observed by the clans-people and the retainers on the estates, with good cheer for all at the expense of their chief and chieftainess.

On the day of naming the child, Joachim presented costly gifts to the Temple, and the High Priest blessed him with much unction and in a loud voice.

When the heiress was a year old, Joachim and Anna gave a great banquet at the Palace Grapte, to which were invited the chief priests and rulers of Jerusalem, as also a great feast for all the people who would come to partake of it. Some of the dignitaries, while diffuse in expressions of good will for their hosts and the heiress, were bitterly disappointed at heart. This little maid of royal lineage by both father and mother, was heiress, not only to vast wealth, but might, in the course of time and mutability of events, succeed to the throne of any or several of the reigning monarchs to whom she was related. Had the child but been a boy, he could have been sealed to Israel by circumcision, surrounded by Jewish educational influence and trainers from earliest infancy, and confirmed as a member of the congregation at the age of thirteen, according to the usages of the Jewish people. He could finally and irrevocably have been secured by marriage with the daughter of some Jewish dignitary.

Conversing on this subject, and all its possibilities for the

welfare of Israel, the High Priest, Simon, son of Boethus, and his two confidential associates, grew wroth.

With our secret and well nigh unlimited power we could have set an heir on the thrones of Parthia and Adiabene, and defied, if not altogether humbled, the power of Rome. We might, yea we might have made a Messiah out of an heir! exclaimed the High Priest.

But, said Rabbi Simon Iscariot, how could Messiah come of Gentiles? Is it not written that he shall be a son of David?

Oh, friend Simon Iscariot, answered the High Priest, thou art verily as simple as a Gentile. Knowest thou not that son of David is but a title by which we express an idea, the meaning of which is plain to the knowing ones. However, as thou art devoted and true to our common cause, know therefore that any king, prince or potentate who, by force of arms, or any other means, shall conquer or subjugate to our rule, spiritual and temporal, the nations of the world, will be the Messiah of Israel. It matters not if he be of Gentile race so long as he serveth Israel in her mission of conquest. Such an one will be the true Son of David in spirit. For like as King David subjugated the tribes of the original inhabitants of Canaan to the house of Judah, so shall Messiah conquer the world for Israel.

But can we not use this maid for the interest of Israel, if she should live to grow up? questioned Simon Iscariot.

It is impossible to exercise the same vigilance. May a black fate overtake the daughter with the parents; as also all the proselytes, and especially the Essenes. They kept the expectation of the birth of a child so secret, that when it became known unto us, it was too late to interfere, since they had already appointed nurses and teachers for it. I verily believe that the proselytes deal in the mighty magic of their Wise Men, unknown to us. Else how could this man and woman, barren for twenty years, now beget a child?

Since the little maid hath surely been begotten through the

magical arts of the wise woman Ywissa, said Rabbi Simon Iscariot, she will live to forsake the law of the God of Jacob, and return to the faith of her fathers and her race. Then will all our labor have been in vain, in that we persuaded her mother, the Princess Grapte, to dedicate her palace and riches unto the Temple of the Lord; especially, if the maid shall espouse some Gentile prince who loveth not our nation.

Alas! sighed Rabbi Seth Boo Yohanan, who had not yet spoken; I have at all times observed that the children of wealthy, charitable and pious gayrim (proselytes) are often possessed of a devil which giveth them no rest, but urgeth and driveth them continually to spy and pry into the mysteries of our holy religion. They will not, like their righteous parents, accept our teachings without doubts and subtle questions, as to the place and date that our laws were given unto us. They set themselves up for competent judges, and say that King Melechisadek was priest of the Most High God of heaven and earth when our ancestor, Abram the Hebrew, practiced heathen rites and offered human sacrifice. Also that murder and adultery were regarded as crimes by the laws of Egypt and Palestine when Abraham and Isaac passed their wives off as their sisters, and when Moses killed the Egyptian and hid him in the sand. They trace the existence of such laws even to earlier ages, and inquire why Cain should have been afraid of the death penalty for having murdered Abel, if human society had not already formulated laws to punish the crime of murder. Also, how could Joseph have arrested his brother, Benjamin, for stealing his cup, if the crime of theft was not punishable by the laws of Egypt. Wherefore, then, say they, was there any need for the Deity to make special manifestations and revelations to the Hebrews of laws which were in force among the Philistines, and Egyptians, and Canaanites, and Persians, and Assyrians, and which our forefathers were bound to respect when they sojourned there. But yet more blasphemously irreverant are some of them. For

yea, verily, I have heard one of them remark, that if it was true that Yaveh did himself give us the ten holy commandments on Sinai, that indicated that we were lower than any nation on earth, even lower than the wild Ethiopians, who themselves make such laws, because they are necessary for the safety and welfare of the individuals of the tribe. One son of perdition from India asserted that while the apes allow their children to steal from men they will not permit them to rob each other; and he argued that therefore we could not have been as advanced as the beasts that perish in that respect. These accursed children of proselytes become mockers when they learn to observe and compare times and seasons; and the art of computation becometh iniquity in their mouths, and a stumbling block to our common people.

May the generation of the Gentiles be rooted out, exclaimed the High Priest, irritably. Well have our holy men forbidden us to initiate the proselytes or their children and descendants, unto the third or fourth generation; and some of them not till the tenth, as it is written: "Of the Egyptian and Edomite the children of the third generation, that is born unto them, shall enter into the assembly of the Lord. But an Amonite and a Moabite shall not enter into the assembly of the Lord, even to the tenth generation shall none of them enter into the assembly of the Lord forever." I have a presentiment that this maid will prove an evil fate unto us, for I had a vision concerning her.

Reveal unto us what thou hast seen, said Rabbi Seth Boo Yohanan, who had a great reputation as an interpreter of dreams, visions and signs.

By this time, the three men had reached the Palace of the High Priest, and he invited these two colleagues to enter and hear the account of his dream. After they were seated in a private room the High Priest began. My mind had been much troubled about this plague of Israel, the proselytes in general, and the sect of the Essenes in particular, who, with great skill,

have evaded all our pious labors to mingle and merge them into the house of Judah. They are rebellious and hold together. Therefore, to soothe the disquiet of my spirit, after the necessary preparation, I invoked the name of our heavenly patroness, and cast about in our sacred writings for a passage which should reveal unto me what fate should befall this daughter of royal proselytes. I received for answer this passage: "The stranger that is in the midst of thee shall mount up above thee higher and higher, and thou shalt come down lower and lower. He shall be the head, and thou shalt be the tail."

Khas ve Shalom! Oh may safety not fail to us from such a lot! Ya makh Shemon va zakhrom il Gayr! *i. e.*, May the name and memory of the proselyte be defamed and obliterated! exclaimed the trio with uplifted hands and paling faces.

Amen, and eternal life to Israel, added the High Priest. But the end is not yet. Listen now to my vision. Feeling assured that, in some manner, the adversary had bewitched my hands to find that passage, I laid aside the scroll, and retired to my sleeping chamber. After pronouncing a blessing on Israel and a malediction on the Gentiles, I slept in peace. When I awoke I perceived the morning star shining through the window, and knew that the dawn was nigh. Its brightness carried my thoughts to speculate upon the lot of any one who should be born when its influence was in the ascendant. I suddenly thought of the daughter of Joachim and Anna, and wondered what the Magi of Parthia and Adiabene had learned from her horoscope which they must have cast at, or soon after, her birth. After this, whether I slept again and dreamed or beheld a vision in a trance, I know not. But I saw that this child, the Princess Marya, of Kharax and Adiabene, had grown into an exceedingly beautiful maiden. She seemed to float between earth and heaven; and in all space around her it was neither light nor dark; but as it were a twilight. On her head was a crown of stars, and she seemed to be clothed with sunlight, while the

Moon was under her feet. As I gazed and wondered, I noticed that she held the orb of the Sun in her arms, and that it gradually changed into the semblance of a male child, who, in my vision, I knew was to be her son. Beams of light around his head formed themselves into the words: King of Kings, Lord of Lords. Then I saw the great serpent whose head hath horns, and whose tail casteth down the stars from the heights of heaven into the dust of the earth coming towards this woman of the Sun with her child, to swallow them up.

The two listeners spoke eagerly, and with lowered voices: Yea, yea, but what sawest thou later? Was the Sun child destroyed?

Nay, it was not destroyed. And this is the part of the vision which hath troubled me. At the approach of the Great Serpent the Sun child developed rapidly into a full grown man; from whom sunlight emanated, spreading and filling all space. He raised his right hand on high, and in a voice which echoed through heaven and earth, proclaimed: God is Light. And in Him, and around Him is no darkness at all. When he had uttered these words, the Moon began to fade away until it vanished. But the Great Serpent raised its head and rushed forward to strike. At first I believed that it succeeded; for there was a fierce battle between the two. Then I again heard the voice of the Sun Man, saying: Perish thou, who by thy subtlety hast led men astray and captive; representing thyself as the mouth-piece of the Invisible Supreme. The light proceeding from the Sun Man then burned brighter and fiercer until the Universe became one blaze of dazzling glory, with the Sun Man as the central figure.

What, what befel the Great Serpent? inquired Rabbi Seth Boo Yohanan?

It fought the fight well; with fangs and horns and tail; with craft and with force. But the fierce scorching light finally overpowered it. It writhed and shrivelled up, and was finally con-

sumed to ashes that were scattered abroad. Then the voice of the Sun Man was again heard like unto the sound of the music of approaching legions, as he proclaimed: I am the Light of the World! And as the noise of many waters, the nations of the earth answered: Hail and Blessed be he who hath come unto us in the name of the Invisible Supreme. Upon this I awoke with fear and trembling; and behold it was already day, and the first beams of the sun were shining upon my eyes through the eastern window.

Dreams and visions that come to us at the dawning of the day are surely fulfilled, according to the sayings of the wise men, remarked Rabbi Simon Iscariot.

Thus it is believed, answered the High Priest. But what sayest thou, Oh Rabbi Seth; who, as Joseph and Daniel of old hast been unto us a revealer of the secrets of visions and dreams of the night. Of what doth this dream or vision warn us?

Besides being a Cabalist of note, Rabbi Seth was skilled in the arts of judicial astrology, sorcery and necromancy, with incantations appropriate to all such sciences. As an interpreter of dreams, visions, signs and portents he had not his equal in Judaea. Therefore, after a few minutes of impressive silence, during which, to his auditors, he seemed to be seeking for inspiration, Rabbi Seth spoke.

Thy vision signifieth that the maid born to these royal proselytes will live to grow up to womanhood. That she will inherit many thrones, or that many kingdoms will do her honor, is foreshadowed by the crown of stars. Her clothing of sunlight betokeneth that she is a daughter of kings and rulers of the children of the sun. The Moon under her feet, signifieth that her lot may peradventure be cast so, that while queen of the Gentiles she will have dominion over Israel. She is destined to be the mother of one who will be great, exceeding great. King of Kings is a title not even the Caesars dare assume, but the kings of Parthia only. The son which this Princess Marya, of Kharax and Adi-

- abene shall bring forth will surely be called to rule by the great rival power of Rome. The light which thou sawest proceeded from him until it filled all space is the wisdom that he will teach and his fame which will be spread abroad. But this is not well for us. Because twilight, and mysteries and shadows are our main stays in keeping the common people and the proselytes faithful to Judaism. Therefore, if this vision was not caused by some Gentile magician, we must beware that the generation of the proselytes be not suffered to prevail unless they work in our interests. Ya Makh Shemom va Zakhrom! May their name and memory be defamed and obliterated.

But if the Fates decree against the Moon and the Horned Serpent, what can we do? inquired the High Priest with a troubled look.

Rabbi Seth's face wore a smile of pitying contempt, as he replied: Thou, oh Son of Boethus, wert appointed High Priest by that son of proselytes, Herod, because he loved thy daughter, and took her to wife. Thou wert not chosen by the priests of Israel, who would have called one competent to be a leader; one through whose wisdom and sanctity the Urim and Thumim, and peradventure even the Shekhenah itself, might have been restored to the Temple of Jerusalem. Therefore, thou divinest not the inmost secret of the name and mission of Israel. But since thou hast been accounted worthy to receive the warning contained in thy dream, know now, that danger threateneth us. Also, bear in mind that the doctrine of the unchangeability of the decrees of fate is one of the means whereby we manage the common people and such learned men to whom it is not given to understand the subtleties of the speech of wise men. Israel can change the decrees of Heaven itself if the rabbis of the House of Jacob be but at unity among themselves, and the hosts of Israel unquestioningly obedient unto our commands. Therefore it is written: "Behold how good and how pleasant it is for the brethren to dwell together in unity."

I acknowledge thee as a fountain of knowledge and wisdom, and would that I could have sat at thy feet to learn the holy laws as interpreted by our elders. But thou knowest that we of Egypt have not such wise men among us to interpret the traditions with thy skill, even though the blessed Shekhenah abideth with us. Therefore have I sought counsel of thee in this matter.

While Rabbi Seth was flattered by the High Priest's tribute to his superiority in subtle argument and traditional lore, at the same time he felt bitter, because of the allusion to the fact of the Shekhenah having been removed to Egypt, and which he understood to be an intimation of the greater sanctity, or else practical ability of their ecclesiastical rivals in Egypt. He therefore frowned slightly, but made no reply.

Rabbi Simon Iscariot, desiring to keep peace and good will between his friends, as well as to render good service to the cause of the house of Jacob, had been stroking his beard as he listened thoughtfully and attentively to the words of these great rabbis. He now looked up cheerfully, as though he had suddenly solved a difficult problem.

My Lord High Priest, he said. It is an easy matter for you to make this crooked matter straight. Your daughter, Mariamne, is now the beloved wife of the King, and hath borne him a son, whom ye have named Herod after his father. May he be great, and deliver Israel. Betroth this your grandson to the daughter of these royal proselytes, and by the aid of the God of Israel they shall live to sit on many thrones, and to exalt the house of Jacob.

The heart of Simon, son of Boethus, seemed to bound for joy within him; but he feared to manifest his pleasure at such a prospect. Therefore he replied gravely, but affably. Thou art a faithful friend and a kind counsellor, oh Rabbi Simon Iscariot. But these proselytes are of the house and lineage of many and powerful kings, and may regard with scorn an alliance with the son of my daughter. True, Glaphyra, daughter of the King of

Cappadocia, and cousin of these royal proselytes, was married to the son of Mariamne of the Asmoneans. But what sayest thou to this proposition of our friend Simon Iscariot, oh Rabbi Seth?

Rabbi Seth had furtively watched the two men. Simon Iscariot's words had opened to him a vista of the greatest possibilities for the aggrandisement of his own family. But he dissembled skillfully as he replied: The words of our brother, Simon, are rather the counsel of love and devotion than the advice of a man of deep understanding. Yet there is much wisdom in what he saith, although a lack of caution. It is true, that the King of Cappadocia gave his daughter in marriage to a son of King Herod's wife, Mariamne, daughter of the Jewish High Priest, Hyrcanus. But the Asmoneans have been acknowledged as priests and princes of the Jews by the Gentile monarchs since the days of Simon and Johnathan, the brothers of Judas Maccabeus. Thus the righteous Queen Helena, of Adiabene, is connected by marriage with the Asmoneans. But thy daughter hath, as it were, usurped the place of the daughter of the Asmoneans; and thou ministerest in the office which that family had come to regard as a heritage. Thou wilt need subtle wisdom in thy dealings when thou wilt aspire to mate thy grandson with the daughter of royal families of Kharax and Adiabene. Let us be patient, and above all things, beware not to offend by unseemly haste in such a matter.

To himself, Rabbi Seth said: Why not my own son, Yohanan? And then he added: It shall be so; for perseverance in Jacob hath, before this, changed the decrees of the Gods, and why not now? I have recommended patience to the son of Boethus, but I will use diligence and perseverance; and my son Yohanan shall marry this Marya, descendant of Gentile kings. Well have we recorded her name as Amary, in secret; for she is indeed a bitterness of spirit unto us.

The three men parted, each pledging his word to help the other out of any difficulty which the future might bring through

the birth of this girl. But the only one who was sincere in his promise was Simon Iscariot. The other two lied deliberately, each having determined to work for his own interests; and both trusted that they had excited no suspicion nor distrust in the minds of the others. So they went their ways to plan and to work.

See Appendix corresponding chap. III. Also pages of same, 543, 544, 563.

CHAPTER IV.

THE VIRGIN NAMED MARY.

THE wise woman, Ywissa, had elected to live with the Princess Grapte till the little Marya should be weaned; and no mother, however devoted, could have tended her child better than did Ywissa the little lady whom she had been instrumental in bringing into the world. Nurses, attendants and tutors had all been carefully selected from the sect of the Essenes; but Ywissa never relaxed her vigilant watch over them in all things which concerned the child. This little one, born after so many years of pious prayer, was possessed of a gentle, affectionate, loveable disposition, and a very discerning soul. At a tender age, the little maid observed persons and things with an intelligent, inquiring expression in her large blue eyes. She early took notice of the actions and words of those around her, and remembered them, as was proved by her delicate, but correct instinct or discrimination which never mistook the self-interested flatterer for loyal friend. This characteristic afforded amusement, and also excited the wonder of her parents and attendants.

Having been dedicated to the service of God before her birth, Marya was formally presented in the Temple Court at the age of three on which occasion her parents gave many costly gifts to that sanctuary and its priests; as well as much alms to the poor.

Prince Nakeeb and Princess Grapte, or Joachim and Anna, did not live to see their only child grow up, but died within a short period of each other; and Marya was left a ward of the Temple, under the personal guardianship of her cousins, the Queen Helena and Lady Trywa, daughter of a noble Greek family, and widow of Prince Nakeeb's deceased cousin. None of these, however, had authority to make any changes in the

tutors, or manner of education chosen by her parents for the Lady Marya. Ywissa had promised Princess Grapte, on her deathbed, to live with Marya till she married. That portion of Prince Nakeeb's property which was entailed in the male line passed to the next of kin. To his daughter and only child, he bequeathed a million denars in gold, much valuable personal property, with lands and houses in Galilee. He also bequeathed much money and property to the Temple at Jerusalem, and for charity. But they who had charge of those things grumbled, saying: he hath not given according to his means. With the exception of rich bequests to the Temple and for charities, the property of Princess Grapte became the inheritance of her daughter Marya, and her direct descendants; but failing such, all that vast wealth, palaces, houses, lands, fields and vineyards, would pass into the possession of the Temple of Jerusalem.

To intelligent observers, the child Marya seemed to be immaculate. An innate cleanness of soul made vulgarity and falseness repugnant to her. She never was known to be refractory or peevish; but was possessed of a sweet temper; a happy child, who was never quite satisfied unless all around her were equally glad: to promote which, she was always, not only willing, but even eager to practice every self-denial. She had natural religious instincts, and loved prayers, and the singing of sacred hymns; not of penitential gloom, but such as were expressions of loving trust, reverence and praise, of the Creator, the All Father. When she could comprehend that she had been dedicated to the service of the Almighty, she replied joyfully, I am so glad, because I love Him. Her good tutors, fearing that she was not duly impressed with the awful attributes of the Supreme, tried to make her realize a dread of his wrath, by recounting what they believed to be instances of his vengeance upon humanity. At such times an expression of perplexity would come into her beautiful sapphire blue eyes, and a deep penetrating look, as though Marya saw what to others was not visible. But she

never spoke until one day, when pressed for her opinion, she answered earnestly: I will live so as not to offend the Invisible Supreme; because I love him for all his great and manifold goodness. I could not live if I was only to fear. They were good conscientious men and women who had the charge of Marya's education and training; but they did not understand her.

The High Priest Simon son of Boethus, and Rabbi Seth Boo Yohanan, were two of the trustees of Marya's inheritance. They therefore had many opportunities to cultivate and gain her confidence in themselves, and her favor for the son and grandson, who each had secretly decided was to become her husband, and possess her fortune. However, neither seemed to succeed; for to all their speeches regarding her marriage Marya had but one answer: My parents dedicated me to the service of God. I have learned of the Essenes, and of my own free will and choice I elect not to marry, but to consecrate my powers of mind, soul and body, as also my wealth to instruct the ignorant, succor the oppressed and needy, and seek the wanderers and comfort those in sorrow.

The High Priest offered to inquire of the oracle of the God of the Hebrews, if such a choice were not sin in Israel from which she could be absolved by special offerings made to the Temple. When she refused such mediation in her behalf, he did chide her in a fatherly manner for introducing a strange custom, which would be a stumblingblock to the increase of Israel, and a rock of offense to the sons of Judah. So Simon, son of Boethus, labored in vain; and at the same time Rabbi Seth never failed to carry any tale to the noble maiden, which could place the daughter of the High Priest or her son, Prince Herod, in an unfavorable light. Of his own son, Yohanan, he always had a fund of marvellous stories about the young man's alleged great righteousness, wisdom and filial piety.

But neither advice, rebuke nor flattery, availed these men.

Very graciously, but very firmly, Marya refused to consider the subject of marriage. Then they importuned Queen Helena for her good offices in the matter. That lady exhausted her powers of argument and reproof on her young cousin, for presuming to oppose her own judgment to the counsel of such righteous men of Israel; but it availed not. And as by the laws and customs of their race and clans Marya, a princess of Kharax and Adiabene, could not be coerced into marriage, Queen Helena had no power to render further assistance to these elders of the Jews.

In the mean time the age of release drew near when the Lady Marya would no longer be in subjection to her guardians, but independent mistress of her own property and actions. She looked forward with much pleasure to being free to live, as much as she pleased, with her aunt the Lady Trywa, a woman of rare intelligence, goodness of heart and nobility of character. Only to this aunt who had not embraced Judaism, and to her daughter Salome, could Marya speak without reserve of her longings and aspirations; and they fully sympathized with her, and shared her feelings. In the presence and companionship of her cousin Queen Helena, Marya ever felt strangely overpowered and suppressed. Naturally of a domineering disposition, Helena had been indulged in all caprices by her parents, and later by her husband, on account of her beauty, and also latent self-will which they found easier to indulge than to curb. Yet she had many fine qualities which would have made her a good and noble woman, had they but been rightly cultivated. Helena was intelligent, shrewd, generous and very religiously inclined; but that which in Marya was loving reverence for Infinite Goodness, took in Helena the form of respectful awe for a power she could not understand. As a child she took a solemn delight in reading the sacred writings, most of which she could quote correctly, numerous and varied, and sometimes contradictory though they were. Such exercises Helena performed with an expression of stern and self-satisfied melancholy on her beautiful face. However, to her

fond parents and the average public, all this was evidence of rare youthful piety and learning. So the child was constantly praised, and held up as an example to be emulated by other children. Her intellect was neither logical nor analytical; but with a memory receptive and retentive, Helena's acquirements became those of the quoting kind, which invariably grow dictatorial. So the Queen Helena, even as a child, constituted her little self a dictator on religious subjects to her family and dependents. It mattered very little to the girl, whether the company consisted of greybeards or children. If the conversation only turned on religious subjects, and if the opinions expressed differed from her own standard of belief, she instantly broke in with the preface: But it is written in such a holy book, and in such a passage.

This impolite habit, which in other instances was sternly checked, was in such cases attributed to a wonderful pious zeal. Thus an eager and insatiable hunger for universal approval gradually developed Helena into a woman who became a pliable tool in the hands of those who were shrewd and unscrupulous enough to see and profit by her weak point. The firmly rooted conviction of her own extraordinary piety, combined with the opportunities of her rank and great influence, finally made of this queen a subtle, dangerous and implacable foe, to any one who ventured to contradict her, thwart her in any matter she desired to accomplish, or to expose as fraudulent those who had gained her favor by attributing to her an abnormal amount of religious and intellectual qualities.

These characteristics of her guardian and royal kinswoman, and the unceasing intrigues and rivalries which encompassed her through the most impressionable years of her life, caused the Lady Marya to develop into the self-reliant, reticent maiden and woman, of whom it was said and recorded, that "she observed all these things, and kept and pondered them in her heart."

The day that Marya attained the age of legal freedom was celebrated by a banquet at the Palace Grapte. The Queen

Helena and the Lady Trywa sent invitations to the chief priests, rulers, elders and princes of Jerusalem. Herod the Great himself, although much disturbed by domestic troubles at the time, was present to do honor to these royal friends and connections. His beloved queen, Mariamne II. with her son, Herod, and her father, the High Priest, also gladly graced the occasion. Men and women of high degree, of wealth and of learning, gathered in the spacious palace, where the best musicians, fragrant flowers and rich dainties contributed to the entertainment and enjoyment of the invited guests.

Rabbi Seth, with his wife Leah and his son Yohanan, had often taken counsel with each other regarding the means by which Marya should be brought to become the wife of Yohanan. But when they were bidden to the celebration, they agreed upon the necessity of decisive and speedy action. Also, that since all other means had failed, guile was the only weapon left them.

The Jewish law allowed two modes of betrothal. The regular one was performed in the presence of the prescribed number of legal witnesses, relatives and friends. Solemn promises were exchanged, a contract of conditions written and signed with due formalities, the statutory cup of wine was tasted by the betrothed man and woman, and the binding benediction was pronounced. In cases, however, where secrecy, guile or coercion were indispensable to the successful accomplishment of the betrothal, the would-be bridegroom, personally, or by deputy, handed a piece of money, or a written document, to the woman he desired to marry. At the same time, he repeated a formula which expressly stated that by this means he espoused her. Two male witnesses quickly recited the binding benediction, and the deed was done. From the moment of such betrothal, called Mekadesh, both parties were regarded and treated, by Jewish law, as actually married, although not living together. Neither could ever be free from the other, except by a regular divorce. If the woman married another person without having first re-

ceived a divorce from the man who had thus espoused her, her children by such marriage were counted illegitimate, their rights of inheritance nullified, and she herself was not counted a wife.

The family of Rabbi Seth decided to entrap the Lady Marya into such a betrothal with Yohanan, and the festivities in honor of her coming of age were regarded as favorable for affording some opportunity to Yohanan to accomplish his design. Accustomed from infancy to have all sorts of petitions placed in her hands, the Lady Marya would not suspect the nature of the document until the fatal words had been uttered, to render the espousal legal and irrevocable.

And no divorce will she ever get from me, said Yohanan, I am no fool to allow such wealth and chances for sovereignty to escape me.

By Jewish law the woman could not divorce the man, no matter what his crimes or her injuries. The next indispensable arrangement was to obtain two trusty men as witnesses of the deed. Jacob Levi, a cousin of Leah, and a vicious youth, had joined a gang of robbers that committed depredations in the country districts of Galilee under the guise of zealots and patriots. This youth, unscrupulous and cruel, was a great admirer of Yohanan, and ever ready to commit any outrage which Yohanan was too wary to do himself. Personally, he was not much known in the city of Jerusalem, and consequently Rabbi Seth, with his wife and son, decided to send for him without delay.

But whom should they trust to be the other witness? The prize which they coveted was so stupendous that they feared to speak of their plan even to their most trusted friends and relatives in Jerusalem. For once in his life Rabbi Seth regretted and disapproved of the Jewish law, which said: "A woman shall not be allowed as evidence." Otherwise, his wife, Leah, could have secured the services of several women who were under her influence or in her power.

But still I can aid you greatly by watching for opportunity to address the maiden privately ; or to draw her apart from the crowd to some room where we shall not be disturbed or prevented in our worthy design, said Leah.

Thou art my own beloved wife and a worthy daughter of Leah, the wife of our father, Jacob, exclaimed Rabbi Seth, with a smile of fond approval at his helpmate. We must, however, get as second witness some man of good social standing ; for we could hardly take two obscure strangers with us into the palace among the guests.

Request Rabbi Simon Iscariot to perform that service for us as a great favor, said Leah. He surely hath been bidden and will understand the opportunity when it presenteth itself.

I fear to trust him, mother, for his speech is ever of Herod, the grandson of Simon of Boethus, when he talketh of the espousals of this daughter of the proselyte princes, answered Yohanan.

At this moment a servant entered, and said : The messenger of Rabbi Iscariot is without, and bringeth word that his master cometh to salute this household.

Say unto him that his lord is hail and welcome, indeed, answered Rabbi Seth. When the servant had left the room, he turned to his wife and son, saying : This is fortune, indeed. But I will try him with searching questions before we speak openly of the matter.

After the usual salutations, they discussed the coming banquet and the guests who probably would be invited.

Your counsel to the High Priest, to marry his grandson to the Lady Marya, hath not yet been productive of success, said Rabbi Seth to Simon Iscariot.

Alas, I fear not, replied Rabbi Simon ; and all because the soul of this righteous but foolish maiden longeth for the vain delusions of the heathen, in that her choice is to live unmarried. Though I marvel not at it ; for do not the Essenes still retain

their heathen practices and faith, in that they despise our fundamental doctrines of bloody sacrifices and marriage as indispensable to holiness and righteousness of life. I fear much that our good High Priest erred when he laid the curse on Joachim, because of his childless state ; for by that act he drove those royal proselytes into close communion with these stiff-necked Essenes.

But, remarked Leah, methinks that a prince like Herod, son of so great a king, and grandson of the High Priest, should not be modestly waiting for a maid's consent, even though she be of royal lineage, but should secure her by boldness. Wherefore doth he not espouse her by Mekadesh betrothal without her consent ?

Rabbi Seth and Yohanan turned somewhat pale. They believed it to be very indiscreet of Leah to make such a speech. But a certain expression in her eyes reassured them that her words had been well weighed, though seeming so artless and friendly to Herod.

Rabbi Simon fell into the trap. What ! he exclaimed, think you that Herod the Great would permit his son to offer violence to a princess of Kharax and Adiabene ? Nay verily, but he would slay him with his own hand for such misdeed. The King who ever dealeth strict and incorruptable justice in the cause of even the weakest and meanest, would certainly not suffer his own son to wrong a maid of royal lineage. Besides, who would dare to act as witnesses to such a bold deed. Surely not Simon of Boethus, even if he could approve of it ; for hath he not the Asmonean Hyrcanus and his daughter Mariamne as examples of what Herod the Great can do, if too sorely tried. Nay, my good friend Leah, if the Lady Marya espouse not the Prince Herod willingly, he must be content to marry some other maiden.

Your words are ever full of truth and wisdom, answered Leah, and I did but speak foolishly as a woman. It is well known that Herod the King doth favor his sons by the Idumean

and Samaritan wives more than the children begotten to him by daughters of Israel.

You err somewhat, good friend, for the daughter of Simon of Boethus is greatly beloved by the King, and he hath named her son to succeed him in the kingdom with Antipater his firstborn. As for the sons of Mariamne, the Asmonean, we all know that they plot ceaselessly against their father, and taunt him with the murder of their mother. If Herod erred in that execution, he also bitterly repented of the deed; for his remorse well nigh caused his death. Therefore the young men, to whom he hath been most kind and indulgent, should be more prudent in their speech and actions. But speaking of them remindeth me that as I came hither I met their kinsman dressed in brave attire, like an Arabian chieftain, and carrying himself as boldly as if his family was not outlawed. I fear that his presence in the city is not for peace, and that he is leagued with Alexander and Aristobulus in their last intrigue.

Of whom do you speak, Rabbi? asked Yohanan. Surely Bar Abas hath not ventured to walk in the streets of Jerusalem by day! He should be more circumspect.

I warned him that it might go ill with him if King Herod got knowledge of his presence. But he laughed, and said that the King knew not that he even existed; that they who were acquainted with him in the city were but few, and could be relied upon to swear, if need be, that he was not Bar Abas at all, but quite another person.

Where doth he lodge, and where can one have speech of him?

Surely thou wouldst not betray the lad? replied Simon Iscariot uneasily. I repent that I spoke of him, but I thought you were friends.

Fear not, said Yohanan, we are inseparable companions when I go beyond Jordan to collect the rents and produce tax on our lands.

Well, I knew not that, seeing thou art so peaceable and lovest to study the law while he is restless, bold, and I suspect already experienced in deeds of violence. But if thou hast need of him, thou mayest hear of him at the house of Alexander's herdsman, who lodgeth in Siloam and pastureth the sheep on the other side of Scopus. Harm him not, for he is but a lad and foolish. Who can tell but that he will yet obtain wisdom, and become a righteous man like his grandfather, Boo Abas, of the Asmoneans.

Let not thy mind be troubled, Rabbi; for I would at this time rather lose ten thousand shekels than that the smallest harm come to Bar Abas.

I understand, said Rabbi Simon now quite reassured. Thou hast need of his services, and therefore I know he is safe with thee.

When the visitor had departed, the three looked at each other with infinite admiration and approval. They needed no explanations, for they had perfectly understood each other. But in the fulness of her heart, Leah exclaimed: Blessed art thou, my son, who hast such wisdom as David the son of Jesse, when he won the heart and secured the good services of Jonathan the son of Saul. Surely, thy father and I have cause to rejoice this day.

With such wives as thou, my Leah, and such sons as our Yohanan, shall the dominion of the house of Israel be established over the nations, said Rabbi Seth, while he raised his hands as though in benediction over his wife and son.

Bar Abas, with his bold black eyes, swarthy skin, lusty, vigorous frame and aggressive bearing would be certain to attract attention, and perhaps suspicion in such company as would assemble at the palace. It was therefore planned that Bar Abas and Jacob be introduced as the sons of an old friend, a merchant in Arabia, on their first visit to the Holy City. The young men, when consulted, had gladly consented. To guard against possible recognition they had their hair cut and trimmed after the

Roman fashion, and exchanged their Arabian garb for city costume. As the two youths admired their own appearance in a mirror, Bar Abas swore that even his own followers would not recognize him were they to meet him. The bribe promised to this lad was no less than an ethnarchy in time to come, as well as much gold immediately, if what they conspired to do should succeed. To Jacob was promised the captaincy of Yohanan's private band of assassins disguised as zealots.

Rabbi Simon Iscariot, walking homeward, thought of the covert sneer of Rabbi Seth regarding his advice to the High Priest, and his anger was gradually aroused. We know not what a day may bring forth, so he need not mock me, said the Rabbi to himself.

Just then he caught sight of Simon of Boethus coming out of the Tower of Antonio with his grandson, and stayed his steps to salute them and to repeat the conversation at the house of Rabbi Seth, in hopes that it might perchance rouse the young Herod to greater diligence in seeking to win the Lady Marya. But he said naught of Bar Abas, seeing that Simon of Boethus could not be expected to feel any love for the Asmoneans. When they parted, the High Priest said to his grandson: Herod, Rabbi Simon is a righteous man, and faithful unto us; but beware what thou speakest in his hearing, for he is one of those fools who understand not subtle words, and cannot judge of the consequences that may happen by repeating what he hears.

Sir, replied Herod, I will look after Yohanan and his father, and do thou counsel my mother to watch Leah on the night of the banquet at the palace. If the Lady Marya will not espouse me, she shall not be entangled by the snares of that family.

Thou art a good lad, replied Simon Boethus, and may the Almighty grant thee yet to sit on the seat of kings in time to come.

See Appendix corresponding chap. IV. Also pages 560, 563.

CHAPTER V.

YOUSEPH AND MARYA.

WHEN ready to proceed to the palace on the day of the banquet, Rabbi Seth gave the writing of the espousal to Yohanan, and blessed him, saying: Even as Jacob, our ancestor, went from his father's house with a staff, and returned in possession of the riches of Laban, the Syrian, so also, by virtue of this writing of Mekadesh betrothal, do thou, my son, return unto thy father's house as the possessor and heir of the riches of the royal proselytes of Kharax and Adiabene.

Then spoke Leah: And even as our Father Jacob bought the birthright of Edom for a mess of pottage, so do thou also purchase the birthright of heirs of the thrones of Parthia and Adiabene with the sacred shekel of the Sanctuary which I placed within the written parchment before thy righteous father sealed it.

So may it be, answered Yohanan, and here, like our Father Jacob, I also vow, that if my work prosper this night I will give as korban, unto the Temple of the God of Israel, a tenth of the inheritance into which I shall enter, by virtue of this writing of espousal.

But—but my son, be not rash with thy vows! Let not thy mouth utter hasty words! Remember that the tenth will be great riches, tremblingly interposed Leah.

Oh woman! Be not troubled! said Rabbi Seth soothingly. The vow of them who study the traditions and doctrines of the elders, is not as the vow of the common people who know not the interpretations of our wise men. When the learned man saith: I will give the tenth, it but signifieth: I will dedicate as much as is considered right according to the traditions of our wise men.

Bar Abas and Jacob were duly presented to their hosts at the palace as the sons of an old friend, and visitors of Rabbi Seth. Being duly impressed with the gravity of the situation, and the importance of the success of their undertaking, they were circumspect; and instead of their usual bold manner, conducted themselves with modesty and deference.

Although proselytes to the Jewish creed, the family of Queen Helena retained the customs of their own people and of their exalted rank, which did not allow the mingling of men with women at a banquet. Therefore, as the Lady Marya's nearest male relative, Yousseph Pandar did the honors of the host to the male guests, while Queen Helena with the Ladies Trywa, Marya and Salome, received and entertained the women. But as the guests of the occasion were either relatives of the family, or the families of the rulers and chief priests of Jerusalem who were on terms of friendly acquaintance with the royal proselytes, the men were admitted to pay their respects, and offer their good wishes to their hostesses in the audience chamber, after the banquet.

When the guests had well-nigh all departed, Leah, watchful for the opportunity, espied Marya and Salome alone in one of the reception chambers. She quickly entered, and addressing Marya, said: Gracious Lady, I know it is not seemly for me to trouble you at this hour. But a righteous and generous deed is better if performed on a day when we are exalted to independent power over great possessions as your highness is this day. Knowing therefore your great goodness and kindness of heart I make bold to ask you to receive from my son, Yohanan, a petition which he vowed to deliver to-day into your generous hands only. We have not approached your highness with it earlier, because of the many guests. But the case is urgent, and we know that your generosity is averse to allowing sufferings to be prolonged, which you can relieve. We also heard that your highness will depart from the city in the morning.

Marya had always instinctively recoiled from all flattery.

But she experienced an undefined dread of the laudations of Rabbi Seth and his family, I journey not tomorrow, she replied with quiet dignity. But if the petition is urgent, and your son promised the suppliant to deliver it unto us this day, bid him bring it without delay, for it groweth late.

Queen Mariamne, warned by her father, tarried in conversation with the Queen Helena, though ever watchful of Leah. When she saw the woman come out into the great hall, and approach Rabbi Seth and Yohanan who stood apart with Bar Abas, she rose saying: I must now take leave of our beloved Lady Marya whom I see in yonder apartment. Entering, she smilingly addressed both maidens: Against whose peace do ye conspire, ye lilies of the Sun? Is the wife of the wise Rabbi Seth one of the council, or will ye that her husband read your fates by the Stars or in sacred books this night?

Dear Lady, said Salome, It is not of our own fortunes that we are to hear, but of some who are in distress, and a petition from whom that pious young man, Rabbi Yohanan, hath promised to deliver into the hands of my cousin, this day.

Perchance I can aid in this affair, if only with advice. Therefore, with your permission, I will stay and learn about this case of affliction. And the beautiful Mariamne laid her hand caressingly on Marya's arms.

Your highness knows that we have often taken counsel with you; because as the daughter of the High Priest and the wife of the King, you must needs be a better judge than I of the state and needs of the people. We therefore thank you for your present courtesy.

At this moment Rabbi Seth entered with Yohanan, closely followed by Leah with Jacob and Bar Abas. For an instant, father and son seemed disconcerted, and frowned on seeing that Queen Mariamne was present. But quickly approaching the Lady Marya, Yohanan said, as he tendered a document: Maryam, thou daughter of Joachim and Anna, the royal proselytes, who

among the Gentiles art Marya, Princess of Kharax and Adiabene, I have sworn to deliver this writing unto thy hands, and I hereby—

Receive it not! said Queen Mariamne, quickly seizing Marya's right hand, which she had extended to take the document. Thou art being basely deceived. For this is no petition, but a writing of espousal, from which thou wilt not be able to free thyself, except by a divorce given thee by this Yohanan.

There was no need to doubt the assertion of Queen Mariamne, for Yohanan, grown desperate, was endeavoring to thrust the document into Marya's hands and rapidly repeating the words which should make such betrothal binding. Rabbi Seth, Jacob and Bar Abas, were at the same time quickly muttering the formula and betrothal benediction assigned to them as the legal necessary witnesses.

But the Lady Marya, with the light of righteous wrath flashing from her eyes, quickly put her hands behind her, and in tones of dignified anger and royal command, said: Hold your peace, and shame on you, oh house of Rabbi Seth, to come here with guile and deceitful words to entangle me in your snares. But it will not avail you. For, from this day, I desire never more to hold communication with any of you, nor to receive you again to my presence. Then turning to Queen Mariamne, she said: Come with me dear friend, into the audience chamber, where I perceive some of our honorable guests await to take leave of us.

Rabbi Seth whispered to his wife and son that it would be better to leave the palace quietly and immediately, because some of the principal guests, who were Essenes, had not departed; and he added: The generation of the Gentiles may cause our son trouble for his righteous zeal, in that he tried to save the heiress to the house of Judah. Looking round, they saw that Bar Abas had already disappeared. The young man had noticed that Queen Mariamne and her son Herod had regarded him with a searching, questioning look that evening. When, through

her interference, Yohanan had failed to accomplish his design, Bar Abas said to himself: That woman, Mariamne, knew all about the plot. Though, how she discovered it, is a mystery. She must be a witch, and once aroused, she will set spies on me, and they will hunt me down and take me in their toils. Then farewell to all hopes of restoration to the throne for the As-moneans.

Thus ended the festivities of that eventful day. None of those who had witnessed the bold attempt of Rabbi Seth's family to secure the heiress spoke of the circumstance to the Queen Helena, not desiring to enter into a discussion of the matter with her before they had consulted among themselves. For they were all aware that Helena greatly favored Rabbi Seth, his wife and son, believing them to be very pious and righteous people. But Marya, with the Lady Trywa, Salome, and the faithful Ywissa, sat in earnest, secret council in the private apartments for several hours after Queen Helena had returned to her own palace.

During the forenoon of the following day, Rabbi Seth and his Leah presented themselves at the palace of Queen Helena, and requested an audience with that lady, on the plea of having an affair of importance to communicate which could not be conveyed by letter or message. Consequently, they were admitted, and Helena received them in one of the private apartments, where the Queen's old nurse and a young maid were the only attendants present. Like all Semites, Rabbi Seth and Leah first talked on every conceivable subject, except the business which had brought them, until the Queen finally wearied of answering their eager inquiries after the Lady Marya, and listening to their comments on her cousin's many virtues, determined to shorten their ill-timed visit, and ascertain the nature of the business which had brought them. She was sufficiently acquainted with the Semite etiquette to know that all the extravagant laudations

were but introductory to some request that Seth and Leah had to make, and which concerned the Lady Marya.

Rabbi, said Helena, we understand that you requested an audience of us on matters of important business. We travel northward this night, and have many affairs which claim our attention before our departure. Our servants also await our orders; therefore our time is short.

Gracious, righteous Queen, replied Rabbi Seth, bowing his head and spreading his hands; it is evident that the Lady Marya hath not yet made known to your Highness the honor she conferred upon my son, Yohanan, yesterday.

A slight frown was visible upon the forehead of the royal lady, as she said: We know not of what you speak, Rabbi, for our cousin hath not spoken to us, either of you or your son; for being now of age she hath the right to independent action.

Seth and Leah perceived that Helena knew naught of what had transpired; and that they would have the chance to give their own version of the affair, and thus gain her support, in case the Lady Marya refused to consider the claim they were determined to make on her, as the mekadesh betrothed wife of Yohanan.

Ah, gracious and generous Queen, spoke Leah, I marvel greatly that the Lady Marya did not, without delay, make known so important a matter to you, who, although so young yourself, have been more than a mother to her. But, being a maiden, she may, perchance, have been too modest to speak yesterday; though it would have been easier for us if she had remembered her duty to your Grace.

Do us the favor to speak plainly concerning this affair of our cousin, that we may understand what you desire; for we have utterly failed to interpret your riddles. Queen Helena was angry with Marya, whose reticence she felt had placed her at a disadvantage. But she was still more annoyed by these people's manner of approaching the subject. At the same time she won-

dered, with impatient curiosity, what the girl could have done to keep secret from her.

Finally with many pious ejaculations and interminable phrases, in which self-abnegation was strangely mixed with self-laudation, Rabbi Seth and Leah, speaking in turn, and sometimes together, succeeded in conveying to Helena, Queen of Adiabene, that her cousin, the Lady Marya, a member of the families of succession to two thrones, and an heiress to vast wealth, was espoused to their son, Yohanan, the preceding night.

Queen Helena was exceedingly angry; but there was no outward sign of the inward struggle, except by the deepened delicate rose bloom on her face and a brighter light in her pretty eyes. The girl must be possessed or mad, thought Helena. A princess of Kharax and Adiabene to betroth herself after the manner of some ignorant, shameless and stiff-necked daughter of the common people, whose parents approve not of her lover. It was a terrible outrage of all the customs and traditions of their royal families, where such matters had always been conducted with self-respect, honor, dignity, and prescribed order. To her guests, however, Helena spoke with courtesy, although in tones studiously calm and cold, as she inquired what they expected of her.

Most gracious and righteous Queen: since by our holy religion a maid thus betrothed must be married within the year, we pray your Highness that the day for the public marriage ceremony be appointed without delay, answered Rabbi Seth and Leah together.

I have no authority to speak in this matter at all, since our cousin hath not made us acquainted with her intentions towards your family. Therefore, you but waste time here, and must inquire her pleasure in person, or otherwise.

But it is not seemly for us to intrude upon a maiden with such speech, pleaded Leah, and we therefore most respectfully

beseech your majesty to inquire for us of the Lady Marya, concerning the time when she will condescend to make the heart of our son rejoice.

Helena's anger now overcome by curiosity, induced her to offer to send the Lady Marya notice of their presence in her palace, and to request a visit from her at her pleasure. But we can do no more for you, except permit you to await the answer our cousin will send us, in the waiting room of our palace, she said impatiently to the couple.

This was the signal for the confidential maid to summon an attendant to escort Seth and Leah from the Queen's presence. The Rabbi and his wife would have preferred to utilize the waiting time in arguments which should incline Helena to bring religious pressure to bear upon Marya. But they could not without injuring their own case, importune the Queen after her very decided intimation that the audience was at an end.

When the door had closed upon the pair, Helena remarked to her old faithful nurse: You will no longer disagree with me when I say that my cousin is subtle and secretive; though I must confess that I would not have believed what we have just heard if it were told me by any others than this righteous man and his pious wife. How Marya's self-respect could suffer her to bring such disgrace on us and on her father's house I cannot understand.

Beloved Lady, answered the old woman. That you have not been informed of some event is evident; but that does not prove that the Lady Marya has done any wrong, or that this Rabbi Seth and his wife have spoken the truth. On the contrary, I feel assured that they have told a number of wicked lies. I have always despised that family as self-interested flatterers; but I now know them for base, unscrupulous and dangerous persons, against whose machinations no one can be too well guarded. Alas! alas! And a curse on the day when the parents of my Lady Marya forsook the faith of their fathers, and left their only

child, that gentle dove, exposed to the attacks of such serpents as that man with his wife and son.

Thou hast always misjudged the holy nation, because they worship not the Deity. But I have forbidden thee to speak against the holy religion in my presence, said Helena impatiently.

I spake not against any religion at all; but simply of Rabbi Seth and his wife and son, whose religion seemeth to be the acquisition of riches and of power, by all means, whether fair or foul.

Helena's mind, never logical, was inclined unconsciously to conceive a dislike for any person who ventured to differ from her expressed opinions. She either was not capable of sustaining an argument, or conceit prevented her ever admitting that she could possibly have been mistaken. But as the old woman was one of a family whose members had for generations faithfully served her ancestors, she had sufficient grace not to resent her plain speech more than by saying: Dear Nurse, I know how solicitous you are for our welfare. But I trust that your eyes may yet be opened to see the true inward goodness of the righteous Rabbi and his pious wife. To which the old woman replied by a groan of hopeless contempt.

The messenger soon returned with the tidings that the Lady Marya, the Lady Trywa with her son and daughter, and the Essene Elder, Simeon, with the Prophetess Anna, were on their way to salute the queen. Helena summoned her steward, and bade him conduct her relatives into the private council chamber as soon as they should arrive. She also bade him to give strict orders to the guards, that no one be admitted into the palace that day on any pretext, as she would receive neither visitors nor petitioners.

What shall we say to the Rabbi Seth and his wife who still tarry in the waiting room, my Lady, asked the steward.

They may still wait if they desire to do so: but hinder them not if they depart.

After much anxious thought and deliberation Marya had decided to accompany her aunt, the Lady Trywa, to Nazareth, and thus avoid the importunities of her many unwelcome suitors in Jerusalem; as also to secure protection from the machinations of such people as Rabbi Seth's family. As both ladies were preparing to visit Queen Helena, for the purpose of acquainting her with this plan and with the event of the preceding night, the messenger from Helena brought a letter which read :

To our beloved cousin Marya, Greeting. The Rabbi Seth, and his wife, Leah, urgently requested an audience of us to-day. They informed us of a strange event, which they vow happened yesterday, and which concerns you, our Cousin. They desired us to name a day for the final settlement of the transaction; but seeing that you, our Cousin, have not acquainted us with the business of which they spoke, we referred them to you for the information they desired. They told us that they hesitated to be so bold as to address you personally on so delicate a matter, and besought us to receive your command and make it known unto them. They await your pleasure in our palace. What will you that I say unto them?

Your kinswoman,

HELENA.

Marya immediately showed the epistle to her aunt and to the faithful Ywissa. The two women consulted, and sent one of the pages to summon Youseph Pandar who was about the palace, giving the steward, retainers and servants directions and orders for the care of the premises during the absence of their mistress. When the Lady Trywa had informed her son of all that had happened, and showed him Helena's letter, he said: It is well that our Elders, Simeon and Anna are our guests at this time. Let us take their advice in this matter, for Rabbi Seth, with his wife and son are full of guile and deceit, and who can tell what crafty snares they may spread after such bold audacity as they have already manifested.

The Lord Simeon was one of the elders of the Essenes, whose principal place of residence was at Jerusalem, where also lived his sister, Anna the Prophetess. Both devoted their time and wealth to the care and education of the young, the instruction of the ignorant, and in relieving the wants of the sick and needy. As members of the nobility of Assyria, they had, in early life been educated by the Magi; and their learning, wisdom and unaffected piety gave them great influence among the Essenes, and also with the Roman authorities. They were soon told of the conduct of Rabbi Seth and his family, and Helena's letter to Marya was given them to read.

I judge by this letter of our kinswoman that Seth and his wife have represented our Marya as betrothed to their son, Yohanan said Anna; and Queen Helena is justly offended that such an agreement should have been made without her knowledge, since there could be no possible reason either for secrecy or such unseemly haste. What sayest thou, Brother Simeon?

There can be no other interpretation of the epistle, answered the Elder. It is now our duty to visit the Queen, and reveal unto her the truth of the matter. It may be that her eyes will be opened to see how wicked is that family whom she counts as holy. Should Rabbi Seth speak lies concerning this matter in our presence, as I verily believe he will do, then we must pray the Queen Mariamne to give us her testimony. Our Salome shall also go with us as a witness. Let us now pray that the Invisible Supreme be with us in our councils, and confound the machinations of the evil doers.

Accompanied by a train of retainers, and preceded by a messenger, the Lady Marya, with her friends went to the palace of the Queen Helena who received her kinsfolk with affection, and Simeon and Anna with respectful cordiality; although in matters of religion she regarded the Essenes as half heathen, because they would not accept unreservedly the creed of Judaism.

When the company were seated, the Elder said: Dear Lady

and kinswoman: is it your pleasure to relate to us what the Rabbi Seth and his wife have spoken to you this day, and thus caused you to write the letter received by our Marya, or shall we make known to you how they abused the hospitality and honor shown them at the palace yesterday?

I pray you first to tell us how our hospitality was abused, oh Reverend Sir, replied Helena.

Then shall our daughters in the faith speak first. Marya will relate what befel her, and Salome shall inform us of that she saw with her own eyes, and the words she heard with her ears.

Not a word was uttered by the assembled company while the two noble maidens spoke of the events of the past day. Helena seemed to have been struck dumb with amazement; for she said nothing, even when her young kinswomen had finished their tale.

The Prophetess Anna broke the silence. Dear Lady and kinswoman, she said, gently addressing Helena. Be pleased now to relate to us what the Rabbi Seth and his wife said to you this day; and what is the meaning of their desire for a day to be named for the final settlement?

It seemeth marvellous and strange to me, after hearing the testimony of you, my cousins, that Rabbi Seth and his wife should mistake refusal for consent, since they verily believe that our Marya is willing to marry their son, replied Helena. Then she related the story as Seth and Leah had told it that morning. It was a series of misrepresentations and falsehoods throughout; and when Helena had demanded a reason for their having brought a writing of espousal, when they had been invited to a friendly gathering, they had explained and excused such haste in Yohanan on the grounds of his great love for the Lady Marya which, said his parents, had rendered him almost insane, and induced him always to carry the document about him with the hope that the Lady Marya might perchance be suddenly moved by a generous impulse to accept it. Seth and Leah had also carefully impressed upon Helena that, according to Jewish law,

the Lady Marya was virtually the wife of Yohanan, as such betrothal could be annulled only by a divorce. But at the same time they had begged that this private espousal should prove no hinderance to the performance of a public celebration of betrothal and marriage which should accord with the rank and wealth of the Lady Marya, and her kinswoman and guardian, the Queen Helena.

The Lady Trywa's eyes flashed the light that is born of righteous anger and unmitigated contempt, as she said: Such crafty falsifiers are the most dangerous kind of people; for they are skilled enough in perversion and misrepresentation to make the crooked appear straight, and the dark as light. But as the matter is far more serious than we believed possible when we received your letter, dear Queen and cousin, I, as the mother of Marya's nearest male relative in her father's house, advise that these people be made to understand that they cannot force a princess of Kharax and Adiabene into marriage against her will; even though the man claims to be a descendant of David, King of a confederacy of tribes called Benni Israel. Neither will King Herod, nor the High Priest countenance such insult and wrong to be done our kinswoman.

Helena argued that Marya ought to obey the laws of her religion, to which the Lady Trywa quietly replied that if the Queen did not protect Marya from the persecution and preposterous claims of these people, she herself, with her son Yousseph, and daughter Salome, would accompany Marya to Adiabene and lay the case before King Monabazes, and if necessary appeal to their Suzerain of Parthia.

This alarmed Helena, and she hastened to explain. We do not justify their conduct if the facts are as our young kinswomen have stated. But Rabbi Seth and Leah and Yohanan have a reputation for strict and righteous observance of religion; and we ought perhaps to make allowance for the violent love, which the say hath possessed the young man for our kinswoman. Be-

sides which, they affirm that they had competent and legal witnesses whom they can produce to verify their statement for our satisfaction.

Sovereign Lady, said Youseph Pandar. Surely you cannot mean that you entertain any doubt of the truth of the statements made by our cousin, the Lady Marya, and our sister, the Lady Salome. As next of kin in her father's family I have the legal right to inquire into this matter, and to protect my cousin against such outrage of her liberty and her rights. I demand that we request an audience of the Queen Mariamne, and take her testimony in the presence of qualified witnesses; after which we shall be better able to judge how to deal with this family of Seth.

Thou hast spoken well, my son, and I will even now go unto the palace and speak with Queen Mariamne of this matter. So tarry here until I return. And Simeon, the Elder, rose to depart.

Recollecting that Rabbi Seth and Leah were perchance still waiting, Queen Helena inquired of her guests whether they should now be summoned. But Simeon replied: Nay, we as her Elder and friend, advise that these persons be not admitted into the presence of the Lady Marya during our absence.

At this moment the steward presented himself to announce a messenger from Queen Mariamne, who brought word that that lady, with her father, the High Priest, desired to salute the Queen Helena, before her departure for the North, if she was at leisure to receive them.

Helena immediately returned a message of the most cordial welcome, and then consulted her relatives whether it would be well to send to Rabbi Seth and his wife that it would be impossible to grant them further audience that day.

Nay, said Simeon; I advise that this man and woman be later summoned into the presence of the High Priest and Queen Mariamne, when we can settle the matter of their dishonest claim.

Early that morning, Mariamne had sent for her father, acquainted him with what she had witnessed, and laughed at what she believed to have been a total discomfiture for the family of Rabbi Seth. But the High Priest shook his head doubtfully as he replied: Daughter, Rabbi Seth is not so easily repulsed. The prize is too great; and he will overturn heaven and earth to seize it now that he has had the boldness to do such a deed. There will be great trouble and sorrow in the future for that maiden unless she marry some powerful prince of her own race who is not a proselyte to Judaism, and is intelligent enough to discover and defeat the wiles and snares which Seth and his family will practice for the injury of the Lady Marya and all belonging to her. Death alone can put an end to the machinations of such people as Seth, Leah and Yohanan.

Surely, father, you are too timid, and overestimate the power, if not the malignant desires of the Seth family.

Daughter, I spake not of power; but I know his guile, craft and subtle mode of working by inciting others against those whom he would injure, while he himself is to all appearances the very good friend of his victims. Such methods, my child, are far more dangerous and effective than the power and open enmity of a Cæsar.

Mariamne was unaffectedly glad to meet the Elder Simeon and Anna at all times. She gratefully realized that the Essenes were loyal to the administration of her husband, King Herod because he enforced justice, law and order, and she respected them for their upright lives and universal kindness. Simon Boethus, outside of a little professional jealousy, was also cordially inclined towards these people.

The Almighty surely guided your steps hither, fair and noble daughter, said Simeon the Elder, for I was about to seek you, and request an audience, when your messenger arrived.

It would have given us much pleasure to receive your rever-

ence, Lord Simeon ; and if we can do you any service, you may rely upon our best endeavors.

Since your Grace was a witness of what transpired yesterday evening between the family of Rabbi Seth and our daughter in the faith, the Lady Marya, will you do us the favor to give us, her relatives and friends here assembled, an account of all that you saw and heard in that connection.

Queen Mariamne rendered a clear, concise and straightforward account of what she had witnessed ; and no cross-questions nor suggestions made by Helena could alter her testimony in the slightest detail. She further remarked that she had previously heard something which had induced her to suspect that a trap to entangle the Lady Marya would be set sooner or later by the Seth family ; and on that account she had prolonged her stay on the previous night, having noticed that the members of that family, with the young men who were of their party, were incessantly, though very guardedly, watching the Lady Marya's movements.

When Queen Mariamne had ended, she was informed of the claims made by Rabbi Seth and Leah that day, and also that the couple were still in the palace waiting for an answer.

Queen Helena and the Elder Simeon inquired whether the High Priest and Queen Mariamne would object to have Seth and Leah called. Simon Boethus replied that it would be most advisable to summon the Rabbi and his wife, and explain to them that they were mistaken in thinking that their son had any claim whatever on the Lady Marya.

Helena bade the chief of the eunuchs invite the Rabbi Seth and his wife into the presence of the Queen and her guests, if they were still waiting.

Sovereign Lady, answered the eunuch, the Rabbi and his wife still tarry in the chamber of waiting ; and their son, the Rabbi Yohanan, sitteth in the gate already two hours.

Helena looked inquiringly at her guests.

Let the young man also be summoned into the presence of this company, for we have need of him, said Simeon the Elder.

Yea, for the matter cannot be settled aright without his testimony, as also that of the necessary legal witnesses, added the High Priest.

Seth, Leah and Yohanan had ascertained from the servants the names of the persons assembled with Queen Helena. At home, they had already agreed upon what they should aver in regard to the affair of the alleged espousal. As they met in the main hall, Seth had only time to whisper to Yohanan: My son, remember that when thy blessed ancestor, David, had need of the sacred bread from Ahimelech, the priest of Nob, as also the sword of Goliath, he did not hesitate to tell what the common people call lies, whereby he obtained what he wanted. Thou needest now the bread of the royal proselytes and the swords of their heathen kinsfolk. Therefore, strengthen thy heart, and speak with boldness such words as shall deliver the daughter of the proselytes, with her possessions, into thy hands.

And forget not, my Yohanan, that the King David was a man after our God's own heart, added Leah.

Fear not, replied Yohanan. I have sworn to take possession of the riches of the Gentiles; and a few proselyte women will not be able to deliver themselves out of my hands. But do you both bear in mind that they have no witnesses besides women, who, according to the laws of Israel, cannot be received as evidence.

On hearing these words, an expression of fond, admiring pride illuminated the countenances of the parents as they were ushered into the presence of the noble company.

Rabbi, said Queen Helena, after Seth, Leah and Yohanan were seated, we have spoken unto our kinswoman, the Lady Marya, of the claims you made before us this day, and we are informed by her that your conduct was with guile and treachery toward her, your hostess, and a Princess of Kharax and Adia-

bene. Our gracious sister, Queen Mariamne, wife of King Herod, and daughter of the High Priest of the Holy Sanctuary, hath testified to the truth of the words of our kinswoman. The Lady Salome, our cousin, as the other witness, confirmed the same. They further affirm that your son, Yohanan, did not succeed in placing the writing of espousal in the hands of the Lady Marya. Therefore, there hath been no espousal, and ye have greatly erred in your speech unto me.

Oh gracious and righteous Queen, said Seth. We deny that we practiced guile or treachery towards the noble Lady Marya. We could not be guilty of such misdemeanor. But we do maintain that our son, Yohanan, hath espoused by mekadesh betrothal, the Princess Marya, and she cannot legally marry another man.

Simeon the Elder addressed the High Priest. Simon, son of Boethus, High Priest of Judaea: you are competent to judge this matter, since it is a question of the laws of the Jews. Therefore, as we are all here assembled, let Rabbi Seth and his wife, Leah, and their son, Yohanan, speak and tell us how they acted, and what they said yesterday in all that concerns the matter of espousal. You have already heard the testimony of the Lady Marya and her witnesses.

Leah made it appear that she had asked and obtained permission for her son to present his document to the Lady Marya. And what petition can a learned and pious young man like my son have to make to a maid, except to obtain her consent to become his wife, she added with a sentimental look at the whole company.

The three denied that Marya had rebuked them, and said that a little affected unwillingness was very becoming in a maiden. This remark angered Queen Helena so much that she curtly bade them remember, that since they had no knowledge of the manners and customs of royal and noble families of Par-

thia, she would beg them to omit any remarks on what was becoming or otherwise in the conduct of her royal cousin.

When they had done speaking, the High Priest said: This is a difficult matter to decide. If the noble Ladies Marya and Salome, and my daughter, Mariamne, have spoken the words of truth, of which I have no doubt, there existeth neither espousal nor betrothal whatever between the Lady Marya and Rabbi Yohanan. But if the testimony of Rabbi Seth, his wife, Leah, and their son, Yohanan, be correct, then would the Lady Marya have been espoused to Yohanan, the son of Seth, of the house and lineage of David, the son of Jesse.

The High Priest had spoken dispassionately. But his opinion had greatly angered Rabbi Seth, who, with an overbearing tone and manner, replied: But thou knowest full well, oh Simon Boethas, High Priest of the Sanctuary of the God of Jacob, that according to our laws women cannot be received as evidence.

That is true; and therefore, oh learned Rabbi Seth, the testimony of your wife, Leah, is also of no avail. Rabbi Yohanan cannot give evidence in this case as it is his interest to possess, not only the noble maiden, but also her vast wealth, which you will do well to remember, will become the property of the Holy Temple if the Lady Marya bear no male heirs. Neither will your testimony suffice, since it is your interest that your son shall succeed. You are, peradventure, better acquainted with our laws than I am. Therefore, you are aware, that to establish your words, you must produce two witnesses who have naught to gain by speaking such words as shall verify your statements.

We have witnesses, said Yohanan, who must even now be at our house; for I sent my servants to seek them before I came hither some hours ago.

Let them be brought into our presence without delay, said Queen Helena. We will send our own messenger to your dwelling, Rabbi Seth; and who in our name will invite your witnesses to come thither. For we would complete this investigation to-day.

I pray your gracious Queen to order that my follower, Fides, who waiteth without, be summoned; and with your permission we will instruct him to accompany your messenger, and bring us knowledge of the family and of the profession of these witnesses. For we will accept no testimony from unknown strangers in this matter, said Simeon the Elder.

Rabbi Seth and family had not calculated on the possibility of the Lord Simeon becoming a factor in this matter. Having been so long accustomed to rule the proselytes aggressively and boldly, under the plea of keeping them to a strict and pious observance of Jewish law and religious ritual, they had persuaded each other that the victory over a few highbred, royal gentlewomen, would be a comparatively easy one; the more especially, as Helena's fanatic attachment for her adopted creed had frequently rendered her a perfectly pliable tool.

The messengers soon returned, and with them also came the servants whom Yohanan had sent in quest of Bar Abas and Jacob, earlier in the day. These stated, that in accordance with their master's instructions they had sought the young man Bar Sadik and his brother, but had not found them; nor even had they gotten tidings of what had become of them.

These be strange tidings, remarked the High Priest. Did ye not inquire when the young men would return?

We did, my lord, but there was no man in the house; and the women reviled us, saying that we had conspired to bring trouble upon them by seeking for the strange young men in the absence of their male relatives. They swore that no strangers lodged there, and that they had never heard of such persons as the Bar Sadik and his brother whom we described and named according to our master's orders. When we refused to depart, and said that we would await the return of the master of the house, they began to stone us and to call aloud to the inhabitants of Siloam to defend them against men who had come to bring shame upon them under pretence of seeking for young men in their house

while their own men were absent. Their cries quickly brought all the women and children of the village together; and if we had not fled they would verily have slain us with the stones they all cast at us.

Who is the master of the house where ye sought this Bar Sadik? inquired the Elder Simeon.

The servants hesitated, and looked at their master. The High Priest, and the Lord Simeon regarded each other questioningly, and waited.

Yohanan's countenance changed a little; but he quickly chided the men, saying: why do ye not answer the Lord Simeon that it was the house of Amos, the herdsman? Did ye not then seek Amos in the pastures?

Yea verily, and indeed we did, Rabbi. But when we found the flock, a stranger was tending it, who told us that Amos was either beyond Jordan, or in Damascus, or in Hauran; to all of which places he would journey before he returned. He also said that for two months he had tended the flock of Amos; since which time he had not heard of his employer's movements. As for Bar Sadik and his brother who were said to be kinsmen of Amos, the hireling swore that he had never heard of such youths, nor had he seen any such persons as we described since he had been with the flock.

Here was another and very serious difficulty. Yohanan knew that the hireling and the women of Amos lied; for Bar Abas had himself told him, that he lodged at their house at night, and when not in the city, met his associates in the field, while Amos kept watch against spies. Yohanan had also arranged for Jacob Levi to lodge at the same place. Evidently some great danger was threatening, to make bold Bar Abas hide himself so effectively; while the disappearance of Jacob Levi was even more mysterious. Yohanan was furious, but powerless.

Perchance the youths are not willing to bear false witness, and

fear to offend you by speaking the truth, said the Elder, addressing Seth and his family.

Or else they may have divined, that to have their witness accepted in such a case, they might be requested to produce proofs of identity, which might be unsafe for them to do; and therefore wisely departed without sending you word where to find them, remarked the High Priest.

We shall find and produce our witnesses, said Rabbi Seth angrily. But at the same time we hold the Lady Marya mekadesh betrothed to our Son Yohanan. Neither can she marry any other man without a legal divorce.

And if she marry some Essene or heathen, her offspring will not be legitimate, and will not inherit the property which her righteous parents dedicated to the Temple; but which I shall claim by right of my espousal to her yesterday, added Yohanan.

Ye err greatly, my friends, replied the High Priest calmly. There is no betrothal of any kind. Ye are not able thus far even to prove that ye had any male witness at all. The evidence of women cannot be received according to Jewish law; and it is only by Jewish law that a mekadesh betrothal, did such exist, could profit you. You cannot even prove that the witnesses of whom you speak were admitted to the presence of Lady Marya; and even your own servants are witnesses against you; since such men are not known in the place whither ye sent to seek them. Therefore I, by right of my office of High Priest, do declare that the Lady Marya is not betrothed to Yohanan, the son of Seth, and she is free to marry whom she will. But as her sincere friend, I would now take the opportunity to advise her to put away the desire to follow after the vain customs of the heathen, who permit women to dedicate their lives to virginity; for such things do not find favor in Israel. She will therefore do her duty and escape much trouble, such as she hath experienced yesterday and to-day, if she will now choose the man to whom she is willing to espouse herself, so that she may be

protected from the snares which, on account of her great possessions, men will never cease to spread for her.

Verily, said Queen Helena. The High Priest hath spoken with wisdom and with friendship. So if you will not now follow his advice, Cousin Marya, you will constrain us to believe the words of the Rabbi Seth and his family.

Dear Queen and Cousin, replied Marya gently. We are in a great strait. We perceive that our honored High Priest hath advised us in all kindness and friendliness, and we also appreciate your anxiety on our behalf. But before we decide, permit us also to inquire of our Aunt, the Lady Trywa, and of our respected teachers and friends, the Elders Simeon and Anna, what they would advise us to do.

Lady Trywa's words were few. If the affair concerned our daughter Salome, she said, we would bid her follow the advice of the High Priest and of Queen Helena. For, dear Lady Marya, we see no other way for you to avoid similar trouble in the days to come.

ABNCE

Daughter Marya, said the prophetess Anna, we have been married, and we have also lived as a widow for many years. But in both estates we have been able to serve the Almighty, and also our fellow beings.

Noble Lady and daughter in the faith, advised the Lord Simeon. We allow our people the liberty of choice between the married and the single estate, according to the dictates of their conscience and inclinations. But seeing what hath befallen you, we fear greatly, that if you elect to live unmarried, your life will be made a bitter bondage by the machinations of Rabbi Seth, his wife Leah, and their son, the Rabbi Yohanan. They have here said openly, that they will hunt you to obtain possession of your great inheritance. Therefore, as your Elder and friend, we now advise and beseech you to name the man whom you account worthy to protect you, in the name of the Supreme Protector of all.

For a few moments, the Lady Marya bowed her stately head, and leaning her brow on her hand, shaded her eyes and thoughtfully reviewed the circumstances of her lot. She now saw plainly, what she had for some time felt indefinitely, that so long as she remained unwedded, so long would she be surrounded by intrigues. Then she rose, and standing with majestic, graceful bearing, addressed her friends :

Dear kinsfolk, and my respected guardians and teachers. Since we must name our protector who shall defend us against our enemies, I, Marya, daughter of the Median prince Nakeeb of Adiabene, and Princess Grapte, of Kharax, do this day, in the name of the Almighty God, choose and appoint our Cousin, Youseph Pandar, of the family and house of our father, to be our natural and legal protector. Therefore, in your presence, we now give him our hand in token of our esteem and request.

Youseph Pandar's love and respect for his beautiful and noble-hearted cousin had been too great ever to have found adequate expression in words. He rose quickly, and bowing low before her, reverently took Marya's hand, kissed it, and laying it on his head, said : We are not worthy of the great honor bestowed upon us this day by our Lady Marya. But we will ever be her faithful servant and defender all the days of our life. So help us the God of our fathers.

There was joy and there was sorrow in that assembly. The hearts of the Lord Simeon, the prophetess Anna, and the Ladies Trywa and Salome, were filled with joy, all the greater because, although longed for, it was entirely unexpected. Queen Mariamne and the High Priest sorrowed that their beloved Herod had not been chosen, while the Queen Helena was disappointed that Marya had not elected to ally herself with the families of King Herod the Great, and the High Priest of the Holy City. Such an alliance, religious and political, she later exclaimed to her old nurse, the foolish maiden passed by, and chose Youseph Pandar. But at the time Helena said : Lady Marya, You have,

according to the customs of our race and rank, chosen from the families of alliance. Therefore it only remaineth for us, your kinsfolk and guardians, to ratify your will by the necessary legal contract. Then, addressing Simeon, the Elder of the Essenes, and the High Priest, she requested them to perform the rites of betrothal before they separated. The two priests immediately assented that such would be the wisest and safest course. Rabbi Seth and Yohanan protested, and insisted that the Lady Marya was not free. They refused to witness the ceremony, and departed, muttering threats and maledictions on all who had thwarted them.

The required number of legal witnesses were summoned, of Parthians, Essenes and Jews; and the High Priest, and Simeon the Elder, performed the rites of betrothal between the Lady Marya and Youseph Pandar.

Thus was Mary, the mother of Jesus, espoused to Joseph.

See Appendix corresponding chap. V. Also pages of same, 548, 561.

The name of the robber, Barabas, is written Bar Abas and Bar Abbas.

CHAPTER VI.

THE SON OF GOD.

THE custom of hospitality to strangers has never been confined to any age, race or country. With the Mohamædan Arabs of the Orient it is still counted as one of the essential virtues, and is still observed by the rural and nomad population of Palestine and Arabia, as it was when Jethro, the Priest and Prince of Midian, rebuked his daughters because they had neglected to offer the hospitality of his house to Moses, the Egyptian. In enumerating the Christian virtues St. Paul mentions, "given to hospitality," and St. Peter recommends the elect in Jesus to "use hospitality one to another."

Arabian courtesy requires that no prying questions be put to the passing stranger to whom hospitality is offered about his family, tribal relations, religious creed or nature of business which brings him that way. The guest is at liberty to give or withhold all such information at his own discretion. From time immemorial, the rural and nomad population of Arabia and Palestine dedicated a place of shelter for the reception of passing strangers. Such a place is called a Madyafy, or Sahah, a court or building for hospitality to guests. If the village be large and flourishing the Madyafy consists of more than one room, with a paved open court pleasantly shaded by trees. Here also is the tomb of the patron saint of the village who was the original founder of the settlement, and consequently the ancestor and patriarch of the tribe or clan. The Madyafy is situated in such a locality as to be easy of access, and visible to the wayfarer, no matter from which point he approaches the settlement. Merchants travelling with wares, unless belated at an inconvenient distance from a khan, or inn, do not seek accommodations in such places, which are generally the resort of elders or religious teachers, messen-

gers, laborers, belated travellers and strangers. But all property of wayfarers is safe and sacred from thieves in the Madyafy, which is protected by respect for the spirit of the tribal progenitor and saint. The furniture in this place is of the simplest. A few straw-mats or woollen rugs, some earthen-ware lamps for olive oil, water-jars and drinking vessels. A Madyafy is maintained by donations of the tribe, or by endowment of its founder. During the winter or rainy season the rural population have more calls on their hospitality than during the summer, or dry months of the year, when people travel frequently at night to avoid the great heat of the day. The Madyafy also serves as a place for public worship, council house and club house for the men of the village.

It is the duty of the first person who notes the arrival of a stranger to conduct him to the Madyafy or to salute him if already there. The next is to give notice in the village that a guest has arrived; and while one or more men make the stranger welcome, the women hasten to set some food before him. One will bring bread, another fruit, or eggs or milk, butter or cheese, according to ability or convenience. If the wayfarer arrive at the supper hour, some of the men will have their meals brought to the Madyafy and invite the stranger to share their meal. After supper the evening is spent in conversation and exchange of news. The majority of the men of the village spend their evenings in this place; and many of the women often stand or sit around outside the circle of men, to listen and occasionally join in the talk or discussions. At the third hour of the night, nine o'clock, the hour for evening prayer, the oldest man in the assembly rises as he exclaims; Ya Allah! Ya Sattaar! Oh God! Oh Merciful Protector! This is the signal for all to retire.

It was the custom of the Essenes to appoint in every village, town and city, one of their sect to take care of strangers, and to provide them with garments or any other necessities. In Nazareth the family of Youseph Pandar had built and endowed a

Madyafy. To supervise this was, with the ladies Marya and Salome, a labor of love rather than duty.

It was the month of March of the twenty-first year of the reign of Augustus Cæsar. The leafy trees were full of birds beginning to twitter and chirp their vesper hymns. The uplands were brilliant with flowers and verdure, the barley was ripening, and the green wheat-fields were full of promise. The balmy spring day was drawing to a close, the golden sun slowly sinking in the western horizon in clouds of rose and blue and fleecy white. The shadows of the rocks were lengthening on the fragrant grass from which sweet perfumes were exhaled on the evening air. The wood pigeons had already sought their nests, but the doves were flying to their cotes in the houses of their owners. Flocks of sheep and goats, with snow white lambs and black kids trotting by the side of the ewes, were coming in to the sheep folds led by the shepherds; and the gentle kine came slowly wending their separate ways homeward of their own accord, lowing as they went to give notice that they were returning from pasture. The matrons were preparing to set the principal meal of the day before their men, as soon as they should return from their labors in farm and field.

The Lady Marya came up from the village fountain with her maidens, who brought water for the Madyafy. After she had inspected the place, and found that all things were in readiness for any wayfarers who might arrive, she went and stood awhile under the trees of the open court which commanded a view of the valley. Marya's whole being was filled with the sacred influence of the hour, and in spirit she communed with the Invisible Creator of all the marvellous beauty which the eye could see and the senses feel. Thanks she gave for all the bounteous good of her own lot, and breathed a supplication that the human race might find individual and collective peace and happiness in this life, as well as in that of the hereafter. A great pity ever filled her loving heart for all the peoples who, as taught by

Judaism, would be eternally destroyed because they did not accept the tenets of that creed. Could it be possible that the All Father would create human beings with such grand, noble intelligence and physique as the Aryan race, only to torture and annihilate them hereafter? Fanaticism, intolerance, bigotry, blind credulity and unquestioning obedience, outgrowths of ignorance and of self-sufficiency; were not these the characteristics indispensable to the very existence of Judaism?

As she pondered on these things she sorrowed at heart and was perplexed in her mind, as she prayed earnestly: How long, Oh Eternal! must we yet wait for Thy Messenger who shall enlighten us, and reconcile the conflicting teachings of men to thy will. Hasten, merciful Creator, his coming, we beseech Thee.

Looking down the valley where the soft shadows were deepening, she perceived a traveller approaching the Madyafy. When he came near she recognized the rank and order of the guest by his white garments. He was a man of advanced age, commanding presence and noble countenance, where shone the light of the innate holiness which creates an atmosphere of purity round about.

The Almighty be with you, my daughter, said the venerable traveller, as he entered the court where she stood.

The Almighty preserve you, my lord, and we pray you welcome, answered Marya, bowing her head in respect. Then she signalled one of her maidens who stood near by, and bade her go quickly and tell the steward that a minister of the Invisible Supreme was even then at the Madyafy.

Hail, Holy Maid, Marya! For thou wilt bring Him forth who will destroy the malice of demons and of men; the Saviour of the Restoration, exclaimed the holy man, as he bowed low before the Lady Marya,

My Lord, she replied. We have done naught to merit such salutation. And what service can we render to mankind that such honor should be conferred upon us?

It is known unto you that we, the ministers and servants of the Most High, through our generations have searched to know the time and season when the Desire of all nations shall appear on the earth. It hath been revealed to us that the advent of the Great Deliverer, who shall restore men to true holiness, and reconcile them to the Father of the Family is very nigh. But in order that all men may see him, and learn the truth of him he must be incarnated, and live among us as one of us. It has now been revealed to us that He shall be born of Thee. He shall be great, and shall be called the Son of the Most High. The Almighty shall give unto him the dominion ; and of his kingdom there shall be no end.

But how can this thing be, my lord : seeing that the priests of the Jews and the doctors of their laws have ever taught, and claim that Israel is the only begotten Son of God, according to their scriptures which say : Israel is my Son, my first born. I will make him higher than the kings of the earth.

Hearken diligently unto our words, Daughter Marya : so wilt thou understand the message we have brought thee. Have not the house of Jacob and the people of Israel ever been destroyers of the nations of the earth, either by subtlety or by force ? Is it not written in their law : the house of Jacob shall be a fire, and the house of Joseph a flame. Teach not their priests that lands which are as the garden of Eden when they enter, shall become as a desolate wilderness behind them, and that none shall deliver out of their hand. Also, say they not that the wealth and the glory of the Gentiles are the lawful inheritance of Israel ; that the remnant of Jacob shall be among the nations and among many peoples as a young lion among the flocks of sheep, who if he go through, treadeth down and teareth in pieces, and there is none to deliver. How then can Israel be the beloved Son of God, and his first born ? Doth a father send his first born son to destroy and devour all his other children ? Nay, the Father of the Family will not send his first born and beloved Son into the

world to condemn the world, but that all men, through him may be saved.

May the Almighty forgive us our errors, and enlighten and teach us what he would have us do, answered Marya earnestly.

The time hath now fully arrived, continued this man of God, for him who cometh to save the family of the All Father, to appear among us; and it hath been revealed unto us that it is he who shall be born of thee. Therefore shall he be called the Son of the God of Life, and he shall deliver his people from the great error.

Then, said Marya reverently: behold the handmaid of the Lord. Be it unto me according to thy word.

The Lady Marya made known to her aunt all that the man of God had said to her. Then said the Lady Trywa: Honor and praise be unto the Supreme Creator and Cause of all; for he hath remembered his promise unto our forefathers that he would send the Great Deliverer unto the children of men. But who am I, and what is my father's house to receive such honor, that the Mother of our Lord should have come to me as a daughter.

The whole world was lost in the darkness of sin;
The Light of the World is Jesus.
Like the sunshine of noonday his glory shone in,
The Light of the World is Jesus.

See Appendix corresponding chap. VI. Also pages of same, 534, 535, 539.

CHAPTER VII.

THE LORD JESUS.

AFTER Caesar Augustus had added the country of Trachonites to the kingdom of Herod the Great, the inhabitants of that district were no longer permitted to continue their lawless life of robbers and murderers, but were obliged to till their lands, and live honestly, which they did not like to do. But when King Herod sailed to Rome the Trachonites spread a report that he was dead, revolted from his dominion and betook themselves again to their former mode of living by robbing their neighbors. Herod's commanders subdued them; but forty of the principal robbers retired to Arabia, where Sylleus, prime minister of King Obodus of that region, gave them a fortified place to live in. So they not only overran Judea, but also Celesyria, and carried off the spoil to the fortified places afforded them by Sylleus.

When Herod returned from Rome he was not able to reach the robbers. So he executed their relations in Trachonites. But the robbers, who had now increased to about one thousand men, continued their depredations upon Herod's dominion with impunity; laying waste the lands and villages, and killing whom they caught.

Herod demanded of Sylleus the surrender of the robbers; but he denied that they were in Arabia, and left for Rome. Therefore, by permission of Saturnius and Volumnius, the Presidents of Syria, Herod marched an army into Arabia, assaulted the stronghold of the robbers, conquered them, and demolished their fortress: but he did no harm to any one else. The defeated robbers sent messengers with all haste to Rome, to carry news of Herod's action to Sylleus who meanwhile had ingratiated himself with Caesar. He arrayed himself in black garments, and presented himself with tears in his eyes before Caesar; told him

that Herod was laying Arabia waste with an army, and had slain two thousand five hundred men, and carried off the riches of Raeptha. The true facts were that an Arab chief named Naseeb with some of his followers, came to the assistance of the robbers, and with about twenty of his men was killed in the battle. When Augustus Caesar ascertained that Herod had really marched an army into Arabia he became exceedingly angry, and without waiting to inquire and ascertain, for what reason and by whose permission he had done so, wrote sharply to Herod that: Whereas he, Caesar, had used Herod as a vassal king and his friend, he would now treat him as a subject. This decision reduced Herod's principality into a province. Caesar also refused to admit an embassy from Herod, dismissing them twice without an audience. Sylleus wrote an account of this to the Arabians, who became so elated that they refused to deliver up any of the robbers or to repay the money they had borrowed of Herod. They also retained the pastures they had hired of him, and declined to pay the rents due. At the same time those of Trachonites used this opportunity to resume their old habits of robbery and lawlessness.

The decision of Augustus Caesar against Herod, which reduced his principality to a province, necessitated the decree that all the inhabited earth, *i. e.* of Herod's kingdom, should be enrolled. The inhabited earth embraced all land, whether individual or communal property; as also buildings in cities, towns and villages. Land which was neither individual nor communal was property of the State, free as pasture land for the inhabitants of the city or village within whose boundaries it lay; but no taxes were paid on such crown lands. These were distinguished as uninhabited parts of the earth, and frequently were erroneously interpreted to mean, and translated, as desert or wilderness.

To carry the decree of Augustus Caesar into effect it was necessary for the Roman government to ascertain the number and names of the land owners in Herod's kingdom, and the extent of each owner's possessions, by a survey of the land.

The bounds of these several kinds of real estate were readjusted, defined and recorded in the local as well as the Roman archives; and deeds for the surveyed lands, endorsed by the Roman government, were issued to the proprietors on payment of a fee or tax for the same. Thus the enrolment of the land included a census of the population; since it necessitated the enumeration of the proprietors with their children, and all possible heirs. Therefore all owners of landed estates were obliged to be on the premises in person during the government survey of their property, to secure the rightful boundaries of the estate, and the legal deeds for the same.

When the time came for the survey of Bethlehem and its dependencies, those who owned any of its landed estate, but resided elsewhere, were obliged to travel to Bethlehem and remain there until their property had been surveyed and registered. This brought much additional trade and money to the town.

Both Youseph and Marya owned dwellings and lands in Judea. After making arrangements for a prolonged absence, they left Galilee with the Ladies Trywa and Salome for Marya's residence in the environs of Bethlehem. The mansion of Deyar, with its farms, vineyards and pasture grounds, was not included in the dedicated and entailed property inherited by Marya from her mother Grapte of Kharax, and for this reason she desired that her child should be born on the premises and enrolled as its heir. The retainers and servants in charge of this property were either Essenes or Assyrians who still adhered to the faith of their ancestors; but all were of Aryan race. They had learned of the revelation that the time had fully come for the advent of Ormuzd the Faithful, and that stars had spoken that this Great Deliverer was to be incarnated by being born of the Lady Marya. They were, therefore, filled with joyful and reverential expectation when their mistress arrived.

The lands of Deyar adjoined the pasture ground of the

flocks destined for the Temple sacrifices. Desiring to secure animals of superior breed and quality for the offerings which they imposed upon the people, the priests had contracted with Kurd cattle raisers for a continuous supply. These Temple flocks were pastured in the environs of Bethlehem and the vicinity of the spring which supplies the three pools with water. The shepherds in charge of them were Kurds who had become proselytes to Judaism; and some had joined the sect of the Essenes. On these sons of the alien, the Temple priests could rely that they would defend the sheep against the robbers who infested the country at the risk of their own lives, and that they would not devour the choicest lambs and attribute the loss to incursions of thieves and wild beasts.

Between the retainers at the Deyar and the shepherds of the Temple flocks there was a natural bond of friendship; and although they disagreed on the subject of creeds and dogmas, yet all, being Aryans, and sincere, upright, God-fearing men, they respected each other's honest lives, and looked for the advent of the Promised One according to their several convictions.

The sun had just entered the winter solstice when a number of Kurd shepherds arrived in Judea with flocks of sheep and goats for the winter's demand. Many of them had already sold their animals to regular customers among the small sheep farmers along the route. At this season the largest consignments of sheep and goats arrived from the North, because of the rainy, stormy months which follow, and during which the flocks are not exposed to travel long distances, but are pastured in sheltered valleys where caves abound, in which they can be housed from storm and frost.

Some of these shepherds were retainers of the families of Youseph Pandar and the Lady Marya, and naturally assembled at the Deyar to account for the flocks, or to bring and carry news, messages or goods entrusted to their charge. Those who had no special errand met there to see friends, who welcomed and

entertained them as fellow countrymen. The shepherds who brought the flocks for the Temple uses were generally accommodated by those who kept watch over such sheep.

All these different shepherds were not ignorant hirelings ; but either owned the flocks or raised and cared for the sheep of their feudal lords on shares. They were trustworthy, intelligent men, who possessed more than ordinary advantages to study nature and man during their travels over the then known world in connection with their business.

Among all classes of men with whom they came in contact, they found that there existed at that time a weariness of the ancient order of things, and a craving for a new era in which there should come an awakening of the gentler and finer feelings and emotions of the soul. Society seemed to be formed of combinations of men banded together to make war upon, or defend themselves against their neighbors. In the struggle for conquest or self preservation, the weakest not only went to the wall, but was deprived of personal liberty, and was made the slave of the conqueror or creditor, who had the power of depriving the vanquished even of life itself. Shipwrecked mariners and travelers, instead of being entitled to the hospitality of the people upon whose coasts and country they had been stranded, were enslaved, and their goods were seized as lawful booty. Religious laws themselves prescribed certain things that the people had to observe under the penalty of incurring the anger and vengeance of the gods, and of severe punishments by the authorities of the country. But the power of the gods was declining. While the people still obeyed the laws through fear of temporal punishment, they were beginning to find out that the gods were either very partial, very lenient, or that they had grown too old and feeble to wreak their vengeance upon individuals. The time was ripe, and the intelligence of mankind ready and willing to receive the revelation of the hope and desire of the ages, the Great Deliverer of the Nations, the

Messenger from the Father of the Family, the Light of the Invisible Supreme God.

Such was the subject of conversation on that beautiful, clear, starlit night, as the Kurd shepherds kept watch in company with the shepherds of the Temple flocks. They had eaten their frugal meal and, wrapped in their lambskin cloaks, they sat on the ground around a wood fire. The sheep lay all around, closely nestled to each other to keep warm, for the night was cool. On the outer circle large, shaggy wolf dogs were lying down by the flocks they had always guarded, and ever on the alert, as could be seen by the attitude of their ears. Frequently, the dogs raised their heads, opened their large eyes, which gleamed like jewels in the semi-darkness, and took a keen survey of the sheep and the general surroundings. Then finding all safe, with a sigh of satisfaction, they resumed their former position of rest by laying the chin on the outstretched front paws.

All was still; all at peace. There was neither sign nor sound that betokened any danger so far as the eye could see, or the ear hear. Only the voices of the shepherds, rich and melodious, fell on the quiet of the night, as they spoke of the reports heard in their own country, viz.: that it had been revealed unto the ministers of the Invisible Supreme that the Great Deliverer was nigh at hand, that he should get the dominion over the habitable world, and appear from the land of Palestine.

The proselyte shepherds demurred, on the ground that the coming of the Deliverer would have been revealed to the Jewish priests.

Children, said the Chief Shepherd, who was a venerable man of noble and benevolent countenance, we have the assurance of past experience, and therefore hope for the present and the future that the Supreme Creator and Father reveals himself and his will, first and most clearly to those who love him and meditate upon his goodness and greatness. A spiritual connection is thus established between such men and the Eternal. There-

fore, surely unto them that look for the coming of his messenger of light and healing would his advent be first revealed. The acts of the Almighty are not acts of impulse. Therefore he revealeth his will and work when mankind, by gradual development are prepared for great changes intellectually; although peradventure not conscious of the universality of such mental progress. The priests of the Jews look not for the coming of a Deliverer from spiritual bondage for all the nations of the earth, but for one who shall subdue the Gentiles under Israel. Therefore to them, the advent of One who shall enlighten all men, and free them from the yoke of ignorance, would but mean the nullification of their claim to be the only beloved and chosen interpreters and representatives of the most powerful Deity.

The company of shepherds had been so earnestly absorbed in converse with each other that for some time they had taken no note of the surrounding country upon which the peace of heaven seemed to have fallen. Suddenly they became aware of a stir among the sheep, and looking around, they saw blazing fire light approaching; and by its reflection, a majestic and venerable man, in white raiment, coming towards them.

The big watch dogs had not uttered any sound; but now sat up on their haunches with ears erect and wide open eyes, as though they had instinctively recognized that friends were near.

What could this mean? Who could it be? Was it some supernatural vision, or a subtle ruse of enemies and midnight marauders. A strange and undefined awe fell upon their hearts, as they gazed and saw further in the distance, but quickly nearing them, numbers of blazing lights, which seemed to float in the air. The shepherds sprang to their feet, and seizing their weapons, hailed the venerable man in white, who they now perceived was accompanied by an attendant that bore aloft, on a pole, an iron cresset filled with burning, blazing, resinous wood.

Fear not! answered the man clad in white, in a loud melodious voice. Behold I bring you tidings of great joy which shall

be to all people. For unto us is born this day the Great Deliverer, Our Lord.

Meanwhile, a great multitude of men, wearing white garments and all bearing aloft similar torches of blazing fire that lit up the surrounding hills, had come near enough to be recognized as Essenes, shepherds, and retainers of the royal families of Kharax and Adiabene. As they halted, they sang, Glory to God the Most High, the Invisible Supreme. For he hath sent the Promised One, who shall bring peace to the Earth, and establish good will among men. Then the assembled host joined in a song of praise, such as had not ascended to the throne of the Almighty, since the completion of the Creation of the world, when the sons of God shouted for joy.

After this, the shepherds who were watching their flocks in the fields, inquired of the messengers where the new-born Lord was to be found, and were directed to the Deyar.

There, said the messengers, you will find our Lord with his Mother, our Lady Marya, under the safe and powerful protection of our Master, Youseph Pandar.

And whither go ye now, friends? inquired the shepherds.

The chief of the men in white, replied. Some of us came as messengers, from the ministers of the Invisible Supreme, unto whom the future and the unseen were revealed. Now we return without delay to our country, to carry to the wise men tidings of all we have seen and heard. The others among us will also journey to make the good news known unto our brethren in the faith, in all lands.

On the eighth day, after the birth of the Son of Lady Marya, a company of Jewish doctors of the law and Essene elders, assembled in the beautiful reception chamber of the Deyar, where Youseph Pandar received them. After the usual salutations had been exchanged, and the guests had all arrived, a retainer announced that the women were bringing the young prince. On this the men all rose as the wise woman, Ywissa,

appeared, carrying the infant son of Marya in her arms. Lord Simeon, the Essene elder, received the child from her, and bearing him into the middle of the spacious room, held him in his arms, while the Mohel circumcised the infant prince, and the Rabbis recited the prayers for the occasion with the guests, who all stood round the Lord Simeon during the ceremony.

At the naming the child was called Iesät, which means: He shall increase. This was a favorite name of the royal family of Adiabene. For a synagogue name the infant prince was called Yehoshua, which means, Help of Jehovah.

After the service was ended, Simeon blessed the child, and raising his eyes to heaven, exclaimed with joy and reverence: Lord Almighty! Now I am ready to depart in peace, if so be Thy will. For mine eyes have seen Thy salvation, which thou hast prepared for all people. To be the Light of the nations and a glory unto the people of Israel.

Costly offerings and gifts were sent to the Temple and to its priests at Jerusalem. A sumptuous banquet was spread for the invited elders; the retainers and servants were feasted, and much money was distributed among the poor on this day, when the son of the Lady Marya was named Iesät Yehoshua and sealed unto the congregation of the Jews.

But when some of the Jewish elders, who were expert in forecasting the future, returned to Jerusalem, they took counsel among themselves, that the Lady Marya, according to their law, was the mekadesh betrothed wife of Yohanan, the son of Seth, of the family of King David; and therefore decreed that Iesät Yehoshua, the son of Marya, not being begotten of Yohanan, was illegitimate. So they agreed to register his name in their secret records as Yeshu, which word is formed of three letters, Yod, Shin, Vaf. These letters being in Hebrew the initials of the words Youmakh, Shimo, Vazikro, viz.: Let his Name and Memory be Obliterated. They therefore formed the initials of these words into the name Yeshu, saying: We will give him this name be-

cause it will be strange enough to the people to excite their curiosity sufficiently to lead men to inquire for the cause ; to watch his words, deeds and behavior at all times, and to search out his progenitor.

This became known unto Lord Simeon, who blessed our Lady Marya at the time of her purification offering. Then he also made known to her the wicked design against her and her son, that was to be carried into execution by means of the name coined by some of the elders for the infant prince and heir. Daughter ! he added, thus have the thoughts and desires of their hearts been revealed ; in that they have set him up for a sign to be spoken against. But, though the sword of calumny pierce thy soul, yet through thy Son shall the power of the haughty oppressors of the people be broken ; while the oppressed and the lowly shall be raised out of their misery into the noble manhood and womanhood with which the Creator has endowed humanity.

Comes the last age of which the sybils sung
A new born cycle of the rolling years :
Justice returns to earth, lo from the high heavens
Comes a new seed of men.
This glorious age inaugurates, oh Lord, with thee ;
For Thou shalt surely purge our guilt stains out,
And free the land from dread.

See Appendix corresponding chap. VII. Also page of same, 535.

CHAPTER VIII.

THE WISE MEN.

AMONG themselves, the Rabbis and doctors of the law never acknowledged Herod the Great as King of the Jews. Although appointed King, by Caesar, three years before he married Mariamne of the Asmoneans, yet did the Rabbis and lawyers date Herod's reign only from the date of his alliance with that princess, on sufferance, as being the consort of the woman whom they acknowledged as Queen of the Jews after the death of her brother Aristobulus. The kingdom was spoken of as her kingdom; and Herod was accused of being content to reign over a state that rightfully belonged to the sons of Mariamne the Asmonean, for whom he could only hold it in trust, and whom he was intrigueing to deprive of the rights of succession. By reason of such seditious teachings of their leaders many of the people of the Jews were constantly entangled and drawn into conspiracies and rebellions against Herod the Great. Alexander and Aristobulus, the elder sons of Mariamne the Asmonean, incited by interested and crafty partisans, became over bold in their intrigues, and too outspoken in their revilings against their royal father. Actuated by good-will to Herod, ill-will towards the Asmoneans, or gain for self, some one or other was always ready to repeat the unfilial expressions, or to betray the conspiracies. This was followed by trials of the young men, which ended in reconciliations between them and their father. But the misguided sons continued their conspiracies until finally Cæsar ordered that they stand their trial in Berytus, before a mixed tribunal of Jewish and Roman judges. Therefore Herod went to Syria, with Alexander and Aristobulus.

At the same time the Pharisees spread a report that the Messiah had been born, and thereby incited many of the people

of the Jews to rebel against submission to the edict of Cæsar concerning the survey and registration of the land and its holders, and the imposition of the consequent tax. This state of affairs enabled the robber bands to descend upon the outlying suburbs of towns, and upon the villages, and with impunity rob and murder the defenceless and distracted inhabitants, who desired to live peaceably under the just administration of the Romans, on the pretext of patriotism and allegiance to the laws of Jehovah, as set forth by the priests and doctors of the law. The majority of the chief priests and elders were the partners of the chiefs of these robber bands.

In the astral science, cultivated in the East from the remotest antiquity, it was inculcated that there would be a restitution of all things after a revolution of certain periods of time. The beginning of the new epoch was calculated by the rising of particular stars. The conjunction of stars at this time had revealed to the Magi, that the era when the Desire of the Nations was to appear, had begun.

One day as the sun was nearing the western horizon, a large company of men on horses approached Jerusalem from the north. Seven of them were recognizable as Magian princes by their dress and the accoutrements of their noble, white steeds. Their suite consisted of several hundred retainers, mounted on handsome and trained war horses. Also a large number of armed servants on horseback, who rode in the rear in charge of a goodly train of mules laden with the effects of the travelers.

A handsome pavilion tent had been pitched at the side of the highway on Mount Scopus, where Jerusalem comes grandly into view like a city of palaces and fortresses, crowning the group of mountains upon which it is built. Several hundred horsemen were drawn up in line on either side of the road, and a party of men, evidently of high rank and dignity, sat in the pavilion. These were Aryans, Egyptians, and Hindoos, who

had come out of the city to welcome their illustrious countrymen and give them a fitting reception.

The outriders of the visitors, whose gold-embroidered garments and jewelled weapons flashed and glittered in the sunlight came on at a full gallop, harmoniously striking the small drums fastened to their saddle horns. After announcing that the Magi were nigh they passed on to herald the approach of these priest princes to the Palace Grapte, and to present the necessary credentials from the Roman President of Syria, which certified that the foreign princes came, not as invaders, but as religious pilgrims.

The company in the pavilion now came out to greet the approaching Magi. The cavalcade made an immediate halt as the priest princes reined in their horses and dismounted to salute the distinguished men who had come out of the city to give them welcome. The oldest and chief of the Magi raised his right hand on high, and turned his face toward Jarusalem. The great multitude of men on horses and on foot preserved an absolute, impressive silence, when this prince raised his voice and said :

Oh, thou Invisible Supreme, Source of Light and First Cause of All! From generation to generation Thou hast been our refuge, and our fathers waited patiently for Thy salvation. Hear us now, we beseech Thee, as we offer our thanks and praise for the great mercy and favor bestowed upon us. For what are we that Thou shouldest bring us to this great honor, in that our eyes will indeed behold Thy Messenger. Surely, Thy love and kindness are unto all the races of mankind, since although the Lord of Light be incarnated of our race, in Thy inscrutable wisdom Thou hast caused him to be born among a people who are not of us, that they also may have no excuse for continuing in darkness and bondage of superstition. Grant therefore, we pray Thee, that we may all be faithful to the Light now sent unto the world.

Ameen! was the grand response of the assembled host to this prayer and thanksgiving of the chief.

Then the Magi and the noblemen who had come to meet them remounted their horses, and with their united suites of retainers and servants, rode down the mountain into the ravine that separates Scopus from Mount Moriah.

There was intense excitement and much curiosity exhibited among the citizens as the great cavalcade of magnificent and stern looking warriors rode through the city gates, and their horses' hoofs thundered over the granite paved streets. The company drew rein when they reached the Palace Grapte, at whose gates the Magi were met and welcomed by the Lord Simeon, the Essene elder.

Preparations for the reception and accommodation of the priest princes with their suite had been made two weeks earlier, when the messengers to herald their coming had arrived.

When the august visitors had laid aside their traveling garments and assembled in the banquet hall, a messenger from the High Priest arrived with salutations and word that the chief priests of the Temple desired to pay their respects to the noble pilgrims on the following day. Visions of a Judaized and militant Parthia, and consequently Judaism speedily triumphant and regnant, had filled their souls with unutterable bliss when they received the tidings of the arrival of the royal Gentile ecclesiastics as pilgrims.

The Magi returned a courteous message to signify that the visit of the Jewish priests would be acceptable. Soon after, another messenger was announced from Prince Herod, youngest son of Queen Mariamne, of the Asmoneans, who sent word that, as King Herod the Great and his two elder sons were absent in Berytus, he desired to pay his respects, and to salute the Magian princes as the only representative of the Jewish royal family of Asmoneans then at Jerusalem. With this messenger a cordial answer of welcome was also returned.

After supper, the Lord Simeon and the Magi gathered to take counsel concerning the things which had been revealed unto

them, and the events that had followed. The visitors now also inquired what manner of men were the priests who proposed to salute them the next day.

Simeon therefore made known to the Magi all that he had witnessed and heard of the persecution that the Lady Marya had experienced from the family of Rabbi Seth; and also the calumny which the chief elders had formulated against the son of Marya and against her.

The faces of the seven princes grew grave and sad as they listened, and when they had heard all they exclaimed with wondering sorrow: Alas! where is He born, this our Lord. Among an alien race, to be persecuted and defamed!

Now, said one of the Magi, we can understand what was incomprehensible in the revelations of the Star of His nativity. For, although His influence shall triumph in all the ages to come, and His dominion increase without end, yet will the life of our Lord, in the land of His birth, be beset by malignant foes and successive deadly dangers. Surely the Invisible Supreme is no respecter of persons or races in that he hath caused his Beloved One to be so humbled and incarnated subject to the laws of a priesthood, whose religion is to defame and destroy all who refuse to wear their yoke of bondage.

Children, spoke the venerable chief of the Magi, let us remember that the Father of the Family pitieth all his creatures, even the most rebellious. Therefore, peradventure, our Lord of Light has thus been made subject to the law of bondage of the soul that he might break the yoke and redeem them who have strayed from the liberty of conscience and intelligence, as also free the ignorant race, born, like many generations of their ancestors, under the galling yoke of Judaism, imposed on them by their leaders for their own interest and benefit.

To the questions regarding Prince Herod, of the Asmoneans, Simeon replied: This Prince Herod hath not appeared openly in any of the conspiracies or revolts, and is extremely cautious in

general conversation. But he is possessed of a manner and a power of language that incite a man to suspicion, anger, jealousy, avarice, and any passion and folly with which he may desire to influence his hearers. And yet so subtle is the speech and the manner of this prince that he whom he mastereth believeth himself to be absolutely original and free in his will and in his thoughts. I fear that his brethren have proved but the tools by which Herod is working out a way for himself to the throne of his father.

During the forenoon of the next day, Prince Herod and the chief priests of the Temple arrived at the Palace to salute the Magi. They were received and made welcome with all the honor due to their rank.

The chief priests were consumed with curiosity and anxiety; but seeing that the Magi did not volunteer to inform them of the object of their visit to the Holy City, asked them at what time they would desire to worship at the Temple. For, said the Commander of the Sanctuary, we have heard that your Highnesses have come on a pilgrimage to our Holy House.

The Magi waited for their Chief to speak, and he answered: Oh honorable priests of the Jews. We have, according to the custom of princes of civilized nations, indeed brought offerings to the Sanctuary of the people whose land we visit. We come not to worship at your Temple, but have taken this journey from distant lands that we may, in person, bow before our Lord of Light, whose birth in your country, hath been revealed unto us of the East, by the Star of His nativity.

By what other name is he known, this Lord of Light of whom ye speak, inquired the priests with eager interest,

We know Him also as the Desire of Nations, Ormuzd, the Faithful, and the Great Deliverer, who shall restore the soul of man to the nobility and purity of the source whence it came, and thus make us all at one again with the Invisible Supreme.

But such a one must needs become absolute ruler over the



habitable earth, so that he may crush those who oppose him, said Prince Herod, with a keen, furtive glance at all the Magi.

That may be our Messiah, who our doctors of the law report is born. But he must be of the family of David of Bethlehem, who was King of Judah and Israel, said Rabbi Seth with much unction. As one of the great Sanhedrists, and overflowing with inquisitive curiosity he had been one of the prime factors of this visit to the Magi.

Whose son is he whom your Highnesses have come to worship, inquired Herod, and where is he to be found. For I also would adore him with my soul and body.

The Chief of the Magi fixed his kindly, but penetrating gaze steadily, first on the countenance of Rabbi Seth, and then on that of Prince Herod, as he said: He whose Star we have seen, and the horoscope of whose nativity and mission to the world we have read, is the Son of our Lady Marya, the Daughter of Nakeeb, Prince of Adiabene, and of Grapte, Princess of Kharax, who among the Jews are called the proselytes Joachim and Anna.

A pallor as that of death spread over the countenances of Prince Herod, Rabbi Seth and his colleagues; and for awhile they all seemed to have been bereft of speech. Herod was the first to recover; and being an Arabian by his father's race, inherited the suave tact for which that people is famous.

The God of our ancestor Jacob, he said, once raised salvation to his chosen through Cyrus, who never entered the covenant of Abraham. How much more can he also now bring us prosperity and deliverance through this prince, whose royal progenitors joined themselves to the congregation of Israel.

The Magian Princes made no reply to this speech. The Chief simply signifying, by a slight bow, that he had listened attentively to the words spoken.

When they rose to depart Prince Herod said: My lords: our palace is at your service; and we pray that you will honor

us with your presence on your return to the city. After which we also will go and pay our homage to this Lord who is born to be King of the Kings of the Earth.

Noble Prince and Honorable Priests, answered the Chief of the Magi. We spake not of kings temporal. We have come to bow before Him who is to reconcile the erring souls to the Supreme Good, the Lord Spiritual.

After the visitors had gone the Chief said to his colleagues : Our friend and brother Simeon hath given us a right judgment of the Prince Herod. When any party that struggles for the mastery parades a desire to pay homage to the one who is, or may become a successful rival, it is wise to watch with all vigilance for subtle and secret snares.

The arrival of the Magian Princes would have excited interest and curiosity at any time, among the citizens of Jerusalem. But that these seven should come to worship in the Holy City of the Jews caused the greatest excitement. The Jews regarded the event as one of the most reliable signs of their own speedy ascendancy. Surely, Messiahs must be near, if not already born, they argued. The Greeks and the Roman soldiers concluded that the world must be going mad when seven Magian princes and priests of a beautiful faith could come on so long a pilgrimage to worship a deity, whose Sanctuary appeared to them to serve no other purpose, than that of a tithing and slaughter-house, a kitchen for the Jewish priesthood, and a safe citadel wherein to store the wealth of gold and jewels which they exacted under every possible pretext from their co-religionists, as well as from pious Gentiles throughout the world. But when the report went through the city that the object of Magian adoration was not the Temple, but a heaven-sent messenger, whose advent had been the expectation of the ages, whose arrival would begin a new era for mankind, and that his arrival had been revealed to the learned and pious Magi by the language of the stars, then Greek and

Roman contempt changed to wondering awe and joyful expectations.

As the august pilgrims with their great and gorgeous train of warriors and retainers rode from the Palace Grapte through the streets of Jerusalem towards the gate of the west, the windows of the houses were filled, and the sides of the streets were lined with spectators, many of whom tendered the beautiful oriental salutation of : Peace, peace be unto you, and, God make your way plain before you. All salutations were most courteously returned, whether given by citizens along the route or by the stern, disciplined Roman sentinels at the city gates. It was after the ninth hour of the day ; in the afternoon, when the princely cortège passed through the gates, and rode down to cross the Gihon Valley, up over the opposite hill, and along the plain of Rephaim on their journey to Deyar, where the Lord of Light, Prince Iesät, or Jesus, was with his mother, the Lady Marya.

The evening was beautiful. The rare atmosphere clear, and cool and sweet ; the sky of a tender blue, and the clouds about the horizon were tinged with living golden hues, which gradually changed to bright rose and royal purple, finally merging into pale lilacs and soft, fleecy whites and grays. The hearts of the travelers flowed over with gratitude to the Supreme Creator and Guide who had brought them thus far in peace and safety. And as they gazed, the skies softly deepened into sapphire, and the holy stars shone out with exceeding brilliancy, until the vault of heaven was studded with these silent witnesses of almighty skill.

The retainer from the palace, himself a scion of a noble family, who accompanied the Magi, now reined in his horse, and pointing towards a bright light in the distance, said to the priest princes : Yonder, my lords, where that beacon shines like a star of fire is the mansion where our Lord tarries with our Lady, his mother.

Praise and thanks be given to the Almighty, exclaimed the

patrician pilgrims. For now verily our eyes shall speedily be enlightened by the sight of the Blessed One.

As they neared the Deyar, a company of retainers, all bearing lighted pitch and fragrant pine torches, came out to meet the Magi, whose approach had already been duly announced.

After their reception in the castle with the honors due to their exalted rank and sacred offices, the Magi were conducted into the audience chamber. The dais at one end of the room was covered with Persian rugs and cushioned divans, covered with cloth of gold. Here stood the Lady Marya with her son in her arms. She wore a flowing Grecian robe of soft white silk, richly brodered with gold, and confined at the waist by a jewelled girdle. The long veil of royal purple crape, deeply fringed with gold, was fastened by a fillet of gold on the beautifully formed head. Long, wide sleeves, open almost from the shoulder, allowed the broad begemmed gold armlets and bracelets to be seen above the elbows and wrists. Her Son, Iesät Nassar, our Lord Jesus, a child nearly two years old at the time, was clad in a tunic of white silk, deeply fringed with gold at the hem. The limbs of the Holy Child were of perfect mould and form, and the skin was divinely fair and delicately tinted. His soft, silky hair, the color of virgin gold in which the sunlight dwells, and the Grecian nose, the exquisite mouth and dimpled chin, broad and noble head, were all of the most perfect contour and comliness. But the glorious, large, dark blue eyes, under the well defined brows, and shaded by long, curling lashes, gazed at men and things with an earnest expression and power which seemed to search and see further than the generality of the children of mankind.

Lamps of gold and silver filagree hung from the roof by chains of the same metal, and held crystal vessels filled with refined and fragrant oils, and the light which was shed over the scene was soft and mellow.

The Magian princes, clad in their sacerdotal robes of flowing

white, approached, and placing both hands on the breast, reverently bowed their heads. Then, prostrating themselves before the Lord Spiritual, they worshipped him as the Messenger of the All Father.

It was a holy sight, those bearded sages in adoration before the Infant Saviour. Their voices rose in united thanksgiving and praise for the favor vouchsafed to them, that their eyes indeed beheld the Great Deliverer. And the Almighty thus sent peace and content, and a holy solemn joy into their souls evermore.

When the pious craving to relieve their overflowing hearts by praise and prayer had in a measure been satisfied, the priest princes presented their offerings to the Lord Jesus.

Early the next day, at the time of the sunrising, all the warriors, retainers and attendants in the train of the Magi, as also those of the Deyar, assembled in the great open court of the castle—a magnificent company of stalwart, beautiful manhood of all ages, from the grey haired, grey bearded, calm men, who bore many scars of wounds received in battle, to the fiery, beardless youths, eager to win distinction by brave deeds. As they waited, the sound of the grand Sun Rise Chant to the Almighty was heard, and the doors of the audience chamber were opened wide. A procession of men in white robes came out first, and ranged themselves to the right. The seven Magian princes, in sacerdotal garments, with the venerable Chief in their midst, bearing the Lord Jesus, took their positions in the centre, where also stood Youseph Pandar. They were followed by the Lady Marya, the Ladies Trywa and Salome, with their women and maidens, all robed in white; and these took their places to the left of the Magi.

The whole assembly faced the East as they chanted. But when the first rays of the sun shot up through the rose flushed sky the venerable Chief turned, and, facing the great multitude, raised the Lord Jesus aloft in his arms, as he exclaimed: Behold Iesät Nassar, our Sun of Righteousness!

A mighty shout of victory went up from the assembled host : Hail Iesät Nassar, thou Sun of our Soul ! Then, bowing reverently, they prostrated themselves before Jesus, the Lord of Spiritual Light.

After the song of praise and prayer were ended, the warriors and retainers came forward to take the oath of fealty. As each warrior approached he took off his weapons, and, laying them at the feet of the Lord Jesus, touched the border of his robe, and swore to be His faithful soldier and servant, even unto death.

When all the men had thus paid their homage, the warriors and retainers unsheathed their sharp, glittering weapons, and waving them aloft in the golden sunshine, shouted as one: All hail! Blessed be He who has come to us in the name of the Lord of Hosts.

As the warriors lower their arms,
Jesus, Lord of Light, they own;
Then proclaim in joyful psalms,
Victory through His grace alone.

See Appendix corresponding chap. VIII. Also page of same, 535.

CHAPTER IX.

HEROD WAS TROUBLED.

When Prince Herod returned from his visit to the wise men, he was very much troubled in his mind, and retired to his apartments to meditate for awhile in solitude. He had also just received private intelligence by swift and special messenger that his brothers had been executed. Therefore, to the Nationalist party he was now the rightful king of the Jews. His secret adherents, the Herodians, could now openly uphold his claim to the succession on the death of Herod the Great, or even earlier, if favorable opportunity occurred. The claims of his father's other sons might be easily set aside by judicious means ; since he had been successful in removing a far greater obstacle in the persons of his own mother's sons who had been the favorites and pride of the majority of the Jewish people.

But just as success was within his grasp a most unexpected menace arose that threatened to neutralize all the plans which he had formed with the most ingenious subtlety, and carried out with such consummate skill. A child was born, a descendant of the royal families of Kharax and Adiabene, heirs of the only kingdom that had successfully maintained its independence of Roman supremacy ; and which was besides, actually a rival power to that conquering empire. The highest ecclesiastical authorities of the Gentile nations, represented by the seven Magian princes acknowledged this child to be the Great Deliverer, whose advent had been foretold and expected by the nations from remotest ages of antiquity.

The crowning misfortune in Herod's estimation as he sat alone and reviewed all these things, was that this child, this Icsät Nassar, must needs be born in Judea, of parents who were the children of proselytes to Judaism. Since he was a scion of

the royal families of Adiabene and Kharax, and was born in the Jewish faith at Judea the Romans might consider it good policy to conciliate and make firmer their alliance with the rival power by appointing Iesät Nassar, son of the Lady Marya, to be King of the Jews when Herod the Great should die.

All the Jews who were discontented with the rule of the Asmoneans, and those who are still opposed to our family will surely flock to the standard of this new claimant for authority, and perchance accept him as the Messiah, soliloquised Herod in despair. And then what chances will I have against him, if he should be supported by the religious enthusiasm of Jews and Gentiles, as well as be backed by the political power of Rome and Parthia combined. I can accomplish nothing in this matter alone ; but must consult with my most faithful adherents.

When Herod had decided to take counsel with his trusted partners, he did not commit the error of visiting them or of inviting them to come to him. Such a course after his visit to the Magi would arouse curiosity and surmise. He did not wish that his actions should be watched and spied upon, or that his words should be listened to and retailed by the servants or any one else at the palace. He had never been ostentatious in his coming and going like his brothers, as he preferred to be regarded a man of piety and simple tastes, more devoted to the study of sacred lore than ambitious for political power or display. Consequently, his frequent visits to obscure but reputedly pious priests and doctors of the law, had established for him a credit for humble sanctity, and averted all suspicion of intrigues on his part.

In the cool of the afternoon, and with a single attendant, Herod left the palace as though to take the fresh air outside the city, by the eastern gate. He wended his way leisurely down the mountain to the Brook Kedron, where some boys were amusing themselves by paddling in the water and throwing stones across the stream. Herod stood and watched them awhile, then

entered into conversation, asking one about his parents and another about his studies and schoolmaster.

Oh, Rabbi Itzkhok is always well because he is always at school, said one chubby urchin, and there he is now sitting under yonder olive tree which is just beyond Amos the herdman's house to the left.

No, the master is very rarely well, spoke up a pale-faced lad. He is often very weary, and has great pains in the head. My father says that if the rabbi would fast less and eat and sleep more, he would enjoy good health. But our master is so pious and righteous that he fasts three times in the week, and reads the sacred writings every day till midnight.

We will walk over and see the the rabbi ourselves, answered Herod; and then we will judge which boy has the quickest understanding and love for his schoolmaster.

Prince Herod left the boys, crossed the little stone bridge which spanned the brook, and walked slowly up the gentle slope on the other side till he reached the tree under which the schoolmaster rested.

Rabbi Itzkhok was one of the poor priests who eked out a living by teaching little boys. He was now ageing fast. During his whole life had been a devoted adherent of the Asmonean family, never refusing to perform any service for its benefit with zeal, no matter at what risk to himself. Being honest, and utterly lacking the quality of aggressiveness in his nature, he failed to use his usefulness to the party as a means to further his own advancement in life; always hoping and believing that when the Asmoneans recovered the kingdom they would bid him come up higher in grateful remembrance of his fidelity to their cause. But they who used him, found him far too faithful and blind a subordinate to allow his escape from dangerous services of which they stood in need, by promoting him to any office in which, according to his modest ambition, he could spend the rest of his days in peace. So Rabbi Itzkhok, the son of Jerimiah, con-

tinued to be a humble schoolmaster in the village of Siloam; and it was to entrust him with the performance of a service, that Herod walked outside the city that afternoon at an hour when the teacher would be free from school duty.

Peace be unto you, said Herod, as he approached; and how is your health, Rabbi? One of your pupils yonder told us you were well, while another said that you suffered frequently. Therefore, desiring to know the truth about your welfare, we came up this way.

Thank you, my lord, for your interest in me, replied Itzhok; but as I am getting old in years I cannot expect to have the health and strength of youth, even if I were not obliged to labor for my daily bread.

So much the more are you deserving the recompense of the righteous. For all men know that your labors by day do in no wise prevent your pious studies at night. May good fortune bring you days of prosperity speedily. And since we know not what a day may bring to pass, so deliverance from labor and care may come to you sooner than we expect them.

You always bring me words of cheer, my Prince, replied the old man, brightening; but tell us the news, and the truth about the strange tidings of which all men are speaking. They say that all the Gentile rulers of the earth have sent their high priests with rich offerings to worship in our Holy Temple. Surely the reign of Messiah is very nigh if the seventy-seven kings of the heathen desire to become Jews.

After a slight and almost imperceptible hesitation, Herod answered: I have seen the priest princes who have come from the lands of the Gentiles, and have spoken with them. They verily bring strange tidings, which they learned in the stars, of the birth of one in Judea who is to become a great lord over all men. But they reveal not the whole matter. Therefore, my good friend, you can render us a very important service if you send word to Judas, the son of Eskias, and to our cousins, Joseph,

the son of Mathias, and Bar Abas, that after to-morrow, about the second hour of morning, I will ride out to take the air by the well that is under the sycamore, near the apple orchards of Bethany. I would request your presence likewise, but that I fear your absence from school might arouse suspicion, and cause spies to be set upon us. I invite you instead to my apartments in the palace next Sabbath day, when we shall read those passages that teach which signs will herald the Messiah of Israel; and you will aid me to compare them with the present events.

My lord, I will not fail to do your bidding in all things, replied the honest old dupe. Although most anxious to learn more about the wonderful rumor, Itzkhok knew that he must wait patiently till the coming Sabbath, and also perchance to ascertain the business about which the three men were to meet Herod under the sycamore.

Herod was not surprised either at the exaggeration or construction put upon the object of the the visit of the Magi to Jerusalem. He also knew that it was for his own interest and that of his partners that the people be encouraged to continue in a state of constant excitement caused by expectations of great changes that should revolutionize society. Such changes, the crafty leaders had taught their people to believe, would bring them boundless temporal prosperity, with entire freedom from labor of any kind; because the belief that such an era could be hastened by their own endeavors, rendered the unthinking masses pliant and blind tools. These leaders, had, however, a supreme contempt for the dense ignorance that could believe such a state of things possible to bring about in this world.

When Herod arrived at the appointed place, he found his three confederates reclining at their ease under the tree. They hailed him as he rode slowly along, and invited him to rest with them under the shade of the sycamore. Herod dismounted, and his attendant joined the servants of his friends who were sitting

in the shade of a group of olive trees near by, and looking after their masters' horses.

When Herod had related all that passed during his visit to the Magi, Judas said: This is a very serious matter. We have no need of any proselyte Messiah. A Gentile monarch who adheres to his own creed can always be found to serve us as a temporal Messiah, whenever we have need of one and can use him with profit to ourselves. Every Gentile monarch has aspired, and will probably continue to aspire, to act the role of a benefactor or a "Great Deliverer." But since they cannot save their own nations from the burdens of the State, such kings are always ready to become saviours of the people upon whose support they can rely only by conferring unlimited protection and privileges. Therefore, by judicious management, a Gentile ruler can always be made to serve us as a Deliverer from uncongenial labor and from taxation, and add to our prosperity by increasing the taxes on his own people for our benefit. Just so they have been influenced to act by our wise men, from Cyrus and Alexander the Great to the present time. But a proselyte in a position of authority must of necessity become initiated further than is convenient for us. We have an example in your father, Herod the Great. He remits part of the taxes to the people; he builds and beautifies cities to give them employment, and, as he says, also to civilize them. But, when we travel to collect a little tax from the Aâm-Haratheen (the laity of the Jewish people) then he calls us robbers and rebels, and executes us as such. I have no objection to his generosity to the people; but what right has he, a proselyte, to interfere with our ancient privileges to levy upon the common people of our own race? Further and worse: Herod the Great will not make raids upon the Gentiles, nor suffer us to do so. This is sufficient proof that a proselyte will always sympathize with his own race; and, therefore, no proselyte, nor son of proselytes, can ever be a Messiah to us.

Thou hast said it, and thy words are full of wisdom and

righteous zeal, spoke up Joseph, the son of Mathias, who was a priest of Asmonean family. The Jews have us ; and our princes have ruled them since the days of Judas Maccabeus. We have ever been ready to incite and raise a rebellion against foreign rule, as well as to exact unlimited privileges from our conquerors. We must not permit the people to look for any Deliverer, except one out of the family of the Asmoneans.

Said Herod: If such be your mind, you must see to it that this child be removed out of Judea, if not out of the world. It was to take counsel how we might safely accomplish such a deed that I desired to meet you here. I fear that subtlety will not avail us in this affair. Nothing but force—sudden, unexpected and seemingly accidental—can get possession of the child.

An accident for which no one can be held responsible, eh, Cousin Herod ? laughed Bar Abas. Well, here is Judas, who is impatient to avenge the execution of his father, Ezkias, as a robber. He is also longing for the governorship of Galilee, which you promised to give him on your accession to the throne of Solomon. I burn to avenge the exile and death of my father ; besides which I long to hasten the time when I shall be called Tetrarch of Idumaea, instead of a robber outlaw. You, are in duty bound not to forget that your mother and two brothers did not die a natural death. Besides, although you now are virtually King of the Jews, it will be more agreeable to you to become such in name also. To this, your father's life is obstacle enough without the addition of this child of an alien race. Our friend and kinsman, Joseph, is quite prepared to enter on the office of High Priest, when you sit on the throne. For all these reasons, none of us owe allegiance to Herod the Great ; nor are we bound to preserve the peace for him in the kingdom during his absence.

There must be much money and treasure in and around Bethlehem since the beginning of the enrollment. For the people who came from other parts of the country to get their title deeds,

brought not only money, but also jewels for safe keeping, suggested Joseph, the Asmonean.

Now, what is the use of increasing words about the matter? said Bar Abas. Our friend Judas is regarded as a great patriot and a righteous man, since he began to teach that for a Jew submission to taxing by Cæsar is unlawful, although tithes paid to himself is exceedingly meritorious. Some of the stiff-necked among the people do not agree with him, and prefer to pay to Cæsar, who, they claim, guarantees them safety and peace in their avocations. Such, therefore, must be punished for faithlessness to Israel. Judas and I will gather our bands and descend suddenly upon the outskirts and suburbs of Bethlehem, where some of the inhabitants owe us tithes that we imposed upon them. This child, whom the Magi came to worship, can disappear during the general disturbance. But if we remove this obstacle that stands in the way of your accession to the throne, Cousin Herod, you must not claim a portion of the spoil as you have done at other times.

Only be sure to kill the child, and besides dividing what spoil you get among yourselves, I will pay you the cost of the raid, exclaimed Prince Herod with eagerness. But beware of too much greed, Bar Abas; and keep not the child alive for ransom, for that might betray us all, and our lives would pay the penalty. If the child dies, we are safe; and in the generations to come the blame for the deed will fall upon Herod the Idumean, whom men call the Great, and of whom it is already said that he will suffer none to live who may cause the kingdom to pass from him or his son, Antipater.

How soon shall we descend upon them? asked Bar Abas.

Not until the Magi and their retainers have departed, and also the shepherds; for they are all men of war, and many in number. Therefore, assemble your bands in some secluded valley not far from Bethlehem, where we can send you word when the Magi shall have gone away.

We can assemble our followers at En-giddi, in the caves where you have often visited us. I will tarry with my body guard in the cave of Adullam. Judas, with some of his men, must stay in Bethlehem, where they can ascertain which of the dwellings in the outskirts harbor rich strangers. When the time comes, send me word to the cave, and I will summon the men from En-giddi. Then we will swoop down like eagles on the prey, and reassemble at En-giddi when we have completed our work.

To Joseph was allotted the task of cleverly spreading a report among his colleagues that the Romans had combined with the Parthians to substitute a Gentile priesthood for their Jewish hierarchy and to set an alien priest king on the throne; and that to accomplish this purpose easily the Magi had come to the Holy City to lure, by magical arts, the people of the Jews from their lawful allegiance.

When they had completed the plan of attack, Herod and his confederates separated, agreeing to meet again in Jericho at the end of two weeks if they should have made the raid during that interval of time. As they rose to take leave of each other, the attendants stood up to lead their masters' horses forward. Several boys who had been playing around, and exchanging village news for city tidings with the men, now scattered. But one of the boys, unnoticed by the rest, swiftly climbed into a large, leafy tree that stood near the road towards the southwest, and stretching himself at full length along a stout branch, lay perfectly motionless and quiet.

The confederates under the sycamore did not take their departure at the same time. Herod and Joseph left first, and rode together until they reached the Mount of Olives, where their roads diverged. The prince returned to Jerusalem, while the priest travelled towards Bethor. A little later, Judas bade Bar Abas farewell, and went back to Bethany, where he had come ostensibly to negotiate for the hire of certain gardens for the summer season.

Bar Abas, left alone under the sycamore, began to review the plan of campaign. I wonder, he mused, whether we shall be any more successful in this attempt than we were in that affair of Yohanan. I now remember that after we had agreed on our action, and I was alone, a sudden premonition of failure flashed across my mind. Strange that the same kind of presentiment has come to me since my partners departed. Let Herod say what he will about a firm will and subtle mind being the only factors necessary to control the destiny of any one you desire to master, or to put out of the way. I have experienced sometimes that the agency of a more powerful will and clearer intelligence interposes, seemingly quite accidentally, at the last moment, and thwarts the most perfect plans from being carried out. Can it be possible that there is such an arrangement as unchangeable fate? Or is it the interposition of the Almighty, who inspires men and women at the critical moment to some action that shall protect his favored ones from harm? Poor Lady Marya! She is a most beautiful and good woman; and I pity her. But why would she not marry that Yohanan, or some other son of Judah's race, and thus have saved herself and us all this trouble. However, if we fail in this attempt I shall not be tempted to cross her path a third time; for the soothsayers always bid us beware of the third trouble.

Finally, Bar Abas rose, stretched himself, arranged his Arabian cloak and head scarf carefully, and walked leisurely to where the attendants had waited with the horses. Three men waited for him, but these evidently were trusty confederates of the young robber chief.

Well chief, asked one. Is there profit in it this time?

Whatever we get will be our own. There will be no giving away of the largest share, replied Bar Abas. And Herod has guaranteed the costs in any event.

On whom do we levy tribute, inquired another, first looking around cautiously to see that no strangers were within hearing.

Outskirts and coast of Bethlehem, replied Bar Abas brusquely.

But hearken, Oh Chief, Bar Abas, spoke the third man, an Arabian, who seemed superior to the other two. Tell me, why it is that Herod, now your king, exacts not a portion of the spoil at this time when he needeth to double his outlay, but is surety for payment unto us instead. Count me no partner in this raid before I know what he is to gain by this business. For with such a proposal from him as thou hast told us, his interest in the expedition must be very great indeed.

Oh Friends, replied Bar Abas in cautious and conciliatory tones. Since you must know the truth before we descend upon them, so that you may give right instructions to your men: know now that the profit of my cousin Herod is the death of a child whom he fears as a rival for the kingdom in the future. And this Child is to be found at the Deyar.

The men uttered an exclamation of surprise; and the Arabian exclaimed with horror. By the fear of the Deity! There is no blessing in such profits that are obtained by the shedding of the blood of an innocent child. I love not to slay defenceless children: and if he must be removed let us carry him away; and when danger of his rivalry shall have passed we can free him for heavy ransom.

The others laughed contemptuously as they answered: The parents and retainers will fight fiercely enough for its life. So thou needest not to pain thy head that the child will be defenceless.

In regard to ransom, said Bar Abas, the conditions are, that no ransom, however great will enough for it. So it will be more prudent that it be slain through seeming accident rather than by intent. Also, in order that we may be able to accomplish this business unmolested, Herod will so manage, that the few Roman soldiers now in Bethlehem shall be sent away at the time to quell some disturbance which will be raised in an opposite direction from the Deyar, by Sadduc the partner of Judas.

The confederates then mounted their horses, and rode away towards the south. But when they had disappeared from view, the boy in the tree climbed down cautiously. After scanning the surrounding ground to make sure that no one was within hearing or sight he took up a stone, and throwing it in the direction taken by the robbers, exclaimed: Oh ye sons of the transgression! May the Almighty cause you all to be slain. But ye shall not harm our Lord of Light. Then the lad started to walk towards Jerusalem.

It was known to Simeon the Essene, that Prince Herod professed respect for the piety and learning of Rabbi Itzhok, and also that the schoolmaster was a zealous and diligent, though secret partizan of the Asmoneans. Therefore, after Herod's visit to the Magi Simeon had sent his young man, Fidus, to the Essene, Vahtvo, who lived in Siloam, to bid him watch, whether Herod would have any personal communication with the schoolmaster within a few days, or if the rabbi should visit the prince. The expected meeting took place; and Valha the son of Vahtvo, had been among the boys playing at the Brook Kedron when Herod had stopped to talk to some of them.

Then the Lord Simeon became convinced that some treachery would be planned and perpetrated. He told Fidus to watch the movements of Prince Herod in the city; while Vahtvo, and his boy Valha, would take note of all who came to have converse with the schoolmaster in Siloam, and of any messengers he might dispatch.

Early on the morning of the third day after Herod's visit to Rabbi Itzhok, the boy Valha saw him riding out of the Eastern gates of the city, and watched the prince till he wended his way up the Mount of Olives: when he immediately followed at a prudent distance to avoid suspicion. When Herod dismounted at the sycamore the lad joined some boys who were playing in the orchards; and with them amused and entertained the attendants of the party under the olive trees. At the same time

he kept his eyes and ears open for some chance word or action that should betray the object of this meeting. It was Valha who later hid himself in the tree, and overheard enough of the conversation between Bar Abas and his partners to understand that the life of the Blessed Child was in danger.

Lord scatter the enemies,
And make them fall.
Confound their politics,
Frustrate their knavish tricks:
On thee our hopes we fix,
God save us all.

—*British National Hymn.*

See Appendix corresponding chap. IX.

CHAPTER X.

FLIGHT INTO EGYPT.

THE night was advanced, and the Lady Marya with all the women of the household had long retired to rest. The men had lingered, because a number of Shepherds who were to set out on their journey southwards with their flocks at daybreak had assembled at the Deyar.

A loud knocking at the castle gates brought a watchman to the iron grated window above the portal. Ascertaining the personality of the messenger that demanded entrance he called to the guard below who admitted Fidus through the wicket gate.

I bring word from the Lord Simeon to the Master, Youseph Pandar. Therefore conduct me immediately to his presence, said the messenger.

It is late, replied the guard, and the Master hath retired to the private apartments of his guests with the princes. It may be he sleepeth already.

Even if he dreameth I must have speech of him without delay, and I will waken him if ye will not.

The matter being urgent, another of the guards was summoned who conducted the messenger to the chamber where Youseph slept, and knocked softly on the door till his master woke and opened it.

Seeing Fidus, Youseph exclaimed, My Son, how is it with the Lord Simeon; is all well? I was but now troubled in my sleep, for I dreamt that he called me with a loud and warning voice.

I have brought a message from my lord which I must deliver to you in private, Master, said Fidus as he entered.

Youseph bade the guard wait in the corridor, and closed the door. Then Fidus, in low tones, related all that had been seen and heard of Herod and his confederates.

What doth the Lord Simeon counsel us to do?

My lord thought to come in person in the morning and speak of the matter with you and the Magi, and with our Lady Marya and your honorable mother. But at the third hour of the night word was brought to him that Biriz-Hadri, the chief of the shepherds would travel with the dawn. Therefore he sent me with all haste unto you, to say that he adviseth that you take our Lady Marya with the Holy Child into Egypt immediately, which can be done if you depart with Biriz-Hadri. He also counsels that ye tarry in Egypt while among our people; because the highways towards the north will continue to be infested with robbers until the taxings shall be completed.

As a mark of honor to the venerable chief of the Magi, Youseph Pandar slept in the ante-chamber of the apartment allotted to that distinguished guest. He now drew aside the rich hangings at the entrance and went in. There was a dim, soft light inside, and the priest-prince was already awake, having been aroused by the knocking and sound of voices. When the aged prince heard of the threatened danger he proposed that the parents with the child should travel with the Magi. But on reflection, he abandoned that plan as he thought that the company might be waylaid in some narrow gorge or mountain-pass, where the robbers would have the advantage of the situation.

My Son, waken Biriz-Hadri and Ywissa, said the prince, and let us consult with them before we alarm the Lady Marya.

When Biriz-Hadri came he suggested that the Lady Marya with the Holy child should start with the shepherds that night, and that Youseph remain behind to avert suspicion.

Ywissa had listened with the keenest attention and in silence. She now said: neither you nor our Lady Marya ought to depart; for your absence would become known. Herod's assassins would certainly follow swiftly and slay the child even more easily than they could reach him here.

You speak words of wisdom sister, said Biriz-Hadri, and yet

it will also be impossible, in the disturbed state of the country, to guard the child here from the snares that will be spread for his life. I could take our young lord with me; but that I fear he will fret for his mother.

Fear not, answered Ywissa. I now remember that the Lady Salome hath often spoken to the household of her intention to travel to Egypt to visit the family of her uncle. Haleemie, the widow, would accompany her as her waiting woman. I have been preparing for some time to visit a relative who resides in Hebron, and therefore our departure with the shepherds will be regarded as a safe opportunity for three women to travel under adequate protection. We will take the Blessed Child with us, and no one need know that he is not with his mother in the private apartments. Let the Lady Marya tarry in her rooms with the Lady Trywa only for two days; by which time we shall, the Lord willing, be beyond the reach of the murderous Herod.

After some further debate it was agreed that a secret and immediate departure was the best means whereby to ensure the safety of the child. The Lady Salome with Haleemie and Ywissa who were to take charge of young Prince Iesät were all to wear the large, flowing cloak and head gear of shepherds. Thus disguised they could start at the dawn of day with the company of Biriz-Hadri and their flocks. The route of travel was to be by way of Hebron to Gaza on the Sea. At that place they were to embark on board a ship for Alexandria, and while in Alexandria they would stay with the family of the Lady Trywa's brother who was a Therapeutic of great fame until the arrival of the Magi who would journey that way a few days later.

To avoid arousing the curiosity of the guards which might accidentally prove disastrous to the enterprise, Biriz-Hadri returned to his couch, and Ywissa went alone to the women's part of the castle. There she gently awakened the Ladies Marya, Trywa and Salome; and when she had informed them of all that

had happened, the women quickly and noiselessly made the necessary preparations.

When the morning star shone brightly in the sky, and the shepherds with their flocks began their march southwards, Biriz-Hadri came out into the great open court carrying the sleeping child, Iesät Nassar, in his arms, under his large cloak of Persian lambskins.

Accompanied by a small but select band of fearless warriors disguised as shepherds, Biriz-Hadri with the Child and the Lady Salome, Ywissa and Heleemie were soon mounted on thoroughbred Arabian horses, and rode away in the quiet dawn.

On the journey, the Holy Child often called for his mother; but the women comforted him, and his brave body-guard of warriors not only deeply revered, but also tended and petted him as gently as any tender woman.

The party reached Gaza-on-the-Sea in perfect safety, and took ship for Egypt. A swift and trustworthy messenger had carried the tidings of the coming of the women. So when the ship arrived at Alexandria, they were met on board by several of the prominent Therapeuti; among whom was a brother of one of the seven Magi. The message had been so worded that the whole party mentioned were but the escort and guard of one who, though not spoken of, was yet the chief of them all.

The Magi tarried for three days longer at the Deyar, during which, strict orders had been given to the guards not to allow strangers to enter the castle under any pretext whatever. At midnight of the third day, when the moon rose, the priest-princes and their followers departed in the stillness and silence of the night, taking the same route as the shepherds had done. At Alexandria, the venerable chief of the Magi with several of his colleagues took ship for Berytus; and from that city they journeyed on to their own country. But they took the young Prince Iesät Nassar with them, as also Ywissa and Haleemie; it having been

decided that Youseph Pandar with the Lady Marya should follow later.

The day after the departure of the Magi, Judas' spies brought him word that the distinguished guests and their armed retainers were no longer at the Deyar. They had seen the mule train depart in charge of the servants, but no warriors being visible about the castle grounds, the spies concluded that they must have gone to Jerusalem in the early morning.

When by diligent search and inquiries made by his servants Herod ascertained that the Magi had indeed departed, but by a route of which he knew naught, he became exceedingly angry at their manifest distrust of, and contempt for his suave professions, expressed by the silence and private departure of the noble visitors. He sent for Judas Ezkias and bade him order Bar Abas to lose no time, but to hasten and make sure that the son of Marya be slain, even if he had to kill all the male children of the retainers of the proselytes, on and around the lands of the Deyar, as well as in Bethlehem. For, he added, their suspicions must have become aroused somehow, and they may have sent the child to the house of some retainer who has young ones, for safety.

I verily believe, said Judas, that these children of royal proselytes fear some one or something; because for some days past the guards have redoubled their vigilance, refusing all strangers admittance to the castle, and warning them off the grounds. They have also been more than usually cautious and evasive in their conversation since the arrival of the Magi at the Deyar, though that might be on account of the great and rich treasures they are reputed to have brought with them.

Early the next morning Judas Ezkias, who himself was on the watch, saw Lady Marya and Youseph Pandar with a few attendants leave the Deyar, and ascertained that they were going to Jerusalem for the day. But there was no child with them. He mounted his fleetest horse which he had left in a little grove

of olive trees near by, and almost flew in the direction of the cave of Adullam. He soon reached the place where the robber bands were assembled, and prepared to start on the raid at a moment's notice.

Judas informed Bar Abas that he had seen Youseph and Marya ride away in a chariot to Jerusalem, without the child.

So much the better, said Bar Abas. I am not as righteous as my blessed grandfather was in the performance of ceremonial deeds of merit, prescribed by our holy laws, but I do not like to slay a child in the mother's presence, even if she be of Gentile race.

Judas laughed loudly. His grandmother, the Lady Trywa, is at the Deyar. I saw her at the castle gate when her son and daughter-in-law mounted the chariot. Perchance you will object to slay the sacrifice in her presence?

I hate the woman, replied Bar Abas vehemently. She is a subtle Greek; and if it were not for her influence and moral support, that deluded fool, the Queen Helena, would have sooner or later worried the Lady Marya into a marriage with a son of Judah's race. Then—oh well, much discontent and trouble would have been avoided.

Judas scanned him keenly, but knew that it would not profit him to ask further questions. However he felt convinced that the young outlaw had suffered some galling disappointment which he attributed to the Lady Trywa's interference.

After receiving their orders, the assassins rode away in small parties, that were to approach the Deyar from different points and surround it and the adjacent fields and farms. They were instructed to dismount and lie concealed among the surrounding rocks and groves till they heard the signal, which was to be the imitation of the crowing of a cock about an hour after noon. At that time of the day an attack would be least expected, as the laborers rest in the shade, often without even the tools of husbandry with which to resist an attack by armed men. The

robbers had been instructed to rush into the dwellings with drawn daggers, to seize the young children, demand an enormous ransom that was to be paid on the spot, and stab the child if a male. The greatest reward to be his who should slay the young Iesät Nassar, son of the Lady Marya. That assured, they could accept ransom for the rest, but not unless the young prince had been slain beyond the possibility of a doubt.

All these orders were implicitly obeyed and carried out with fiendish details. The tears and prayers of the terrified mothers for the lives of their little ones were not heeded. They would not believe even the Lady Trywa when she swore a solemn oath that the son of Lady Marya was not even in the country. The assassins became only more infuriated that they were not able to identify the young prince whom each robber sought as his special prey. Therefore they slaughtered all the little boys of two years and under, but accepted as ransom, for the lives of the little girls all the money and jewels they could get.

By the time the men on the lands had gathered and come to the rescue, the massacre had been accomplished. The attack was so unexpected, and the assassins were so numerous that they seemed to have sprung out of the ground as they swarmed rapidly over the premises. Some of the robbers were wounded, and a few were killed, but they were quickly carried away by their comrades; and in a short time the raiders disappeared in different directions as quickly as they had come. Several assassins, more brutal than the others, were not content with the ransom eagerly offered by the distracted mothers, but tore off the jewels worn by the girls and women, lacerating their ears, arms and necks, and mocking at their distress and cries of pain.

The afternoon sun was declining when a messenger arrived in haste at the Palace Grapte, whither Youseph and Marya had gone preparatory to their journey for the north.

Alas! Alas! exclaimed the Lady Marya, as she wept bitterly on hearing of the murders committed at the Deyar. We believed

all would now be well. How could we have forseen that the robbers would wantonly slay the children of our retainers.

With Youseph Pandar, and a guard of friends and retainers from the city, the Lady Marya returned without delay to the Deyar. She wept sorely when she beheld the bodies of the slaughtered innocents; and with their own hands Lady Marya and the Lady Trywa prepared the little ones for burial. They ministered to, and comforted the afflicted ones, and at the end of the seven days of mourning took the bereaved families with them to the north, that they might not be continually grieved by the sorrowful associations of the Deyar.

Praise for Thine infant martyrs, by Thee with tenderest love
Called early from the warfare to share the rest above.
Oh Mothers! cease your weeping, they rest from pains and care,
Lord grant us hearts as guileless, and crowns as bright as theirs.

See Appendix corresponding chap. X.

CHAPTER XI.

JESUS IN THE LAND OF ISRAEL.

WHEN the Lady Marya arrived at Berytus, she found her little son in good health and safe.

Belassar, the Chief of the Magi, advised Youseph Pandar to take the child with his mother, to Assur, the ancient capital of Lady Marya's ancestors, and to make it their home until it should be safe to revisit Herod's dominions.

Because, noble and beloved daughter, he added, addressing the Lady Marya, the kingdom of Herod hath been in a state of continual disturbance since the time that Caesar issued the decree for the readjustment of the land. This gave those leaders who live by open robbery or legalized forms of plunder, the opportunity to exercise their lawless and other tyrannical avocations with boldness, under the plea of patriotic struggle for the establishment of Jewish theocracy. Herod the Great is an old man, in ill health, and broken hearted by all the treachery and enmity with which he is surrounded in his domestic relations. His death will be but the signal for greater disorders and seditious outrages; as the Asmoneans will continue to conspire and labor for the overthrow of any and all the other sons of Herod who may inherit the kingdom of their father.

Belassar himself resided at Assur the greater portion of the year. Therefore, when the Lady Marya had taken counsel with the Lady Trywa and Youseph Pandar, they all agreed that a residence under the direct and watchful care of that venerable and powerful ecclesiastic and prince would ensure greater safety against the machinations of assassins than a legion of soldiers. So Iesät (Jesus) Nassar was brought up and educated at Assur until he was twelve years of age.

As a scion of the royal families of Kharax and Adiabene,

Jesus Nassar was instructed by the Magi in all the sciences known to them. As the grandchild of proselytes to Judaism, his studies in Jewish sacred literature were entrusted to the care of Rabbi Yehoshua Ben Parakhai, a famous doctor of law.

Even in early childhood he was not satisfied with merely learning the lessons given him by his teachers, but all things, whether perceived through his outward senses or by his inner consciousness, were to him subjects of study and research. Possessed of keen perception and an unceasing longing for more knowledge, every phase of life within and around Jesus Nassar contributed to the development of his spiritual nature. To acquire wisdom was to him a constant delight, whether working under his tutors, or at play with his comrades. Inheriting a clean, healthful physique from generations of patrician ancestors who had not weakened nor polluted soul and body by extravagant indulgence or vice, the noble boy possessed a superlative intellect, and excelled in all things that he undertook, whether work or play.

The riverside was a favorite play ground with the boys of Assur. One day Jesus Nassar was at play with a number of his comrades and other lads by the stream, and they had dug little puddles to which they conducted water from the river by channels, and called them fish pools. The children were fond of modelling sparrows and other animals out of moist clay. This time Jesus Nassar brought in his pockets a number of simple but ingenious mechanisms that he had made and which, when fastened under the clay figures, caused them to hop. When the other boys placed their toys round the little pools, as though leading their cattle to water, Jesus Nassar also ranged his sparrows, equipped with the little motors.

It happened to be the Jewish Sabbath. On this day however, innocent recreations in moderation were allowed by Jewish law. After the synagogue service of the morning the remainder of the day was spent in rest or in peaceful pleasures, such as

visiting friends and relatives, or a short walk in the fresh air, and games for the children.

As Jesus Nassar was playing with his comrades, Yohanan, the son of Rabbi Seth, passed by. He had removed to this part of the country when the Lady Marya's betrothal to Yousseph Pandar had become public, to escape from the gibes and taunts of his Judean friends at the failure of his suit. He had soon after married the daughter of an influential and learned Rabbi of those parts: for the Jews had settled here in large numbers, and had managed to get such a large control of the business interests of Adiabene that Jewish historians spoke and wrote of it as "the Land of Israel."

Yohanan was accompanied by his eldest son Eleazar, a boy of a most envious and malicious disposition, and already almost as consummate a hypocrite as his father. Coming up to the group of boys at play, he rudely said: What mean you by thus making figures of clay on the Sabbath? Then he proceeded to kick and demolish the little figures and the pools.

But Jesus Nassar clapped his hands and laughed, saying: Run, run away, oh my sparrows!

The concussion caused by the clapping, set the little motors in motion and the little toys began to hop.

The cowardly Eleazar, pale with terror and rage, snatched a long bough from a willow tree, and with it scattered the water of the little lake made by Jesus Nassar. At the same time he muttered viciously: Thus may thy life vanish, thou Gentile and sorcerer.

But, replied Jesus Nassar. Why dost thou destroy our work, Eleazar? What harm can our pools do thee? If it be a profanation of the Sabbath to make these pools and clay figures, it must be equal profanation to destroy them; since that is also labor.

Then Eleazar yelled to the other boys: Don't play with the sorcerer, lest he turn you into inanimate clay even as he animated the clay sparrows.

Some of the boys who had been playing with Jesus Nassar became frightened; for they had been trained in superstitious awe of the unknown. They immediately attributed this mechanism which they could not understand to the direct agency of the devil; especially as Eleazar, the son of such a learned Rabbi, declared it to be so. They quit the play-ground, and ran home to describe with many exaggerations the scene they had witnessed.

Although well versed in their own sacred lore which teems with accounts of most senseless miracles, the parents of the boys were densely ignorant of science. They warned their sons to be very careful when they played with Jesus Nassar, and never to offend him. For, they added, he might bewitch you if he should become angry.

Yohanan went to Youseph Pandar to accuse Jesus Nassar. Behold thy son, he said, is playing by the river side, and has taken clay and formed it into sparrows, and profaneth the Sabbath.

From earliest childhood, Jesus Nassar had a great love for animals, who also instinctively recognized him as a friend to whom they would come to be petted, protected or fed, even when fleeing in terror from other children. He used to spend a large portion of his money in buying sparrows from boys who had caught and imprisoned the little birds. As soon as he bought them he would set them free, saying: Fly away sparrows, enjoy the life our Heavenly Father has given you. Avoid all snares, and remember me.

The sparrows generally flew away with a loud and joyful chirp, which their captors construed into a promise made to their liberator.

When the little traders told of these things at home, their parents allowed them to continue the traffic in sparrows, since they felt assured that the young prince would spend his money in what they designated as "some equally foolish manner."

But as they could not understand the principle of paying out money for what brought no corresponding value, the parents applied for advice to Rabbi Yohanan, who, like his father Seth, had now become famed for knowledge in occult sciences.

So this Jesus Nassar ranks himself with birds that are of no value to anybody else, except to sell to him? He says: Our Father, and asks them to remember him! said Yohanan with a sneer. Well, since he is not a son of Judah's race let him claim any Gentile deity he chooses, who may be the father of sparrows as well as his. But the children of Israel, the only begotten and well-beloved Son of God, must be guarded against the insidious influences of this lad, who might bewitch our sons to believe that the Jehovah of Israel was the Father of the Gentiles as well as of our race. Then indeed would he slay our children with a more effective weapon than the sword, since their souls would die to Judaism, and our holy religion be imperilled.

But what can we do to avert such calamity? questioned the now frightened parents anxiously. It were bad policy to forbid our children to have any dealing with him; for that would offend his family who are kin to the rulers of this part of the Land of Israel. Besides, all of them are very generous to our people.

Yohanan assured them that there would be no need to run such risks, and bade them instruct their children to close their ears and to repeat a certain formula whenever Jesus Nassar spoke to the sparrows or said any thing that was not about business or play, or in accordance with the teaching of the rabbis. This, he assured them, would act as a powerful charm against his magical arts, especially the closing of the ears.

Sparrows and doves, the only birds that voluntarily make their homes where man has built cities, were special protégés of Jesus Nassar; and in later life he referred lovingly to those birds, using them as illustrations to teach noble and beautiful lessons: Be ye inoffensive as doves. "Are not two sparrows sold for a farthing, and not one of them shall fall to the ground without

your Father; for not one of them is forgotten in the sight of God." Fear not therefore. Ye are of more value than many sparrows.

The Aryan Russians have, through the centuries, held the sparrow sacred to our Lord Jesus, and preserve a beautiful legend which says: "When the elders and rulers of the Jews went about in triumph, and boasted that they had slain the Lord Jesus, and that the Saviour of the Christians was dead, the sparrows throughout the world contradicted that assertion by chirping: Jhiv! Jhiv! Jhiv! which signifies: He liveth! he liveth! And thus the sparrows remember Jesus, and spread the good news from that day to this; for He had always loved them, and they love Him and rejoice that He liveth evermore."

Jewish boys were allowed to play at ball on the Sabbath day; but the distance to which they might throw the ball was restricted to four ells.

One Sabbath day as Jesus Nassar was playing with his comrades his ball overshot the prescribed distance. On this, some of the boys accused him to Rabbi Yehoshua, his tutor, of breaking the Sabbath law. But the old man held that such Sabbath restrictions were necessary only to moderate the intemperate indulgences of those who will not be a law unto themselves. He replied that he would not believe that Jesus Nassar had intentionally profaned the Sabbath; and knowing that the accusation was made through envy of Jesus' superior skill, he dismissed the tale bearers, saying: Every one of you is jealous of Jesus Nassar, because he makes such great progress in his study of the Law, and therefore you invent all sorts of lies about him.

Possessed of keen perception and a logical mind, Jesus Nassar frequently asked his Magian and Jewish tutors questions which showed clear reasoning faculties, a penetrating perception, a grand imaginative brain, and a keen analytical mind that would be content only with logical conclusions. Therefore although his questions sometimes puzzled those reverend teachers, he

became a great favorite of men who were earnest seekers of the truth.

His habits of observation and mental analysis were further developed by practical experiments that were intended to improve what already was known, or to discover the unknown. So during his leisure hours he was frequently found in the workshops of artizans, watching them as they worked, and asking questions about cause and effect. Intuitively he perceived where improvements and new results could be obtained, or mistakes be rectified. These ideas, he would suggest with the courtesy and modesty that proved him royal by innate nature, as well as by birth and breeding.

There was a dyer called Kirman, who sometimes allowed Jesus Nassar to experiment with small quantities of dyes in his shop.

Kirman, said the noble boy one day, why don't you make some new colors for the cloth that you dye?

I use all the known dyes, and I don't think any other colors could be produced, replied Kirman.

Have you never tried by mixtures of various colors and shades, and admixtures of different drugs, as also other than the regular processes of drying?

No, my lord. For such experiments would probably waste my money in the purchase of what would spoil, not only the materials I use to make the mixture, but also the cloth.

Well, Kirman, see here; said Jesus Nassar, getting out of his pockets where, boy like, he had kept what he intended as a surprise for the dyer.

Kirman looked up from his work, and was astonished. For Jesus Nassar held in his hands some strips of cloth of beautiful shades and color, such as Kirman had never yet seen in any of the bazaars where there was an almost bewildering variety. When he found that these were the results of the noble boy's own combinations and experiments, Kirman became anxious to learn,

and Jesus Nassar quite as eagerly and gladly showed how he had succeeded in making the new dyes.

Kirman succeeded so well, that in a short time all the other dyers came to learn of him; and when he told them who had been his inspirer and teacher, the guild of dyers prayed permission to name Jesus Nassar their patron. Thus it came about that the Persians honor Jesus Nassar as their Patron, and call a dye house the "Shop of Christ."

Although Jesus Nassar excelled all his comrades in study and games, yet he never exulted over them on that account; but on the contrary he was always ready and eager to help them to attain the same skill. He always espoused the side of truth and justice, as well as of kindness and mercy, whether the party was rich or poor, weak or strong, of high degree or humble rank. So, on account of his noble, generous and joyous disposition, Jesus Nassar became a popular favorite among the Assur boys; and even the lads whose parents were reigning princes, invariably elected him to be their leader and director, in their games and other pastimes.

One day in Spring, when the fields were full of flowers, and the boys were at play, they said: Let us make Jesus Nassar our King, and we shall be his courtiers and soldiers.

So Jesus ranked them, each one according to his ability; but so kindly and wise was his discernment of each boy's special fitness for the position to which he assigned him, that the lad was not only happy and contented, but became ambitious to do honor to his office.

The boys then spread their cloaks for Jesus the King, to sit upon; and put a crown of flowers upon his head. Then they ranged themselves about him as guards; and the heralds proclaimed that the King was ready to grant audience, and receive the salutations of his subjects.

Parties of boys passing that way, were invited to join in the game, and accepted, saying, as they bowed before Jesus

Nassar: Bless us, Oh, King Jesus Nassar, that we may have a prosperous way before us.

In one of these groups came Eleazar, the son of Yohanan, with his inseparable companion, Caiaphas. These two boys, not only refused to salute Jesus, but reviled the Jewish boys who did so, saying: You wicked ones, why do you worship that Bagbag, *i. e.*, descendant of proselytes on both father's and mother's family.

Prince Monabaz, eldest son of Monabazes and Helena, the King and Queen of Adiabene, who was acting as Prime Minister to Jesus, now came forward and said: Thou Eleazar, what meanest thou by insulting our Cousin, Jesus Nassar; who like ourselves, is a prince of the royal families of Parthia! Come forward immediately, salute the King, and pray his pardon for thy discourtesy.

Our holy religion teaches us, that every son of Israel was created to be a sovereign. Therefore I cannot worship, except before Jehovah our King.

We have not deified our comrade, said another patrician lad; we are only at play. So come and pay your respect to the King.

My father, Rabbi Yohanan, hath taught me to do homage to no man; because we are of the family of King David.

Even if you be a descendant of King David, said Prince Monabaz, it is meet that you pay homage to our Cousin, Jesus Nassar. For the Kings of Judah and Israel were always vassals of the monarchs of Assyria, our ancestors. Therefore, either salute your lawful rulers in whose land you now sojourn, or take the punishment we will mete out to rebels in these our dominions; for I am the eldest son of the King and Queen.

Eleazar and Caiaphas grinned defiantly. But when they saw Monabaz step towards them, they came quickly forward and saluted.

When I sit on the throne of my forefathers, said Monabaz to

his companions, no one shall be permitted to insult the people in whose land they live and thrive, under the plea of religious scruples. All shall have equal rights with, but no privileges over my people.

Eleazar and Caiaphas left as soon as they could, and retailed at home the words of Monabaz.

We must put the kherim, *i. e.*, ban and boycott, upon this Gentile Monabaz, said Yohanan. He must never be allowed to reign in Adiabene. And therefore let us lose no time in beginning the good work.

Consequently Yohanan with several prominent rabbis who were like-minded, sought an audience of Queen Helena, before whom they craftily pleaded that their sons were persecuted; having been forced to worship her kinsman Jesus Nassar, son of her cousin Lady Marya.

The son of Youseph Pandar seeketh ever to be exalted and glorified above your sons, Oh most gracious and righteous Queen, said Yohanan.

But, good Rabbi, replied Helena, while we thank you for your interest in our sons, we fear that you regard the matter of boyish games too seriously.

It is mortal sin for us to worship even in pretence any but our Deity, and the Prince Monabaz scoffed at our holy religion, and forced our sons to bow down before Jesus Nassar. Our fathers were willing to lay down their lives rather than to worship false gods; and we had trusted that we should be free from such persecutions under your protection, Oh gracious Queen.

Helena's good sense always became obscured whenever appeal was made to her sympathy through her religious vanity. She therefore sent for her son, Monabaz, who gave a truthful account of what had transpired. But she rebuked him for what she termed want of respect for the holy religion of a people who were her good friends and faithful subjects.

After Eleazar and Caiaphas had left the boys, there came

along a party of lads, several of whom were carrying one of their comrades. Jesus Nassar immediately left his play, and ran to see what hurt the boy had received. Finding that he had been stung by a serpent, he told the boys to lay him down at once, and bade his own cousin run as fast as he could to the house of Lady Marya, and fetch the antidote she always kept in readiness for such accidents. While the lad ran to do his bidding, Jesus Nassar sucked the poison out of the wound, and used all other precautions and remedies within reach, which he had learned of his mother and the Magi. So, when his cousin arrived with the antidote which the bitten boy drank, he quickly rallied, and was able to go home in a short while.

Then Jesus Nassar said to his companions: Come boys, now let us go and hunt for that serpent, till we find and kill it; so that it may never again sting any one. All his comrades joined him willingly; and when they had found the serpent, Jesus killed it.

And thus passed the years of the childhood of the Blessed One. He was the noblest and brightest, and most natural boy that ever lived: courageous and brave and loving, first and foremost in all actions that could bring happiness to others.

See Appendix corresponding chap. XI. Also pages of same, 552, 554, 555, 559.

CHAPTER XII.

FIRST VISIT TO THE TEMPLE.

ACCORDING to prehistoric oriental custom, every male attained his majority as a citizen, at the age between twelve and thirteen. The lad then legally assumed the responsibilities of a citizen.

Talmud law required personal observance of Jewish religious ordinances at the age of twelve. A lad had then to keep the fast of the Day of Atonement, and at thirteen he became a Bar Mitzveh, *i. e.*, a son of deeds worthy of reward. The father, who had been hitherto responsible for his son's offences, became free from the obligation, and the lad was henceforth responsible for his own misdemeanors.

From a feudatory principality, the kingdom of Herod, the Great, had been reduced to a province by the decree of Augustus Cæsar for an enrolment of the land. Subject to the approval of Augustus, Herod had bequeathed his kingdom to three of his sons, Archelaus and Antipas, by Maltake, his Samaritan wife, and Philip, by Cleopatra, of Jerusalem.

Philip became tetrarch of Gaulonites, Trachonites and Paneas, the populations of which, being largely Gentile, submitted to his authority peaceably.

Antipas received Galilee and Perea, the lands of which were principally owned and cultivated by Gentiles. As the Jewish element was in the minority, Herod Antipas reigned in peace and prosperity, until he was deposed and exiled through the ambitious and unscrupulous intrigues of Herodias, his pseudo wife and grand-daughter of Mariamne I., the Asmonean.

With the title of King, Judea and Samaria were bequeathed to Archelaus.

The Nationalist party had trusted that, on the death of Herod

the Great, the kingdom would be given to the Asmoneans. To this end they had intrigued and raised seditions, but succeeded only in convincing Augustus Cæsar that they were not fitted to rule their own people. He therefore confirmed Archelaus and his brothers as governors of the kingdom of their father.

Of this period Josephus said: And now Judea was full of robberies; and as the seditious lighted upon any one to head them, he was immediately created a king in order to do mischief to the public. Fifty men of this seditious party were sent to Rome as ambassadors, to persuade Cæsar to make void the testament of Herod the Great; but as they failed of success, they returned to renew the disturbances in Judea with fresh zeal.

After nine years of vigorous and continued endeavor, this Judean party succeeded in getting Archelaus deposed and exiled. But instead of attaining their end, the former kingdom of Herod the Great was, from a province, now reduced to a territory, and Coponius, a Roman of the Equestrian order, was sent to be Procurator of Judea.

This policy again necessitated a readjustment of the records and laws governing landed estates, which were completed by Cyrenius in the thirty-seventh year of Cæsar's victory at Actium, A. D. 6.

At this time, Jesus Nassar, being in the thirteenth year of his age, was brought by his parents to Jerusalem, that he might assume the responsibilities of majority, and insure his rights by registration as the heir of the property of his parents and grandparents which lay in Judea.

Queen Helena at this time also went to Jerusalem, taking her eldest son Monabaz, heir to the Palace Monabaz, on Ophel, and also to secure the necessary recognition of her own possessions under the new regime.

As Prince Monabaz and Jesus Nassar were fellow students and loving comrades, the families traveled in company; and

Jesus spent the greater portion of his time with his cousins at the Palace Helena.

The ceremony of the recognition of a lad as Bar Mitzveh required his being brought to the synagogue by his father, who, in the presence of the congregation, declared that his son was now of age, and had been instructed in the Jewish law and religious ceremonials. Also, that the lad would henceforth bear his own sins, for which the father should no longer be chargeable.

Near the end of the service a roll of the sacred scriptures was brought, and the lad was called upon to read a portion out of it. The father stood at the right, and the teacher at the left side, while the boy read. Female friends and relatives were relegated to the galleries, as it was not lawful for men and women to mingle in a Jewish synagogue during the services. After the reading, the lad delivered a discourse. Then followed the special prayer by the persons appointed.

When the sacred roll was given to Jesus Nassar on the occasion of attaining his majority and its religious recognition, he selected and read the passage:

"The Spirit of the Lord is upon me: Wherefore He hath anointed me to preach good tidings to the meek. He hath sent me to heal the broken hearted, to proclaim release to the captives, and recovering of sight to the blinded. To set at liberty them that are bruised; to proclaim the accepted year of the Lord."

When he had read aloud thus, and returned the roll, Jesus Nassar delivered his discourse.

He began by saying: "To-day is this Scripture fulfilled in your ears." Then he spoke of the Desire of all Nations, and the Expected One, who, by revealing the nature of the Invisible Supreme to mankind, would reconcile the human race to its Creator and Father.

The assembled people wondered at the gracious words spoken by Jesus Nassar, at this his initiation into the duties of manhood.

When Youseph Pandar, as the legal father of Jesus, had offered the dedicatory prayer and thanksgiving, Rabbi Yehoshua Ben Parakhai, as his principal religious tutor, also offered up a prayer.

This famous interpreter of the Law, was much troubled over the political changes he had witnessed in seeing the Jewish nation reduced, in so short a period of time, from a feudatory kingdom to a Roman territory. He foresaw, by the history of the past, that the final results of continued internal seditions and lawlessness must be the destruction of the Temple and priesthood at Jerusalem as a centralization of power for the race. Therefore now, as at other times, he prayed earnestly for peace in his own day, and that the temple might be spared during his life time.

When, in his turn, Jesus Nassar stood up to offer thanks and make supplication, he prayed that God the only Creator and Supreme Cause of all, would now reveal Himself to mankind in this their hour of need and doubt; and that he, Jesus, should become in deed and in truth, the Light and Word of God to the nations of the Earth.

Rabbi Yehoshua was startled, and very much offended by the nature of this petition. According to the tenets of Judaism, Israel was to be high above all, and as God to the nations. Judah was his sanctuary and lawgiver, whom many peoples and strong nations were to seek to entreat the favor of the Lord. Were not ten men, *i. e.*, a congregation or the religious element, out of all the nations, to catch hold on to the skirts of any one that was a Jew, and deferentially to say: We will go with you; for we had heard that God is with you! What bold, unpardonable and blasphemous daring of this son of aliens, royal though they be, to aspire to supersede Israel who strove even with God, and prevailed!

Turning to Jesus at the conclusion of the prayer, the Rabbi addressed him:

Oh Rosha, Rosha!* how proud thou art to ask for such a

Rosha, wicked one. Also chief or head-rosh.

thing. Thou darest to desire to be as God to man ! Thou shalt not even die the natural death of a man ; but like a transgressor thou shalt fall, and shalt not rise again ; and thy end shall be evil and bitter. (*Toledoth Yeshu Ha Nossri.*)

During the year that they tarried in Judea for the readjustment registration, Jesus Nassar continued his studies under tutors with Prince Monabaz. But He also attended the Jewish schools of theology, where He won the admiration and regard of his teachers by his dilligence, intelligence and the rapid progress he made.

Meanwhile Yohanan, the son of Seth, had so ingratiated himself with Cyrenius, that the Roman President appointed him High Priest in Jerusalem ; depriving Joazer, son of Boethus, of the office to which he had been elected by the Jewish community.

The address made by Jesus Nassar, and his prayer, had become the subject of much speculation and comment among the rabbis, some of whom prognosticated that a lad with such ambitions and powerful family connections, could prove a dangerous foe to Judaism in the future.

But Rabbi Yehoshua, whose wrath had been temporary, and who was very proud of the credit to himself on account of his noble pupil's rare progress in learning, said : Perchance it is merely the enthusiasm of pious youth in the lad which led him astray to believe the predictions of the Gentile Magi concerning himself, rather than humbly to accept the teachings of our holy religion without reserve or doubt. When he grows older, he will learn to defer to our sacred mysteries, into which his rare intelligence is worthy of initiation. The facts of his royal descent, powerful connections, and natural piety, can be made of the greatest service to our cause throughout the world.

For which reason, said Yohanan, must the lad be removed from the influence of his heathen tutors ; and during the most formative and pliable years of his youth, he must be surrounded

solely by righteous men who will train him in the way we would have him go.

I fear he will not consent, replied Rahbi Yehoshua, since he hath great love for the teachings of the Magi. And verily the wisdom to which he attaineth through their instructions, is marvellous. As ye know, men say that Ben Parakhai hath some repute as a lawyer of the Torah. But I am as an ignorant child concerning the things of which this Jesus Nassar speaketh with perfect ease and understanding.

What can be the subjects of his speech; inquired Yohanan, since all knowledge of heaven and earth is contained in our sacred writings. And with these, thou, Oh Ben Parakhai, art perfectly acquainted.

Oh, I have heard him explain to his comrades concerning the spheres and heavenly bodies; their triangular, square and sextile aspects; their progressive and retrograde motions; their sizes, distances and other things, which the reason of man cannot have discovered. He speaks of physics and metaphysics, the composition, powers and dissolution of the body: of its veins, arteries, bones and nerves. Also, how the soul operates on the body, and of its various sensations and faculties; and many other things which the understanding of our most learned men never reached. But he also speaketh of ages when men lived happily, governed by laws that the people understood; and of which our chronicles have no record. True, we know that it is recorded with us, that the Torah was already in existence two thousand years before the creation of the world by our computation; but that is a mystery we cannot fathom. I have never seen or heard of any youth who possesseth so much knowledge as this Jesus Nassar.

After a thoughtful pause, Yohanan, now already High Priest, assumed an expression of pitying contempt, as he said: My good friend, it is but natural that you should marvel. Our holy law and traditions contain all that is necessary for man to know;

being the revelations vouchsafed to us and our forefathers, by the God of Jacob. But all these things which are taught by the heathen, are revealed unto them by the Evil One, who maketh men skilful in order that they may become proud and despise the chosen few unto whom is granted to understand the sacred mysteries.

That may be as you say, of some of their teachings, argued Ben Parakhai. But it seemeth not to me to savor either of harm or the Evil One when I hear the lad Jesus Nassar inform his comrades of what lives they should lead in order to keep their bodies healthy. He explaineth the art of healing sickness and disease; as also the necessary action in case of accidents.

Beware, Rabbi, said Yohanan sternly, that you also come not under the influence of the wiles of the Evil One. The body is not preserved in health or cured of ills by such tricks as applications of ointments or the drinking of drugs alone; but a roll of the sacred writings, laid on the sick, will heal; sacred charms worn on the body will protect against evil influences, and the exorcism spoken or written by a righteous man, will ease him that is possessed. Did not Eleazar, the son of Aaron, stay the plague by the censer of sacred fire and incense at the time of the revolt of Korah? Did not Phineas, the son of Eleazer, stay the plague by slaying a man of Israel and a Midianitish woman, when some of our forefathers allied themselves with the Moabites? Did Moses our lord give powders or ointments or any such things to the children of Israel, when they were bitten by the fiery flying serpents? Nay, but one look at the Great Serpent by our forefathers, who believed in its healing power, was sufficient to cure them.

Verily thus hath it been recorded by our wise men, replied Ben Parakhai. But who can accomplish such marvels in our day?

Since I regard this Jesus Nassar as one that should have been my son, continued Yohanan with a smile, I will do my duty by

him as a father and deliver him from the unrighteous teachings of the heathen.

The Lady Marya and Yousseph Pandar had occasion to precede Queen Helena, and to reside awhile in Nazareth. But Jesus Nassar tarried with his royal kinswoman and comrade Monabaz at their palace in Jerusalem.

Yohanan had long before gained and maintained an influence over the mind and will of Queen Helena; but now, as High Priest, she regarded him as the direct mouthpiece of Jehovah. Having arranged a plan of action with several chief priests and elders, who were his confidential colleagues, Yohanan proceeded to impress upon Helena her responsibility, and the danger of exposing her young kinsman Jesus Nassar to the heathen influences of the Magi during his youth and early manhood, and before he was well grounded in the faith of Judaism. As her spiritual adviser, he convinced her that as chieftainess of the clan to which the parents of Jesus belonged, it was her duty to exercise her legal authority to dispose of the lad according to the dictates of her conscience. Such action would secure the welfare of Jesus, and also spiritual benefits for herself and her children.

The dictates of Helena's conscience were invariably a reflex of Yohanan's opinion whenever he willed it to be so. The Queen was therefore easily persuaded to acquiesce in the High Priest's plan to exert her influence, and authority if need be, to deliver Jesus Nassar to the charge of the priesthood, as one dedicated to the study of sacred lore for a certain number of years. During such period of time he would be in retreat from his family and from the world in general.

When, in the fifteenth year of his reign, Herod the Great undertook the responsibility of rebuilding the Temple of Jerusalem and enlarging its compass, the Lady Marya had been born to Nakeeb and Grapte of Kharax and Adiabene, or Joachim and Anna. As a lasting memorial of gratitude for the gift of a child, the royal proselytes had then donated a portion of their grounds

which adjoined the Temple area. They likewise supplied the funds for the building and endowment of a house of prayer which should be open and free to people of all creeds and nationalities who desired to worship toward the Temple, but who were debarred from entering into the sacred precincts further than the Court of the Gentiles on account of being proselytes from alien races, or because of their non-Judaic creed. The conditions on which the land was donated were embodied in the title deeds. This annex was therefore, by Herod, included in the Court of the Gentiles.

The day previous to her departure from Jerusalem had been selected by Queen Helena as the most opportune to acquaint Jesus Nassar with the plan and wishes of his family and friends. Yohanan, who was now known as Annas the High Priest, had been requested to come to the Palace Helena with the priests and lawyers that were trustees of all estates that had been willed to become the property of the Temple on the extinction of heirs.

By virtue of such office Annas the High Priest, with the co-trustees, could exercise a certain authority and guardianship over Jesus Nassar as the heir apparent to the valuable estates of Grapte of Kharax which had been willed in such a manner.

At this time, Helena felt genuine affection for Jesus, and was very proud of his rare intelligence. She was sincerely persuaded that in aiding Annas the High Priest to put her young kinsman into retreat she was doing most acceptable service to Jehovah, and securing the salvation of the lad, who, with her elder son Monabaz, she feared was too much engrossed in the study of the art of healing. She would gladly have placed Monabaz in retreat with the Jewish priesthood, but she had not the power; also through fear of her subjects was obliged to be exceedingly circumspect how she interfered with the religion of the heir apparent. To her great grief Monabaz had always been repelled by the Judaizing influences which his mother had secretly per-

mitted to be cautiously exercised to win him over to the creed of which she was so blind and zealous an adherent.

Helena's younger son Izates, a lad about one year younger than Jesus, was a most impressionable and pliant youth. Under the plea of fears for his safety, she had induced her husband, King Monabaz, to send the lad to the court of Abennerig, the King of Kharax-Spasini, whose women had a'l secretly embraced Judaism. Here, with the connivance of these women, Izates, Helena's son, was secretly instructed and converted by Ananias the Jewish merchant.

Having thus disposed of her favorite son, Queen Helena could have no scruples in making use of any subterfuge by which Jesus could be persuaded to adopt the course of life planned for him by her spiritual adviser, the High Priest.

When with his co-trustees Annas arrived at the palace, Queen Helena summoned Jesus Nassar into their presence. She informed him that after due deliberation, his family and the guardians of the property he would inherit, had agreed upon a course of study for him, which would occupy several years.

The trustees talked to the lad of his grandparents, their piety and generosity. After much diplomatic circumlocution Annas with his confederates made their opinions and propositions known to Jesus. They said that as Joachim and Anna had begotten no male child to perpetuate the name in Israel, it was the pious and bounden duty of Jesus Nassar to perform a good deed which should be a memorial to his righteous grandparents, and more acceptable to Jehovah than mere material donations.

When Jesus Nassar replied that he was not only willing but anxious to do what was right in regard to the memory of his ancestors, the trustees acquainted him with the plan which necessitated retreat from his family and the world at large. He should spend this time in the study of Jewish theology.

With much apparent affection Annas dwelt upon the special interest he felt in Jesus Nassar, and vowed to watch over him

with parental solicitude. In making such an assertion, the astute High Priest spoke the truth. He had made up his mind that, since he had failed to secure the Lady Marya for himself, he would compass sea and land to marry his beloved daughter Sarah to Marya's son and heir. Thus he would gain the coveted wealth and power after all. But he admitted no one to his confidence on this subject.

Jesus hesitated to comply with the advice to go into immediate retreat in the absence and without the consent of his parents. But Annas and his confederates skillfully impressed him with the idea that the Lady Marya had not only sanctioned, but most earnestly desired such dedication on his part to the memory of her sainted parents. Also, that fearing her son might doubt her love for him if she suggested such sacrifice, Marya had intrusted it to Helena and the pious priests to advise him in the matter.

Jesus wondered greatly and was very sorrowful at heart that his beloved mother, who had his fullest confidence, should thus have doubted his reverence for the memory of her parents and his ready deference to all her wishes. But he made no further protest and agreed to tarry in retreat with the theological teachers of the Temple of Jerusalem.

When, in Adiabene, the Lady Marya learned from Queen Helena that her son had gone into retreat, she was much troubled at heart. On her return to Nazareth she conferred with Youseph Pandar, who at first was astonished, but soon became doubtful and said: The lad hath ever been so dutiful and loving, and so open in all his dealings, that I will not believe he would voluntarily deal thus with us.

Our cousin Helena implied that he had perchance not yet quite decided upon this dedication, or desired to spare us the grief of parting for so long a separation, or that the sacrifice being thus made more painful, it would become acceptable as a perfect one. As she said this the Lady Marya bowed her head

and wept those bitter tears of loneliness of the heart which only Nature's true mothers can feel, when in return for boundless self-sacrificing love their children turn away to give their most sacred confidence to strangers, who flatter them for their own interest or amusement.

The Lady Trywa, who was present, became indignant. I desire not to cast dishonor on your religious convictions, Youseph and Marya, she said, but I bless the beneficent God of my people, who taketh pleasure in the happiness of his creation, that I never was persuaded to exchange my religion for a creed whose Deity seems to find satisfaction only in the sufferings of simple minded people and dumb animals. It angers me that our son Jesus who hath the most noble, truthful and loving nature, should have been thus misled to act with deceit and cruelty towards his parents, under the pretext of religious duty.

Oh, Lady Mother, replied Youseph, we all know our cousin Helena hath neither opinion nor will of her own in all matters that concern her creed or religious duty, but strictly obeyeth the directions of the elders. Since Yohanan, the son of Seth, is now Annas the High Priest and her chief adviser, who can tell what interest he hath conceived in the future of our lad, and with Helena have used force or guile to separate him from us. But since we will not be permitted to see him or to have communication with him, we must have word concerning his welfare sent daily from the trustees to the palace.

The answer to all questions concerning Jesus Nassar was, that his health was perfect and his content indescribable. But neither relatives nor retainers nor acquaintance were allowed to see him, nor was he permitted to write or to receive written communications. He hath separated himself from the world, and desireth to be left with his mind free from earthly interests to study the sacred Torah, was the invariable reply of the trustees to all who desired to see Jesus Nassar.

The following year, in the season of Spring and the feast of

the Passover, Youseph Pandar with the Lady Marya went to Jerusalem and demanded of their acquaintance, the trustees, opportunity to see Jesus. But with much pious circumlocution the trustees and theological teachers replied that the lad requested that his parents should not cause him to sin and break his vow, by obliging him to distract his mind from the contemplation of sacred studies to secular interests, even for a moment. They spoke in exalted terms of Jesus' complete devotion to the sacred lore and the ceremonial duties inculcated by it. But when Youseph Pandar spoke of the manner of his having gone into retreat as unfilial, Annas, the High Priest, politely reminded him and the Lady Marya that the holy men of Israel had long ago decided that : "study was before works, since the studies which engaged the Chosen People on Earth, equally occupied their God in heaven."

With a view to comfort and satisfy her, the Lady Marya was informed that during the past year, Jesus Nassar had passed through the first degree in his studies successfully. The new year would lead him into what was open only to a chosen few, viz.: the second degree. Ben Parakhai here added : And if you, his parents, do not interrupt him in the path he hath chosen, your son may yet be counted worthy to enter the third degree and to become a partaker of the sacred mysteries of Wisdom.

The Lady Marya was fain to accept such specious arguments instead of satisfying the hunger of her eyes and heart for a sight of her son. She had no alternative, because the civil power of Rome itself was powerless to act against the plea of religious conviction and duty, with which the priests so cunningly justified all their actions.

Queen Helena did not come down to the feast that year, but the following Passover she spent at her palace in Jerusalem. And now Marya and Youseph demanded of her, from under whose guardianship Jesus had gone into retreat, that she should use her influence to obtain an interview for them with the lad.

They knew full well that the elders and High Priest would not dare to refuse Helena for fear of losing the favor of so potent a proselyte.

But Helena, not being one of Nature's mothers, felt no sympathy with Marya's yearnings for a sight of her son. She replied by using the same arguments as the trustees. Only not having the same incentive to be amiable, Helena finally cruelly chided Marya as one whose heart was not right in the sight of the God of Abraham, and advised her rather to imitate that holy patriarch, who, when he was bidden to offer as a burnt sacrifice the only son of his wife Sarah, obeyed the command cheerfully and promptly.

But, replied Marya, wearily, if the sacrifice had been demanded of Sarah, perchance she might not have surrendered her only child quite so readily.

See Appendix corresponding chap. XII. Also pages of same, 559, 560, 562.

CHAPTER XIII.

JESUS SUBJECT TO HIS PARENTS.

THE rabbis were formed into a union, called Khaberim. This word, derived from the Aramaic Khubr, *i. e.*, information, designated the learned or initiates of the oral and written interpretations of the Scriptures as rendered by the Jewish Elders. Into this union any one might enter. But this Union of Khaberim was divided into three degrees. The first and lowest degree, that of the Parsh, were those who studied the interpretation of the Scriptures, as rendered in the written records of the Talmud, and the oral teachings of the rabbis.

The second degree consisted of those who were initiated into the cabalistic rendering of the same, and these were called Benni Kallie, Sons of Kallie. These colleagues were very careful to conceal the secret rendering of the Talmudic interpretation of the Scriptures under a peculiarity of language, terms of phraseology and symbols, in such a manner that they could study and converse on these mysteries even in a public assembly, by methods of language understood only by the initiated. Such methods were adapted to conceal the meaning of their doctrines from the mental grasp of the uninitiated around them. Thus, according to their own definition, they "kept their pearls of knowledge from the swine or uninitiated masses around them who would have trampled them under foot, and then perchance have turned and destroyed the masters of the secret knowledge."

But into the third degree only such were admitted whose combinative insight rendered it impossible to exclude. It was strictly prohibited under penalty of the kherim, ban and anathema of the synagogue, to reveal the knowledge of the third degree to any except to reliable persons, and only to such whose physiognomy spoke in their favor. Therefore the initiated also

imparted one to the other the knowledge of reliable physiognomy and lineaments of features. The secrets of this degree were never explained in particulars, but merely by hints in an abstract way.

The Talmud says: It is not permitted to impart the mysteries of the Torah, except to a counsellor, an artful charmer, and the Nabon-la-huss, or skilful teacher, who, in secret silence, can master certain intelligence by inference and conclusions from teachings received. Nabon, a diviner or teacher; la, on account of; huss, comprehension. To such a one it is permitted to impart generalities, for he will understand them and be enlightened in the hidden recesses of his heart.

It was not permitted to impart even the summary, except to an Ab Beth Din (Chief of a Court of Justice) whose heart was known to be careful within him and solicitous for the supremacy of Israel. Finally, even to a person considered worthy by virtue of all the signs, the secrets could not be imparted before he had lived the life of a recluse for full three years. (*Quabala, by Isaac Meyer, LL.B.*) *Edersheim, etc.*

The Khaberim of the three degrees addressed each other as: Rabli Kourob. This is derived from the Aramaic, Rabbi, my lord; Kourob, relations, neighbors, near ones. This term became a synonym for comrade and neighbor in a theological and religious sense, and is translated in the English version of the Scriptures as neighbor. "The lawyer said unto Jesus: And who is my neighbor?"

The prescribed studies of this Union were: The study of the Old Testament exclusively as a text book up to the age of ten years. Study of the Mishna or traditional law, from the age of ten to fifteen. Thirdly, if after this age the student had shown decided aptitude, he entered on those theological discussions which occupied the time and attention of the rabbis of the higher degrees.

The laity of the Jewish people, who were not Khaberim,

were designated as Aam-Harth. In the Aramaic, Aam signifies people, and Harth or Harath, cultivators, ploughers. Under the same term were included all who followed any industrial occupation or profession. The study of the Old Testament scriptures alone was not sufficient to admit a Jew into the Union of the Khaberim. Without a knowledge of the commentaries of the rabbis, no matter how refined or wealthy or educated in true science a Jew might be, he was ranked among the Aam-Harth. Neither was it counted sin to murder an Aam-Harth even on the Day of Atonement. But a man could be saved from the stigma of an Aam-Harth if he brought up a son to be a student of the Talmud Torah. Failing a son, it was an equally meritorious duty to secure and support a son-in-law who was a Khaber.

Thus Aam-Harth became the synonym for laity, and translated, "common people." "But the common people heard Jesus gladly."

Another year had nearly passed after Helena's refusal to secure an interview with Jesus for his parents. But during that period Youseph Pandar had occasion to renew intercourse with a beloved friend and fellow student. This Joseph of Arimathea was a young man of great genius, honorable family, and possessed of much wealth. He had settled as a lawyer in Jerusalem, and his piety was genuine, untainted by the hypocrisy of the Pharisees. To him Youseph Pandar and Lady Marya confided their grief, and after due deliberation he arrived at the conclusion that duplicity had been practiced to separate Jesus from his parents.

Entrust the matter to me, said the young lawyer, and I will unravel the mystery.

Full permission was granted him to use his own discretion on the case.

The members of the Temple Senhedrim who on ordinary days sat as a Court of Appeal, were wont on Sabbath and feast days to come out upon the Terrace of the Temple and there to

teach. To this Terrace no Gentiles ever gained admittance, no proselytes, nor their children before the third generation. The audience at these lectures was composed of Khaberim only, who sat on the ground surrounding, and mingling with the lecturing rabbis. These teachers were obliged to make considerable preparations, since the utmost latitude for questions was given on such occasions.

There were two kinds of public lectures and two kinds of students. The higher or initiated theological students consisted of the Beni Kallie Khaberim. The lower class were not of the Khaberim, and were permitted to attend only the ordinary lectures in the Court of the Gentiles. These were known as the students of the Court. The lectures addressed to this uninitiated audience were of course very different to those delivered to the Khaberim. The Khaberim could attend the lectures of the Court, but sat separated from the Aam-Harth or lay students.

Such lectures were delivered during Elul, the last month of summer which precedes the Jewish civil New Year; and during Adar, the last winter month before the Passover, or ecclesiastical New Year.

During the terms of these lectures outsiders who were not actual students at the time might enter for the purpose of asking a question or an opinion of the lecturer on ecclesiastical jurisprudence or other matters. But no Khaber was permitted to give an opinion if his superior Rabbi was present.

One day during the lecture term of the Passover season, Joseph of Arimathea came on to the Terrace to ask an opinion of the presiding Rabbi, Ben Parakhai, who happened to be absent at the time. Joseph put the question to the Khaberim present. Is it lawful for a son to forsake father and mother without their knowledge and consent, even though it be to dedicate himself to the life of a recluse? Doth he not, by such action, dishonor father and mother in not seeking their advice

and blessing? Hath not Moses commanded: "Honor thy father and thy mother?"

Not one of the Khaberim replied to the questions by word or gesture, but maintained absolute silence.

Jesus Nassar, who at this time had attained to the second and higher degree of initiates, waited for the Khaberim who were older in years to speak; but when Joseph of Arimathea repeated his questions, and none of them made any reply, Jesus rose and spoke.

In his opinion, it was not lawful to dishonor father or mother in any manner whatsoever; but it was the duty of a child to give his parents his confidence, and father and mother were entitled to give advice to their sons and daughters.

Joseph of Arimathea then took Jesus Nassar aside, and said to him privately: My Lord, your honorable parents would fain have speech of you on very important matters. Therefore when will it please you to see them? You know that they cannot enter so far, and your highness hath never sent them word nor come out into the Court whenever they were present these three years.

Jesus Nassar looked with surprise at Joseph, but answered: We pray you to give our parents our respectful greeting, and inform them from us, that we will be present to-morrow at the lecture to the students of the Court. Also, that we pray them to honor us with their commands at that time.

Joseph of Arimathea now felt convinced that Jesus and his parents had been the victims of duplicity. He returned speedily to Youseph Pandar and Lady Marya, and delivered the message.

As soon as Joseph of Arimathea had gone from the Terrace, the Khaberim raised a great clamor against Jesus Nassar, and wanted to kill him, saying: Who gave you authority to declare judgment in place of our superior Rabbi?

But Jesus answered; Be not over hasty to do violence to the

innocent. Wait till the Rabbi arrives, and let him be the judge whether I have done any wrong.

At this moment the Rabbi, who was coming, heard the great noise the students were making, and hastened to the spot. He demanded in a loud voice : Wherefore is all this clamor ? This is not the voice of them that discuss about the Law !

The Khaberim all began talking together : Rabbi, said they, have you not taught us that he who gives an opinion or delivers judgment in the place of his Rabbi is deserving of death ? And now this Jesus Nassar hath declared judgment here in thy school !

When Ben Parakhai heard what questions Joseph of Arimathea had come to ask, and the nature of the answer Jesus had made, he became very angry and most severely rebuked Jesus Nassar for presuming to interpret the Law in place of his teacher. He concluded by saying : But what can be expected from the descendant of the proud Assyrian who destroyed Solomon's Temple, except such presumption as thine !

On this the Khaberin would have murdered Jesus, but were prevented from doing so. Some of the Sanhedrists who came out to learn the cause of the disturbance, advised that the affair be amicably settled, and that no further insults be offered to Jesus Nassar. For, said they, the young lawyer Joseph of Arimathea has seen him, and spoken with him words not known to the others, and out of which peradventure trouble might be made for the rabbis with the Roman authorities.

When on the following day Lady Marya with Youseph Pandar arrived at the Court of the Gentiles, the lecture was already in progress. With other spectators they waited till the close. The whole audience was amazed at the comprehensive and clear answers given by Jesus to the questions put to him, and at the deep and often startling questions that He asked in return, and which showed Him to be a student of rare intelligence, great research, strong perseverance, and enormous and fearless intellectual grasp.

The session came to an end, and Jesus Nassar hastened with eager and loving glance towards his parents, whose hearts were overflowing with joy, and love and pride when they saw how beautiful of stature and noble of aspect he had grown; and heard the words of wisdom he had spoken.

After an exchange of most loving greetings between Jesus Nassar and his parents, the Lady Marya exclaimed, as she still fondly held his hand in both of her own: But why hast thou thus dealt with us, Oh my Son? Behold thy father and I have sought to see thee, and sorrowed greatly that we could not see thy face all these years.

How is it that ye sought me, replied Jesus. Wist ye not, and was it not because it was your earnest desire, that I did dedicate myself to the life of a recluse in this House, as a memorial to my ancestors?

My Son, said Lady Marya, we understand not thy saying. We knew naught of this matter until we were informed by our cousin, Helena, that thou hadst thus elected to separate thyself from us.

After a few more questions and answers between Jesus and his parents, they all perceived that duplicity and wrong had been practised upon them. Jesus Nassar therefore immediately went home with his parents, and sent a message to the High Priest and his co-trustees, that he would subject his future actions to the approval of his parents.

With Youseph Pandar and Lady Marya, Jesus Nassar soon after went to Nazareth. For several years following, he resumed his studies under the Magi, especially the art of healing. He also continued his investigations into Jewish theology and ecclesiastical jurisprudence.

See Appendix corresponding chap. XIII. Also pages 559, 543-549.

CHAPTER XIV.

THE FIRST TEMPTATION.

AT this time Alexandria in Egypt was the capital of the Jewish world in the West. The wealth and influence of western Judaism centred in this city, founded by Alexander the Great. It was a comparatively modern city in its character, inhabitants, public life, art, literature, study and amusements. At the same time, here was gathered a combination of all that had been in the ancient world, or existed at the time in other lands. One-fifth of the area of the city was covered by royal palaces with their gardens; and architectural beauty and symmetry were prominently noticeable everywhere.

Being a commercial city, furnished with fine excellent harbors, Europe, Asia and Africa brought to it their wealth and treasures of commerce. Here also was the chief seat of Greek learning. Consequently the attractions of wealth, the amusements of a great city, the almost unlimited facilities for the study of every branch of learning in its magnificent libraries, and its far-famed physicians drew a large, intelligent and energetic population to it.

The Judean Priests dreaded above all things, the restless, searching, subtle Greek intellect which penetrated everywhere, and flashed its light into the darkest recesses of the mysteries by which they held the laity, or Aam-Harth in spiritual bondage. The attractive polish and spirit of Greek civilization and culture was an abomination and a menace to these propogators of a religion which seemed to be an interchange of regular supplies of bloody sacrifices for unlimited supplies of food and material wealth wherewith to satisfy carnal appetites, between the Hebrew and his Deity. Therefore, the rabbis pronounced the ban of the Synagogue on all Jews who would study Greek wisdom; because Jews who were intelligent, refined and humane, were led to renounce Judaism through such study.

Jesus Nassar, now a young man famed for his knowledge of Magian science and Jewish theology, as also for much original wisdom desired to study the Greek learning in Alexandria. As Lady Marya had decided to accompany her son, and to reside awhile in Egypt, they went down to Jerusalem in the pleasant springtime to settle their affairs in Judea preparatory to the departure for Alexandria in the following autumn.

The rabbis had strictly enforced a rule that whenever a Jew caught sight of a member of the Sanhedrim, no matter at what distance, he was to stand aside in a bowed attitude of humble awe with his hands upon his breast, and to make deep obeisance till the Sanhedrist had passed by. That dignitary, however, never deigned to take the slightest notice of such acts of homage, but walked on with supercilious mien.

A large number of Jewish delegates from all parts of the world had come up to the Convention at Jerusalem that year. Consequently the grand procession of the Sanhedrim and other rabbinical dignitaries of the Holy City was greatly augmented.

On all processional occasions, the Roman soldiers were stationed along the route to preserve order, and to do honor to the ecclesiastical rulers of the Jews. Two lines of soldiers kept an open passage between the spectators for the paraders. But the populace was not indiscriminately mixed; for the worshipping Jews were ranged on the right, and the sight seeing Gentiles on the left of the procession.

As Jesus Nassar came along the street, he got into the crowd on the Jewish side, and stayed to witness the procession. His tall, perfectly proportioned form, his fair skinned, blue eyed, and golden haired beauty, his erect, graceful bearing, were all noticeable in any assemblage, but now stood out in striking contrast among the dark haired, brown skinned and bowing multitude, above whose average height he rose with head and shoulders.

There happened to be several Idumean soldiers stationed where Jesus Nassar stood. No amount of military discipline,

not even the Roman, ever succeeded in repressing the sense of humor in the Arab of pure race. Whenever he witnesses any thing or action which strikes him as ludicrous, he cannot refrain from making some audible remark or gesture that expresses the impression made on him by the spectacle. So as the procession passed that point, these Idumean soldiers of the Roman army made audible and very humorous criticisms on the droll appearance of the sleek rabbis, with their enormous paunches and pompous airs.

Although the ecclesiastical paraders scorned to make any courteous recognition whatever of all this homage bestowed upon them by the multitudes, they kept a sharp look out along the line of Jews, to see that none were remiss in rendering them the prescribed act of worship. Therefore if any Jews did not resist the inclination to laugh at the remarks of the Idumeans, their attitudes of bent bodies with bowed heads screened their faces from detection by the lynx eyed rabbis.

But Jesus Nassar who stood erect, not joining in this Rabbiolatry and servile submission, and involuntarily smiling at the supremely ludicrous phraseology, in which the Arabs made their comments, was observed by the parading rabbis, who consequently became exceedingly angry.

The ecclesiastical dignitaries, who were acquainted with him personally or knew him by sight, dared not inflict summary rebuke or punishment upon him as they would have done upon one of their own race or a proselyte of ordinary social status: while those to whom he was a stranger, wondered who he was that dared to stand so erect in a crowd of humbly bowed Jews.

As soon as the parade was over, and the rabbis gathered for the reception and banquet that followed in honor of the delegates, there arose a great hubbub among them on account of Jesus Nassar. The strangers were eager to ascertain who was that proud young alien, who had dared to defile the ranks of the holy people, by standing in such a bold attitude in their midst,

and had laughed, actually laughed as Ecclesiastical Israel, the only Son of God, passed by.

Then, above all the clamor, rose the sound of the shrill voice of Eleazar, son of Annas the High Priest. He was about a year younger than Jesus Nassar, and was becoming known as an astute and able young lawyer in Jewish jurisprudence.

You may well use the term, alien, he screamed; since one of the distinguishing traits of a Jew is timid humility when in presence of his superiors; while they who are not of the true Israel, are ever recognizable by their proud, fearless bearing under all circumstances. This young alien, Oh Elders of Israel! is an illegitimate son of proselytes.

As Eleazar triumphantly shrieked out the last sentence, a sudden hush fell upon the company, during which the High Priest, pale with anger and annoyance, sternly addressed his son: You, Eleazar, keep your tongue bridled.

Turning to the assembled dignitaries Annas said: The young man whom you observed to-day, is Jesus Nassar, son of Lady Marya who was the only child of the royal proselytes Nakeeb and Grapte of Kharax and Adiabene. Therefore he is cousin to the reigning potentates of those countries. He is also heir to the vast wealth which is dedicated to pass to the holy Temple on extinction of direct heirs of his mother. Therefore we must be prudent in speaking of him, or dealing with him in such a matter as happened this day.

To this Ben Parakhai answered: If he turneth not from the wickedness of his ways, this Jesus Nassar will eventually certainly merit the sentence of death according to our holy religion. You are aware, Oh High Priest, that as a child he profaned the Sabbath, as a Bar-Mitzveh he had the audacity to pray that it might be the will of the Most High that men should regard him as a God, as a young Khaber he undertook to interpret the law in the place of his superior Rabbi. And now he hath behaved himself as one who scorneth the Israel of God.

Rabbi Akeeva spoke next. I have heard of this Jesus Nassar ; and all that the pious Rabbi Eleazar and the wise Ben Parakhai have spoken concerning him are words of truth. I also know that he put himself in that position today, to make manifest to the heathen that he, and not Israel, is the Son of God. Therefore woe to him ! For he hath openly defied the chosen representatives of the Almighty.

But, replied Ben Parakhai whose excitement abated during Akeeva's denunciation ; we must not permit hasty judgment, for it is possible that Jesus Nassar had no intention either to defy or deny the supremacy of Israel. He may have neglected to do homage through an impulse of the pride which is natural to Gentiles, and is especially characteristic of Gentile nobles and their descendants, even if you Judaize them a hundred times over.

Some of the delegates then inquired why the Rabbi Akeeva should assert that he knew the young man had defied Israel with intent.

Our Khaber Ben Parakhai hath too soft a heart, replied Akeeva ; and it is his custom to make excuses for the faults of this his best pupil. But we will bring you proofs to-morrow or the day after, and then you will acknowledge that I have spoken advisedly.

Eleazar's heart was filled with anger, and overflowing with bitterness against his father for having rebuked him in the presence of the elders of Israel, and especially those that were delegates. The young man had an overweening confidence in his own prudence, and to be bidden to keep his tongue bridled on such an occasion was too galling to his vanity and arrogant conceit to pass over without retaliation.

It so happened that the mother of Eleazar, a raven haired, black eyed, dark skinned beauty, was a very jealous woman. She had never forgiven her husband for having professed an overwhelming love for the Lady Marya in his youth. She ruled him and her children by the force of an obstinate will and a violent

temper. Whenever Annas evinced the slightest inclination to rebel, even in a trivial matter, his Khavie, Eve, soon brought him into subjection by saying: Of course, if you had married the white faced, yellow haired Shiksie with the blue eyes, you would have been her obedient slave; but me, the mother of your children, you thwart continually. Sometimes she would add spitefully: But the Shiksie did not consider you good enough for her, even though you were so eminent and wise.

Shiksie, a term signifying an imperfect doubtful one, was applied to all maidens of non-Judaic race, by the Hebrews.

Jesus Nassar, as well as his mother, was a cause of contention in that family. When a daughter was born to Annas, he conceived the idea of a matrimonial alliance by the union of his beloved and petted Sarah with Jesus Nassar. Visions of seating his favorite child on the throne of Kharax and Adiabene, perhaps even of Parthia, as the consort of Jesus Nassar, filled his own and his dear Sarah's souls with overwhelming bliss, even by anticipation. He himself could thus become virtually High Priest for the world, and inaugurate a Messianic reign after his own heart.

But Khavie did not desire such a subordinate position as she feared would fall to her lot if Annas should realize his ambitious dreams. Lady Marya would as the mother of a sovereign be of greater consequence than herself and eclipse her. Her kinsman, Joseph Caiaphas, was a youth after her own heart, who quoted her as authority on all subjects when in her presence or within her hearing. Consequently she regarded him with favor as an aspirant for the position of son-in-law to the High Priest.

However, Sarah, who in personal appearance and character was an exact reproduction of her mother, was not at all pleased with Caiaphas' abject deference to her mother's sway. She argued that if Joseph Caiaphas wanted to marry her, she was the person to whom he ought to pay court and tender submission, and not her mother. Besides, although very proud of her race and her

own descent from the Davidic and Levitical families, Sarah usually expressed her contempt for the Caiaphas alliance, by saying to her mother: Why such anxious hurry? He is only a Jew like ourselves; so what advancement will it bring me to marry him?

Furthermore, the brunette Sarah had been very much dazzled by the fair and manly beauty of Jesus Nassar; as also with the gracious bearing of Lady Marya, whom she judged it would be easier to manage than her own mother.

Eleazar knowing all these things, malignantly waited until after supper to revenge himself. At this time of the day, his father was wont to spend a few hours in the society of wife and children. Wearied with the labors involved by the parade and official reception, Annas had laid aside his gorgeous outdoor garments, and put on the easy, comfortable robes of home wear. He gave his wife and daughter a vivid account of the reception and banquet; through which, as well as on parade, he, as High Priest of the Holy City, had received the highest honors and the greatest deference from all the delegates, as well as from Judean rulers, ecclesiastics and Roman authorities.

When the High Priest had ended his description of all the scenes through which he had passed, and his face, as well as the countenances of his wife and daughter were illumined with triumphant happiness, Eleazar remarked sarcastically: But, father, why have you said nothing of the chief event of this day, compared to which, all the honor and glory you received fade away as the early dew before the rays of the burning sun.

Annas' face paled, as he replied: Foolishness of youth like that is not worthy of notice.

But the curiosity of Khavie and Sarah once aroused, he was obliged to relate how Jesus Nassar had stood with head erect, and smiled instead of making lowly obeisance as the procession passed by. The High Priest vainly tried to make the incident appear as trivial as possible. Eleazar's constant interruptions

with his own version of the affair added to spiteful comments on his father's reasons for trying to acquit Lady Marya's son of wrong, wrought up Khavie to a state of jealous frenzy, and reduced Annas to quiet despair.

When with a laudable desire to restore peace Sarah reprimanded her brother as one who loved to slander those of whom he was meanly and needlessly jealous, Eleazar turned on her malignantly and said: You had better content yourself with Joseph Caiaphas, for Jesus Nassar will no more raise you, a daughter of Yohanan, to the thrones of Kharax and Adiabene, than his mother would ally herself with Yohanan the son of Seth.

The next day Rabbi Akeeva went to the Palace Grapte, and requested an audience of the Lady Marya, who was occupied in arranging for a renewal of the lease of some land she owned on the plain of Rephaim, which was valuable as fields on which peas and beans were raised for the city markets. But the rabbi said he would await her leisure, because he had come to discuss a matter of great importance to her.

Rabbi Akeeva was a man with suave manners when bent on eliciting information. He gave the Lady Marya an account of the previous day's proceedings and of the deportment of Jesus Nassar with such subtle craft that he left an impression of being a sincere friend. He also stated that he was anxious to shield her son from any disagreeable, if not disastrous consequences which might result through the indignation of the pious dignitaries whom his attitude had seemingly defied.

Pray confide in me, gracious Lady, he said in conclusion. Hath Jesus Nassar done this thing to bring Israel into contempt in the presence of the heathen oppressors, or from motives proceeding from conviction, or merely through the exuberance of youth?

Rabbi, replied Lady Marya, with dignity, members of families of our rank are trained from the birth to act with courtesy

towards all men. Our Son could therefore never be guilty of discourtesy toward any person, from the King on the throne, to the beggar on the wayside.

But, argued Rabbi Akeeva, this is not a question of worldly courtesy. It was a religious observance and duty, in which I have no doubt, your Highness' Son failed through some erroneous ideas he may have received from the Magi. Confide to me, noble daughter, all the circumstances connected with his birth, of which I have heard some wonderful reports; but know not which are true and which false.

The Lady Marya was not willing to speak, but the rabbi urged her; and argued, that as Jesus Nassar had incurred the wrath of the elders it would be safer for him to have one friend who could convince the elders that he had not sought to bring them into contempt before the Aam-Harth and the heathen. Then he represented himself as not only willing, but anxious to be such a friend who would restore peace and friendship. For, he concluded, if you will confide all to me and trust me, I will so influence my colleagues, that instead of the correction incurred, your Highness will merit Olem Aba, the world or life to come.

Then, answered Lady Marya. Swear to me by your most sacred oath, that you will never make use of any words that I may speak to harm my Son in any manner whatever.

So Rabbi Akeeva swore to her by the Name of God; but in his heart he annulled the oath. This was permitted by Judaism in dealings with proselytes and Gentiles.

The Lady Marya explained how the High Priest had, when a young man, presumed to claim her as a wife. Also she was led to reveal the prognostications of the Magi concerning Jesus. Then Rabbi Akeeva left her, with many assurances of friendship, sympathy and respect.

But as soon as he rejoined the assembly of his colleagues Rabbi Akeeva exclaimed: Blessed be the name of the God of Jacob, who hath revealed his secrets to Akeeva, and made the

reason manifest why this Jesus Nassar is so bold. He is indeed worthy that men should put him to death. But since the Roman oppressors will not permit us to put any man on trial by the Sanhedrim without sufficient accusation, we must make occasion to summon this Jesus Nassar before the elders of Israel, and then lead him to condemn himself by his own speech.

When Rabbi Akeeva had related all the particulars of his conversation with the Lady Marya, there arose a great hubbub among the members.

Rabbi Simon Iscariot was present with his son, Yehuda, (Judas), a young man who had been one of the senior Khaberim, at the time that Jesus was among the juniors. Like his father he was a religionist of Judaism from sincere conviction that it was a divine revelation, whose observance was indispensable to obtain the favor of Jehovah. But, although well acquainted with the written and oral traditions, and various interpretations of Jewish theology, neither Judas nor his father possessed the combinative insight, quick, keen perception and unerring instinctive cognition, which could discover the unspoken secrets of the third degree.

Rabbi Simon Iscariot called attention to himself by reaching over an excited group that stood round the High Priest, and pulling Annas by the shoulder of his cloak, said: Rabbi Yohanan! Just you listen to me, and I will give you some good advice concerning this Jesus Nassar.

Annas knew from experience that Simon Iscariot was one of those rare men who could give disinterested advice. He quickly left the group, and went aside to listen to the old man with whom he talked awhile in low tones.

This action so roused the curiosity of the bystanders, and spread to the other groups of talkers, that the hubbub soon subsided in the effort to overhear what Simon Iscariot's seemingly confidential communication could be. There was therefore an

impressive and attentive silence when the High Priest came forward and addressed the audience.

Men of Israel, our pious Khaber, Simon Iscariot, hath spoken words of wisdom unto me. He judges that this fearless deed of Jesus Nassar proceedeth, not from proud defiance, but through confidence of his mission to the world, according to the teachings he hath received from the heathen. Now we know that such resolute fearlessness is unpardonable sin and wicked boldness, when exercised against the Elders of Israel, and as Rabbi Akeeva said, is worthy of death. But, Oh Khaberim, let us remember that what he can do against us, he can also do for us. Should he be convinced that Israel is the only and beloved Son of God, and he himself but their chosen leader, he would act with the same fearlessness against the rulers of the Gentiles. Then would his boldness be turned into dauntless courage, which would continually strengthen our hearts and hands, and finally give us the victory over all who still oppose us.

After long deliberation by the Convention, it was agreed to call Jesus Nassar before their Assembly, and guide their future course toward him by his submission to, or defiance of, the Elders of Israel.

Nicodemus, a wealthy and prominent councilman, was present at this meeting. That same night, disguised, and in secret, he went to the Palace Grapte, and requested one of the Essene retainers to conduct him privately to Jesus Nassar.

When they were seated, and safe from interruption, Nicodemus informed Jesus for what reasons, and how, Rabbi Akeeva had prevailed upon Lady Marya to give him an account of the circumstances which had led to her betrothal to Youseph Pandar, the annunciation of his birth, the revelation and prophecy of his mission by the Magi, and also their visit of adoration. That Lady Marya had also been led to betray the fact that she herself, in heart, believed her Son to be the Promised Deliverer.

Yea, replied Jesus Nassar. The All Father hath sent me to bring Light to the world.

We have heard, continued Nicodemus, that you teach openly that the Most High is not propitiated by the bloody death and sacrifice of innocent victims. But this hath been attributed to your learning of the doctrines of the Essenes and the heathen Magi. I have come to pray you to be prudent, and not claim for yourself the title of, Son of—God. For the Elders of Israel who have hitherto represented their order as the—only begotten and beloved Son of the Living God, will not suffer you to live; and they are exceeding wroth because you failed to do them homage yesterday.

Verily I say unto you, answered Jesus. Except the order of the Elders of Israel be recreated from above, it cannot be the Son of God, nor even can it understand the nature of the Kingdom of God.

Nicodemus said unto him: How can such an organization as the Elders of Israel are, be recreated? It is just as possible that a man, after he is old, should enter a second time into his mother's womb and be reborn.

Jesus answered: Except the teachings and the righteousness of Israel be regenerated and transformed in the spirit, they who follow after such doctrines cannot become partakers of the Kingdom of God.

Ah Khaber! said Nicodemus after further conversation. Thou knowest for how many ages the teachers in Israel have prospered, and attained to the high places of the earth, through the doctrines and ceremonial righteousness which they imposed upon the people. Canst thou believe that they will suffer any man to live who will enlighten the understanding of the common people, so that they may perceive that God will reveal equal knowledge of himself to them as to a High Priest, if they seek Him in the right spirit. Also that unless the High Priest seek

the Almighty in the same manner, his office and his learning will profit him nothing.

Friend Nicodemus, answered Jesus: We, that are born of the spirit of God, must not, through fear of imposters and deceivers of men who can kill the body, become partakers of their evil deeds, even by silence.

Then my lord, urged Nicodemus, anxiously and earnestly, I pray you beware, and do not trust yourself without witnesses and guards among our elders. You are without guile, and full of faith in the triumph of the truth and the divine spirit that worketh in man. But the great majority of our rulers and khaberim, are full of guile and craft and envy, and old in experience as oppressors of the laity. They hate the truth as you see it; and have a code of truth which suits their own interests and course of life. Do not be deceived to-morrow by seemingly pious inquiries about your views on Olem Aba, the life to come; or Olem Azie, the present life. They will invite you to appear before the Convention, but will seek cause against you whereby to condemn you to death for blasphemy if you become not subservient to them. This I know, and thus have I now warned thee oh beloved and noble khaber! For I verily believe that thou art the messenger from the Invisible One. But even if it were not so, I should have warned thee; since I perceive that thy purpose is pure and noble, and thou art filled with unselfish and disinterested love for men, whether Jews or Gentiles. I shall be present at the Convention to-morrow. Bring with thee, Joseph of Aramathea, as thy lawyer, and Youseph Pandar as thy legal father and witness. The Elders will be guarded in their actions in the presence of these two men. Also, let thy Essene and heathen retainers accompany thee, well armed with weapons, and wait as thy guard at the door of the council chamber; for they will not be permitted to enter. And now, fare thee well. But let it not become known that I have spoken with thee; for my life would sooner

or later be taken by the angels of death of the elders, if this my act of friendship to thee become known unto them.

Early on the following morning, a messenger arrived at the palace with a courteous request from the President of the Convention, that his Highness Jesus Nassar should appear before the honorable representatives of Israel in the council chamber, to speak about certain important matters.

The Jerusalem Sanhedrists and elders who knew that Jesus Nassar did not love pomp and display, were surprised to see him come escorted by such an unusually large, magnificent and efficient retinue of armed retainers. Having however a great love of imposing display themselves, they concluded that Jesus Nassar had come thus accompanied, either to do them honor, or to impress the delegates with a sense of his own rank and importance. Therefore, they felt rather flattered than otherwise, that their colleagues from other lands should be witnesses of what kind of proselytes they owned in Jerusalem. So they received Jesus Nassar with Youseph Pandar and Joseph of Arimathea, with great show of respect and affability, and accorded them seats of honor.

By virtue of having been his special tutor, Ben Parakhai had been selected to address Jesus Nassar on the subject of his neglect to pay homage. Therefore, after the customary salutations and courtesies had been exchanged, he said:

Oh Jesus Nassar, whom I have always loved and praised for your proficiency in sacred lore, and respectful obedience to your teachers; tell us now I pray you, wherefore you made not obeisance unto the Elders of Israel as they passed in glory and divine might before the people.

Courtesy, answered Jesus, demands that the salutations of the people receive recognition from the rulers to whom they pay respect.

Do you mean to instruct and rebuke us, Oh Jesus Nassar? Are we, the Khaberim who sit in Moses' seat, to salute the Aam-

Harth for the homage which is due unto us? inquired Rabbi Akeeva.

Rabbi Akeeva, replied Jesus, if ye salute your Khaberim only, what do ye more than others? Do not the priests of the Gentiles likewise.

As a Khaber, you are not ignorant of our law, that if an Aam-Harth had thus publicly despised the Beloved Son and living oracles of Jehovah, by neglecting to do homage and laughing as they passed, he would merit death, said Akeeva.

Jesus answered: Rabbi, it is written; I have no pleasure in the death of him that is put to death. Therefore, I say unto you, God sendeth not his Son into the world to condemn the Aam-Harth, but that the people through him might be saved.

Nay Khaber, spoke up Rabbi Eleazar, the Son of the High Priest. Thou knowest full well that our holy rabbis and sages, to whom it is given to understand the mysteries of heaven, and to counsel the Most High, have said: There is joy before God, when those who provoke him perish from the world.

Thou hast spoken well, and art indeed a worthy Khaber and faithful to our holy religion, Rabbi Eleazar, said Akeeva. But let me recall the attention of the Convention to the matter before us, which is not a question of courtesy between rulers temporal and their civil subjects, after the manner of the heathen. We, be not partakers of the customs of the Gentiles who were created to be as cattle for the service of Israel, and not to be our instructors. Israel alone is Ben-Adam, *i. e.*, Son of Man; because our souls have their origin in holy emanations from God, and are therefore entitled to make laws for the guidance of the people and the salvation of the Gentiles; whom we call not men, because their souls have their origin from the unclean spirit.

Rabbi Akeeva hath spoken the words of truth and wisdom. But the soul of our young Khaber, Jesus Nassar, cannot be counted as that of a Gentile, because the souls of his righteous

grandparents were recreated when they entered the congregation of Israel, said the High Priest.

When Ben Parakhai had spoken to the Assembly in general, he turned towards Jesus and addressed him.

'Thou knowest full well, Oh Jesus Nassar, that whenever our Lord Moses passed before Israel to go into his tent, the people stood and worshipped until he had entered, and that he who sought the face of Moses was as if he saw God ; which teaches us that when the common people meet the Talmud Sages, it is just the same as though they saw God face to face.

As Jesus made no reply, the High Priest, with a significant glance around the Assembly, rose and said : Elders and Men of Israel ! Ye know, that we are not gathered here this day to condemn or rebuke our young Khaber ; but with full confidence in his piety and faithfulness to Israel, to make known his duty unto him. If he be Son of God and the Promised One, as he hath been taught to believe himself to be, then he is the leader and commander and prophet, like unto Moses, who shall enable Israel to possess, not a small country like Canaan, but the whole earth, its rightful inheritance ; conquering and to conquer, from the rising of the sun even to the going down thereof.

Then stretching out his right arm and pointing towards Jesus, Caraphas asked : Therefore, Oh Jesus Nassar ! I, as the High Priest of Israel, adjure thee by the life of God, that thou answer us with truth this day. When thou didst neglect to worship and do homage before the Elders of Israel, was it because thou seekedst thine own glory, to put thyself in their place to the world ?

Jesus answered, I seek not my own glory, but to do the will of Him that sent me.

That is well said, spoke Rabbi Akeeva ; and if it be indeed as thou sayest, that thou seekest to do the will of God, remember that Jehovah said unto Moses : Thou art not able to perform this thing thyself alone. Therefore behold now, Oh Jesus

Nassar, the elders and rulers of Israel assembled, upon whom the Lord put the spirit of Moses, as it is written : The Lord said unto Moses, I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee. Thou knowest also that our Khaberim sit in the high places of the kingdoms of the inhabited earth. Behold, in a moment of time, we will show thee, what control we have of them and of all their glory; for they have been delivered unto us, and to whomsoever we will, we give the authority. We set up those who serve us, and we put down, crush and destroy them that oppose us.

Jesus answered : It is known unto us that ye possess power, both openly and in secret ; and that ye exercise it as you, Rabbi, have spoken.

Then, said Akeeva, Eleazar, do thou bring hither the secret record, and call the roll of our mighty men who exercise influence and authority over the nations of the Gentiles.

As Rabbi Eleazar read aloud the names of the foreign Jewish dignitaries and office holders each man responded either in person or by delegate.

Juda, the son of Jacob, known among the Gentiles as the house of Saramalla, the bankers to regulate the value of current coin, bills of exchange and money loans. Their headquarters, Antioch of Syria, and branch houses in all countries of the inhabited earth.

Joseph, the son of Israel, known as the house of Alexander. Bankers, ship owners and custodians of the River Nile. Headquarters, Alexandria of Egypt, and branch houses in all cities of the world.

Phineas, son of Solomon, known as Fanius Marcus, the Praetor Perigrinus in the Roman Senate.

Isaac, son of Eleazar, known as Phrataces, son of Thur-musa, the Prime Minister of Parthia.

Daniel, son of Aaron, known as Pollio Severus, the Professor

of the Wisdom of Solomon and Code of Mosaic Laws, at Rome.

Simeon and Levi, sons of Mordecai, known as Chelchias and Dositheus, the generals of the Egyptian army.

Isaiah, son of Nehemiah, known as Aurelian Recimer, the Physician in Chief to Cæsar.

Shual, son of Nahash, known as Demetrius Phalerius, the Chief Librarian of the Royal Library at Alexandria, Egypt.

Samuel, son of Ezra, known as Sasibus of Tarentum, the Captain of the King's Guard in Egypt.

Elisha, son of Elijah, known as Hassan Ben Ali, Chief Magician and Diviner to Cæsar.

Joseph, son of Sadok, known as Orestes Tarquinius, the Governor of Prisons at Rome.

David, son of Ezekiel, known as Decius Valerian, the favorite Actor to Cæsar and Censor of Theatrical Plays.

Eli, son of Kaleb, known as Diophates, Chief of the Scribes at Adiabene.

So the list went on: Purveyors for Royal Households, Confidential Eunuchs of Queens, Chamberlins of Kings, Chiefs of Bath Houses, Masters of Guilds of Charioteers, Chiefs of Toll Collectors, Farmers General of Taxes, Chiefs of the Guilds of Pedlars, Merchant Controllers of the Corn Markets, Judges, Chief Justices, Privy Councillors, Commissary Generals of the Gentile armies. These and many other lucrative and influential offices were filled by Jews in Rome and throughout her provinces and dependencies—Carthage, Egypt, Arabia, India, Ethiopia, Parthia Adiabene, Greece, Gaul.

In some instances, the creed and race of these office holders was known to the public. But in many cases it was kept secret, because they could carry out their plans more surely, if supposed to hold the same religion as the people they controlled. Where it was impossible to place one of Hebrew race into a coveted office, a subservient proselyte or Gentile was supported by Jewish influence.

When Eleazar had ended the roll call, Rabbi Akeeva rose and addressed the august assembly, saying:

Men of Israel and Khaberim! Are we all agreed to give the leadership of our authority to our Khaber, Jesus Nassar, if he will accept the conditions which I shall propose to him?

The members of the distinguished and imposing Convention replied with one accord, yea verily, we are agreed!

Then Rabbi Akeeva fixed his gaze upon Jesus Nassar, and said: Oh, Khaber Jesus Nassar. Thou hast seen and heard that the Almighty hath verily and indeed delivered the kingdoms of the world and the glory of them unto Israel. Therefore, if thou be truly the Appointed One, the Messiah, thou wilt be, not only one of us, but also one with us in all things. Thy righteous royal grandparents, Princes of Kharax and Adiabene, joined themselves unto Israel; and as thou knowest, being of the third generation, we count thee as though thou hadst been of the seed of Abraham, in the same sense as our own race of Israel are his descendants. But think not that we offer thee this honor to be named chief of our Union only because of thy royal race and proselyte ancestors. That reason will serve us, if it should become necessary to set thee on the throne of Adiabene, and peradventure also of Parthia. Thou hast now learned from the roll call, that there is no lack of scions of Gentile royal houses to serve us in those things which we desire to accomplish. Neither have we chosen thee because the heathen Magi prophesied that thou wilt be the Great Deliverer, the Expectation of the Gentiles, for whom they have waited from generation to generation. Although this fact, also will be of great use by which the souls and minds of the heathen, may be brought into pious subjugation.

But we agreed to call thee to this sacred office, because thou hast been trained by us, in all matters of our holy religion and traditions. Thou art yet but a young man, and knowest not thine own powers fully. But we, who have watched thee from thy earliest childhood, understand the value of thy qualifications

and abilities. Our Sages, who are already old men, and have observed the generations of men that were born and grew in their day, agree that such advantages, qualifications and abilities as thou hast, have never yet been combined in one person. Nor even is it recorded that any such have before us. Therefore, because we have meditated on these things, and have taken counsel among ourselves, are we agreed that thou canst be of great service to the Chosen of the God of Jacob; and thus wilt thou do the will of Jehovah. But it is necessary that thou worship, and do our Order the homage due to it, by publicly acknowledging our authority as Divine. Then indeed, wilt thou be the Son of David, the Messiah King of Israel, the Son of God, the Son of Man.

And now, Oh Khaber Jesus Nassar! wilt thou receive this authority at our hands?

While Rabbi Akeeva had made this address to him, Jesus Nassar had listened with undivided attention; and no man in the assembly had uttered a word. Only by quiet gestures of approval or assent, had the members communicated their feelings to each other. At the close of the address, perfect stillness reigned for some time.

While they awaited his answer Jesus Nassar looked around this assembly of men, who truly had taken a firm grip on the nations and monarchs of the world. Representatives of their power in all lands, they sat before him. Gray headed, gray bearded men, middle-aged men, a number in the prime of life, and some as young as himself. Cloth of gold and costly furs, were their raiment; numerous jewels of great size and value adorned their persons. Wealth, vast wealth, was represented here; as well as unlimited, even though secretly exercised power.

Would these men exercise their world wide influence to establish the kingdom of God, justice and rightful dealing in the affairs of daily life; and could their hearts feel that divine

love for the human race, which labors to elevate the ignorant, by educating their hands, hearts and intelligence?

As Jesus looked from one to another of these men, so potent to make or mar the lives and fortunes of millions of honest but guileless people, and met their glance, the aims of their souls were revealed to him, as it were, in a moment of time.

These Elders and Rulers of Israel had never done anything to benefit their own race ; but had ground them down with impositions of tithes, and sacrifices, and offerings, and ceremonial mummeries. Power and gain for themselves individually, and for their Order collectively, was the only motive and object in their existence. They needed him only as an effective instrument, whereby to increase power, perfect their administration, and become all conquering.

And if, to Ecclesiastical Israel, their own people the Aam-Harth, or laity, were of value only as producers and beasts of burden, what of the Gentiles ? Was he, Jesus Nassar, to endorse the doctrine of these self-constituted gods, that his own race had been created to serve as cattle, as well as to help to rivet the cruel chains of bondage which were already far too galling on the common people of the Jews ?

As his glance fell on Nicodemus, and met the earnest, sorrowful gaze, Jesus Nassar seemed to hear again the question : Can a man, when he is old, enter again into his mother's womb and be reborn ?

Then his great soul rose superior to all suggestions of the benefits which might be indirectly gained by acknowledging the divinity of the authority of Ecclesiastical Israel that now so sorely tempted him. Choosing rather to suffer affliction with the people of God, among all races and nations Jesus Nassar then, and forever, cast his lot among them by his answer to these representatives.

He rose ; and standing erect and gracious in their midst, spoke with a firm and melodious voice, filled with sadness.

Elders, Rulers and Men of Israel! I, Jesus Nassar, have heard your words, and now give you my answer: It is written; Thou shalt worship the Lord thy God, and Him only shalt thou serve.

And if Satan vexing sore,
Flesh or spirit should assail,
Thou ! his vanquisher before,
Grant we may not faint or fail.

See Appendix corresponding chap. XIV. Also pages of same, 529, 541, 548, 551, 552, 553, 556-560.

CHAPTER XV.

THE REVELATION.

WHEN Jesus Nassar had, by his answer, refused the overtures of the Elders and Rulers, he saluted a farewell to the assembly in general, and left the council chamber, followed by Youseph Pandar and Joseph of Arimathea. The latter, escorted him to the hall where waited the retinue, and said in a low tone: My lord, I will be with you later; but must now return to the Convention.

On his return, Joseph of Arimathea, found the Assembly in such a state of amazement that they repeatedly asked each other: What manner of man can this Jesus Nassar be? And no one was able to give satisfactory solution of the problem.

He is mad! said some.

He is a fool! echoed others.

Perchance he hath become possessed through ambition, suggested a third party, and aspireth to rule the world alone. It may be that he vainly believeth that a miracle will be wrought in his favor, which shall overthrow our claim and power.

There was a general sneer in reply, and after a loud laugh, the voice of Rabbi Eleazar was heard with great scorn, saying: With all the marvellous wisdom for which you have given him credit, Rabbi Akeeva, the obtuse Gentile head of Jesus Nassar cannot perceive that all the miracles Israel ever had, were secretly planned and carried out by the Elders in all ages, who used the ignorant and obedient credulity of the laity as an effective lever and instrument.

Yea Khaberim, exclaimed Annas the High Priest, with much unction. How good and how pleasant it is for Brethren to dwell together in unity. And therefore the Most High revealed it to our Sages, that He cannot thwart Israel so long as they are united in their aims and works.

Let us suppose, said Rabbi Akeeva, that this Jesus Nassar hath expectation of gaining such influence as to control the mind of Cæsar, or of the King of Parthia. He ought to consider that in a struggle between us for supremacy, he is comparatively single-handed; while our angels (agents) are legion, and could dominate the mind and will of Senators and subjects, so as to nullify his ascendancy, or else remove the sovereign influenced by him.

Khabcrim, just hearken unto me! exclaimed Rabbi Simeon Iscariot; who regarded Eleazar's speech, as a boast to remind the audience of his own reputation for astuteness in discovering secrets and mysteries. My opinion is, that if Jesus Nassar were ambitious for power he could, with ease long ago have obtained some of the highest offices in Parthia and Adiabene. Besides we, of the Land of Israel, know that he refused influential and lucrative offices which were offered him. Nay, he seeketh not political power. But he seemeth never satisfied in his search for knowledge. Doth he not continually study records and laws and religions, ancient and modern? And he is already becoming famed as a physician, on which subject, I verily believe he is mad; for he troubleth himself with the cures of the dirtiest beggars and poorest of the laity, as though they were learned rabbis or wealthy nobles.

Therefore, answered Rabbi Eleazar, will he become dangerous if he gain influence with the laity, whether they be rich or poor. For he hath a manner of speech and of answer, which is difficult to gainsay. For this reason it were better to put him to death.

But he could not legally be condemned through any words which he spake in presence of this Assembly, said Nicodemus.

We must now act with the wisdom of the adder that hideth in the wheat and straw at the time of harvest, suavely spoke Rabbi Akeeva.

Yea, laughed Eleazar malignantly, which stings and draws

its head back into hiding. He can easily be removed by secret agency.

How will you accomplish such a matter if he continue to go about accompanied by such a retinue as escorted him to-day, and his personal attendants be faithful to him? asked Joseph of Arimathea.

Then he can perish by accident on land or sea replied Eleazar. Are there not bands of robbers, who might waylay him and his mother when they travel to Egypt. Or cannot the ship in which they sail be taken by pirates, or sink at sea? What is the loss of a ship or of a caravan, when compared to the security of our Order?

Some of the members present approved, while others censured such measures. After further discussion, the voice of Simon Iscariot was again heard, cheery and kindly.

I advise that we all unite to bring about a grand wedding. Let us marry Jesus Nassar to a wise and pious maiden of Judah, who will soon convert him from the error of his thoughts and ways.

Thy advice is good and sage as ever, replied Ben Parakhai, and we have already thought of such means. But hitherto it hath been in vain to tempt him, either for marriage or pleasure. Women have never been treated with such honor and respect by the men of Israel as they receive from Jesus Nassar; but it is of the same quality that a good man would render his mother and sister. To the women of light minds, who have tried to tempt him, he hath ever administered rebuke with such wisdom and justice, that they withdrew abashed, or became converted from the sinfulness of their doings.

That is true, said Eleazar, and therefore he must be a sorcerer. For he hath verily bewitched the women. Our women who come under his influence, no longer accept without doubts and questions, the teachings of the Elders that women should continue in all subjection and obedience to the men even as our Mother Eve

was commanded. But they have become ambitious, and argue that the Almighty created Lilith, the first wife, with Adam as his equal. Also, that as Adam was not worthy of her, he got Eve, and so got into trouble. Oh Khaberim! If our women learn thus to rebel and blaspheme, our holy religion will surely come to naught. Therefore ye perceive that Jesus Nassar must die.

Some of the delegates shrugged their shoulders and said nothing. Others were of the opinion that some precautions must be taken; though not such extreme measures as proposed by the young, and consequently too ardent Eleazar. Several proposed a postponement of judgement until Jesus Nassar should commit some other rebellious act. Finally some very aged men gave it as their opinion, that, like the majority of young reformers, Jesus Nassar would in time become an influential and staunch conservative.

That same evening, Joseph of Arimathea went to the Palace Grapte, and related to Youseph Pandar, Lady Marya and Jesus Nassar what had been said at the Convention concerning Jesus.

Lady Marya was exceedingly distressed, and blamed herself as the cause of the trouble, by her admissions to Rabbi Akeeva.

Nay, Oh princess and mother, said Jesus. Blame not yourself. The Elders are not wroth because of what you believe concerning me, but because I refuse to worship before them. Therefore it is better that I depart to Egypt without delay.

And though the years will not change your truth loving nature, my Son, they may perchance soften the malignity of your enemies, said Youseph Pandar.

Yea, urged Joseph of Arimathea, I advise, that my lord depart without needless delay, and that the time of his departure be kept secret. As I am here, we can prepare the necessary documents for the maintenance of his sojourn in Egypt.

He must be provided with a retinue and with means in accordance with his rank, said the Lady Marya.

Therefore, Oh Princess, replied the lawyer, I advise that

Jesus Nassar be now given legal independent control of the property which his grandparents entailed. You will still have much wealth left at your command, and my friend Youseph Pandar lacketh not riches and estates of his own.

I will give him legal control of all my estates immediately, said Lady Marya earnestly.

And thus will I also do gladly, added Youseph Pandar; for is he not our beloved and only heir.

My lord, and princess replied Jesus to his parents. We would not agree to such sacrifice. But if ye will grant us independent authority over a portion of property and retainers, we will receive it with thankfulness.

It was finally decided that Jesus Nassar be given legal control of the entailed estates, as also of an additional number of retainers and attendants.

Then Lady Marya, accompanied by Jesus, went to the rock hewn secret chamber where, locked in a massive iron box, lay the title deeds of the entailed property.

When the box was opened, and her glance lighted on the gifts of the Magi; gold, frankincense and myrrh that lay within beside the title deeds, a great pang of sorrow seized her heart.

Could this be the end of the prophecy of the wise men? Truly, royal power and ecclesiastical sway had been offered to her son. But at what price? And he had refused it all!

She turned to look at him, and was filled with holy pride at the unselfish and heroic intrepidity of her Son. He was standing behind her, holding a small silver lamp whose light rendered the surrounding gloom only more intense. There flashed upon her mind the idea of a tomb with her Son all alone. Marya clasped her hands in agony, and bowing her head upon them she moaned as she remembered the myrrh: Oh Merciful Father and Creator! Is death the only alternative?

And the shadow of the vilest murder of the ages fell upon the great mother heart of our Lady of Sorrows.

The ancient Egyptians exceeded all other nations in their fondness for writing, and committed their records to monuments of granite and rolls of papyrus that sometimes were one hundred feet long. Their first king, Mena, who founded Memphis, reigned about B. C. 5,000, according to Mariette the Egyptologist.

The social life, institutions and government of the Egyptians all bore a religious impress, and therefore the bulk of Egyptian literature was tinted with a religious character. They attained to such a high degree of scientific knowledge, that the deepest thinkers among the Greeks regarded a journey to Egypt for study well worth their while.

Many of the Egyptian monarchs, from the earliest ages, founded libraries in their capitals, and during the reign of Ptolemy Soter, B. C. 330-284, Alexandria, then the capital, became a great resort of artists and scholars, in consequence of the foundation of the Alexandrian Museum for the reception of learned men and literary treasures. The Chief Library at Alexandria was arranged by Ptolemy Philadelphus, and rendered accessible by being placed in the Museum. The number of scrolls in the Library at that time was one hundred thousand distinct works, besides their duplicates. No expense or labor was spared to secure the original writings of all nations who had kept records and other literary productions, or their correct copies. The number of scrolls steadily increased till they reached four hundred thousand, when the Museum accommodations being full, a Daughter Library was opened in the Serapeum (great temple of Serapis) for the reception of three hundred thousand additional scrolls to its library of forty-two thousand.

To this brilliant centre of letters, the leading schools and first university of the world, learned men were attracted from all quarters. But in the siege when Julius Cæsar fired the city, B. C. 47, the Great Library of the Museum was burned, and the priceless literary treasures of the now prehistoric ages were thus

irrecoverably lost. Anthony subsequently gave Cleopatra the Pergamic Collection of parchment books, numbering two hundred thousand scrolls, which were added to the rolls in the Library of the Serapeum. These treasures collected in one place, and easily accessible, enabled the members of the Museum to pursue the studies most congenial to them.

The Alexandrian School was chiefly celebrated for its distinguished professors of the exact sciences, including geography, astronomy, mathematics, mechanics, natural history, medicine, anatomy and jurisprudence. The branches of learning most successfully cultivated by the members of the Museum were philology and criticism.

Among the most celebrated scholars were Erastosthenes and Strabo the geographers, Hipparchus and Ptolemaeus the astronomers, Archimedes the mechanician; Euclid the founder of geometry; Apolodorus, Herophilus and Erasistratus, the anatomists and physicians; Conon, the great astronomer; Sosibus and Zoilus, the grammarians; Aristophanes of Byzantium, grammarian and critic; Hegesias, the philosopher; Strabo, natural philosopher; Lycon of Troas, and Dimitrius Phalereus, the orators; Timochares and Aristarchus, the astronomers; Erastosthenes of Cyrene, the founder of the science of mathematical geography; Apelles and Antiphilus, the painters; Apolonius the Rhodian; Lycophron, Zenodotus, Theocritus, Philetas, the poets, and the versatile Timon.

From these schools of Egypt once flowed a copious stream of knowledge, the benefits of which continued traceable through the centuries. And to this university, where the intellectual geniuses of all ages and nations had studied, taught and left their records and their impress, came Jesus Nassar to learn, and to add the impress of his researches, discoveries and influence upon the coming ages.

The city of Alexandria was laid out in the form of a chlamys, or Macedonian cloak. On the north it was washed by the

Mediterranean, and on the south by Lake Mareotis, which was abundantly fed by numerous canals connected with the River Nile; so the products of Egypt could be brought by water to this city, and shipped thence to any of the Mediterranean ports.

Two promontories thrown out by the shore formed a bay, and between these lay the long shaped island, Pharos, which thus formed a harbor with two entrances. On the extremity of this island stood the lighthouse Pharos, at that time one of the wonders of the world. The east end of Pharos was nearest the promontory Lochias, and the entrance, or Great Harbor, was narrow. The west entrance to this harbor was Emostos. The embankment Heptastadium, nine-elevenths of a mile long, formed a bridge and aqueduct that extended from the main land to the western part of the island.

On Lochias stood a royal castle, and above it the Alexandrian Theatre, in accordance with the Greek custom of placing theatres where they could command a view of the sea. In the vicinity were royal residences, the Cæsareum, the market place and warehouses.

At the extreme west end of the city lay the Necropolis, or city of the dead, where there were many gardens, tombs and embalming establishments.

Above the ships' magazines lay Rhakotis, the most ancient part of the city, and chiefly inhabited by the Egyptians.

The Jews, at the time of Tiberius, constituted one-third of the whole population, and had their quarter to the east of Lochias, between the sea and the main street at whose east end was the Canopic Gate. Outside this gate lay the hippodrome, and further, the suburb of Nicopolis with its amphitheatre and race course, where the quinquennial games were celebrated. About thirteen miles from Alexandria, in this direction, lay the pleasure-loving town of Canopus.

The Bruchium quarter was walled in, and contained the palaces and public buildings. It lay on the main land, between

Lochias and the Heptastadium, and occupied about one-third of the whole city.

The whole of Alexandria was intersected by streets practical for wagons and riders, but the two broadest were more than one hundred feet in width, paved with granite, and crossed each other at a right angle. On each side of the causeway ran foot pavements with arcades.

The Gymnasium was a most beautiful building with colonades over six hundred feet in length. In the middle lay the courts of justice and groves.

The buildings of the Museum were vast and artistic. The Hall for walking was an extensive court shaded with trees, and provided with fountains and benches. The Hall for sitting, used for purposes of business and study, was a covered colonade closed on one side. Here the scholars assembled, and the pupils listened to the precepts of their Masters. A large building contained the dining-room for the scholars residing at the Museum, and the members were arranged at their repasts according to the schools to which they belonged—Platonists, Aristotelians, Stoics.

Platonists taught an elevated, rational and moral conception of the laws and forces of the universe. Aristotelians, the Sect of Peripatetics, so called because they taught and disputed questions while walking. The School of Stoics taught that men should be free from passion, and submit without complaint to the unavoidable necessity by which all things were governed.

The Museum, was presided over by a priest appointed by the Egyptian Kings, but at this time by the Roman Emperors. Each different department elected a president, and the body of presidents formed a council whose deliberations were presided over by the neutral priest appointed by the government. The society possessed revenues in common, and besides the revenues enjoyed by the Museum in its corporate capacity, a yearly salary was paid to each member.

The Serapeum, Temple of Serapis, was not surpassed in

grandeur by any building in the world, except the Roman Capitol. For here Greek love of beauty was combined with Oriental taste for gorgeous magnificence. It stood on an eminence which was reached on one side by a carriage road, and on the other by a flight of steps which led to a platform with a vaulted roof, borne by four columns. Beyond this, were colonades containing chambers set apart for the worship of the God, and a number of lofty halls which contained a library of three hundred thousand volumes. The interior of the colonades were richly painted and the ceilings and columns gilded, and there were separate apartments for readers and copyists.

There were laboratories, store rooms, refectories and assembly rooms for the teachers and disciples and the high priests of the temple. There were kitchens and bakehouses and rooms for the hundreds of slaves and menials employed in the precincts. In the basements were cells for penitents and recluses, and underground halls, grottoes, galleries and catacombs dedicated to the practice of the mysteries and the initiation of neophytes.

On the roof of this grand pile stood various observatories; among them one erected by Eratosthenes for the study of the heavens. Here Claudius Ptolomaeus had watched and worked, and astronomers, stargazers, horoscopists and Magi spent their nights.

The Deity, to whom this structure was consecrated, was recognized both by Greeks and Egyptians, and was worshipped in common. Asar-Hapi or Serapis, represented the principle which revives everything dead, the Great Regenerator.

Within the Sanctuary stood the incomparably beautiful statue of the God, overlaid with precious metals and mounted on a throne of gold that blazed with jewels. An immense curtain, glittering with gold and jewels, hung before this Holy of Holies.

An ingenious opening in the always dark or twilit sanctuary admitted, when needed, the rays of sunlight to fall on the mouth of the image during divine service. There was also a contrivance

by which the minister or confidential assistant of the High Priest could illumine, with a glowing concentrated light, the Holy of Holies, and extinguish the same without apparent human interference. Not even the initiated were let into the secret which was transmitted to the High Priest alone, who selected for a minister some person on whom he could rely as coadjutor.

Thus the House of Serapis was a world in itself, and centuries had enriched it with wealth, beauty and the noblest treasures of art and learning. Magic and witchcraft hedged it with a maze of mystical, symbolical secrets, and philosophy had woven a tissue of speculation around the God.

As the Serapeum was the centre of Hellenic culture in Alexandria, no wonder that disaster for the world was predicted if the Serapeum should be destroyed.

In a short period of time Jesus Nassar had gained the respect and admiration of all scholars with whom he came in contact in Alexandria. He won the affection of the majority of his teachers and fellow-students at the Museum by his wonderful abilities, diligent labors and beautiful character. The range of his studies embraced all the sciences and schools of philosophy during the years of his residence at Alexandria. But his favorite pursuits were medicine, history and philology. In these, he learned to know his fellow-man of all ages and climes, and his love for the whole human race enabled him to understand it, as it had never been apprehended before. Being already an expert physician before he came to Egypt, Jesus Nassar continued his loving ministrations to the sick and needy. Some remarkable cures, effected by him and his mother among the poor who everywhere were the recipients of their bounty became so noised about that many nobles and patricians sought medical advice, and were healed by the Lady Marya and her Son, when all other physicians had failed of success.

Among the medical students there was a young man several years older than Jesus Nassar. He was grandson of Sheshonque,

the venerable and much respected High Priest of the Serapeum, the only child of his only daughter, the devout and gentle Lady Nutbennu, who became a widow when her boy, Imhotep, was seven years old. The lady had married a nobleman of her own race, like herself, descended of a long line of Egyptian patricians, and allied to the royal family of the Ptolomies. He had been a man of generous nature, but too easily led by those who made a display of affection for, or interest in him.

It had been the great desire of his mother's and grandfather's hearts, that Imhotep should succeed to the High Priest's office. With this end in view, Lady Nutbennu, had, on the death of her husband, placed her son with her father; and because she also believed herself not as competent as the High Priest to train a boy.

Imhotep had many noble qualities. But like his father, he was too easily influenced by others, and imagined that the reflexion of their opinions was really his own independent and discerning judgment. Intelligent and inquisitive, his life at the Serapeum, as the grandson of the High Priest, necessarily initiated him into some pious frauds.

When he became a student, this fact, added to the characteristics of his nature, made him the easy prey of a certain class with whom he came in contact. These men, while innately evil, live and act so as to appear virtuous and liberal minded enough, not to be trammelled by the creed they profess. At the same time, they insolently deride the conscientious beliefs of other religions, and live a long life of vice in moderation. Therefore, such are the cause of the ruin of many of the noblest and most promising boys and youths who lack keen perception.

Incited by such companions, and flattered by them as a phenomenon who had the courage to assert his convictions, and use independent discriminating judgment in matters of faith and actions of life, Imhotep soon became the slave of vices which he despised and denounced in others. To remonstrances of his

grandfather and sorrowful pleadings of his mother, both of whom he sincerely loved, he at first gaily replied that he was not like other men, but could control or change his whole course of life whenever he determined so to do. But after a few years his moral nature deteriorated so far, that he became brutal and blasphemous.

Imhotep had entered with much zest on the study of medicine; for the practice of which he evinced decided ability. But vicious indulgence had weakened his intellect to such an extent that he began to imagine himself most wise when he was most foolish. Some began to regard him as insane, and others as vicious beyond redemption; and opined that he be left to go on his course unhindered. He was generally regarded as possessed by evil spirits; and some specialists of the occult sciences, in return for large sums of money paid them by the sorrowful grandfather and heartbroken mother, muttered exorcisms, provided charms, and administered potions of dissolved mummies and other vile ingredients. Friends who had expected and hoped great or good things from his future, pitied him, but gradually withdrew their companionship and friendship from Imhotep, while those whose influence had well nigh ruined him, and those who envied his rank and prospects, used him as a target for their shafts of ridicule, and not infrequently as an unconscious tool whereby to promote the success of their wicked designs.

The teachers at the Museum, who in the beginning had taken great interest in him, finally wearied of his foolish vices and of the coarse boastfulness in which he began to indulge. But they bore with him, out of pity, and respect for his kindly grandfather and heartbroken mother. And thus, the withdrawal of their social companionship by the prudently virtuous, left Imhotep entirely dependent upon unprincipled or evil men for intercourse; and these experienced much delight in leading him to expose his foibles and weaknesses to the contempt of the public.

It was at this time that Jesus Nassar entered the Museum.

Filled with divine pity for the young man, he soon perceived that Imhotep was not innately vicious; but on the contrary that underneath all this accumulation of folly there still lived the noble qualities, though greatly weakened. Also, that though easily influenced and led astray by those who he imagined knew more of life than he did Imhotep's nature had a strain of firmness, which, if cultivated for the right, would greatly assist him to redeem himself.

It was indispensable, first to prove to Imhotep's mental satisfaction that this class of people, although full of craft, envy and malignancy, were intellectually and morally vastly the inferiors of those whom they derided. That realizing this galling fact by the natural instinct wherewith the inferior recognizes his superior, their highest ambition was to drag the moral and intellectual powers and standard of others, down to a lower level than their own, and thus to raise themselves. Also, that while promulgating what they termed liberal views, this class were themselves the abject slaves of the silliest superstition. The next step was to bring Imhotep to realize that he had been but as plastic clay in the hands of these malignant people while believing himself to be following out his own discriminating independent judgment. Also that he had allowed his powers of self control and preception to become weakened, by lying dormant. The third important step in the redemption of this young man was to bring him to understand, realize and see for himself how this envious class betrayed and still influenced him, so that he constantly exposed himself to the contempt, ridicule or pity, of the general public; while they, who incited him made merry among themselves over their success.

It was a hard task, which would involve the exercise of unwearying patience, constant self-denial, and ceaseless watchfulness for right opportunities to administer the several treatments. But the divine love of Jesus for the stray sheep his heavenly Father had sent him to find and restore, conquered all difficulties.

Imhotep at first avoided this prince of Kharax and Adiabenc, whose fame for learning, wisdom and the noblest highest practical morality had reached Egypt long before. He could not but realize how he had fallen; but he insanely imagined that he could retrieve, and even attain higher standing by plunging deeper into the follies of the vicious and improvident, and thus gain a following by association with them.

But the natural impulses of Jesus Nassar were to save from harm and sorrow, and to restore to perfection and happiness. Joined to his infinite love and compassion, these characteristics made him a powerful foe to vice. He so won Imhotep's friendship and confidence that the young man became his constant follower, and looked up to him as to a wise teacher and true friend. At his mother's house, Imhotep frequently met the Lady Marya, and often accompanied Jesus Nassar to visit her and Youseph Pandar, who unknown to him, had both combined with Jesus to redeem him from the errors of his life. Not only by loving companionship, wise influences for good, and opportune exposures of the malignant and vicious, but also by medicines that weakened and finally destroyed the unhealthy appetites, and strengthened the shattered nerves of the abused body and clouded brain, did Jesus Nassar, with time, heal and restore to his right mind and physical vigor, the grandson of the High Priest of Serapis.

This perfect cure of so well known and prominent a man gave rise to much speculation and a variety of opinion concerning Jesus Nassar. A man who lived such a sinless life himself, and yet could cure one who had wallowed in the mire, must be an incarnated Deity, said the pious and thinking population, and many of them became his disciples.

A man who can change an insane and brutalized being into a rational physician as this Imhotep is now, must be the greatest magician, and in league with the arch devil, who perchance released him this captive on advantageous conditions, said the men

who pretended to possess a knowledge of magic and witchcraft. And the majority of frivolous and unthinking people, believed them.

The venerable Sheshonque and his gentle daughter had marvelled greatly that Jesus Nassar should evince any interest in Imhotep. They feared that one so wise and of such stainless repute would soon regard their erring child with scorn and loathing. Therefore they dared not hope that the friendly care of Jesus would continue long enough to be of permanent value to their son.

But as time passed, and spite of many apparent discouragements, the strong and loving companionship was not withdrawn, and Imhotep gradually, but surely, and step by step, continued to recover, until the cure was complete. The High Priest and Lady Nutbennu said to each other: This Jesus Nassar is surely the Great Deliverer, of whom the Ancient Assyrian sybils and prophets said: That he would break the captives chains. And they spoke thus of him to all their friends and acquaintance.

One day, at a great gathering of priests, scholars and philosophers of the Serapeum and Museum, the subject of the many marvelous cures which had been effected by Jesus Nassar and the Lady Marya, was discussed. Some of the philosophers attributed the inferiority of the professional physicians to Jesus and Marya to the fact that they did not study to improve themselves in the art of healing, while several of the medical fraternity who were present declared that they had thoroughly mastered the science of healing, and there was nothing more left to be learnt, and that if Jesus and Marya were more successful than the physicians it was because they possessed occult powers.

Finally appeal was made to the High Priest whose family had been so signally benefited by Jesus' skill; and he was asked to explain whether the wonderful cures effected by Jesus were due to his superior knowledge of medicine and a better under-

standing of the treatment of patients, or whether it was simple magic.

Friends and colleagues, said the venerable Sheshonque in reply, I bow with gratitude before the Great One who caused me to live to witness the works and hear the words of this Jesus Nassar. The power by which he worketh, what the unreasoning masses term miracles, is not magic, nor is it supernatural: but it is of the Good, Eternal, Beneficent One. I have watched this Jesus and studied his methods; and now understand that he is in deed and in truth, the Great Physician, and therefore the Great Deliverer! Success and failure depend largely upon men themselves. The diseased must co-operate with his physician: he must determine to get cured, not according to his own inclinations, but contrary to them if need be. He must believe that the physician is competent to cure; because such faith will regulate his actions in strictest accord with the physician's treatment and instructions. They also who have charge of the sick must be competent, faithful and obedient.

But alas, all physicians are not competent, and some are unworthy of their noble profession. First: Some physicians, though skilful, depend entirely on the efficacy of their drugs, and would treat a delicate child just as they would a giant among savages; and they do not seem to understand that the constitutions of men differ according to their spiritual development, and that of their ancestors. Others fear to offend their patients and thus lose custom by plain warning or rebuke if need be. These relegate the duty of moral influence to the priest, who, without the co-operation of the physicians, is but half equipped for the battle against wrong and consequent suffering. Some become physicians for revenue alone; and, although despising the ignorance or moral weakness of their patients will not administer such treatment or influence the sick one in such manner as to weaken and subordinate the passions, whose indulgence by the patient, must occasionally prove a source of gain to the

physicians. There is another class; and these ought to be driven out of the profession. Wholly carnal minded themselves, they judge the rest of the human race by their own low standard. But the man of God is the physician who seeketh not only to attain to all existing knowledge of his profession and art but also striveth to add thereto. He it is, that laboreth to restore his patient physically, and mentally and morally if need be, to the perfect condition in which God placed man in the world for development. This physician realizes that his, above all other professions, is the High Priest's office between man and his Creator. Such a one is this Jesus Nassar, and all other physicians who will follow his example.

In the midst of his great gladness, the heart of the High Priest would sometimes be overshadowed by a great fear lest Imhotep might relapse when Jesus Nassar should depart. He often consulted with Jesus about his grandson, and one day asked him what, in his opinion, could have been the principal cause of Imhotep's atheism and debasement, since, as a child, he had possessed more than ordinary reverence for the Deity and sacred things.

He hath never spoken plainly, replied Jesus Nassar; but from his arguments, I understood he was convinced that fraud was perpetrated by the priests in visual and oral manifestations of the Invisible Supreme. To a reverential nature, with an enthusiastic and social temperament, such discovery is fraught with greatest danger, because they cannot gain the sympathy of the perpetrators of the fraud nor that of their fanatical adherents. Therefore they seek the society of those who profess to be untrammelled by any creed. To those of reserved dispositions the danger is comparatively small, since it is natural for them to take things philosophically, and to watch and judge the actions of the free thinker, as well as those of the religious zealot, or of the hypocrite. Consequently, they are not injuriously influenced by any of these, but realize that there is a just, wise and beneficent Creator, whose

relationship to man is not understood by the fanatic, the hypocrite and the unbeliever.

These reasons and results are true to nature, Oh Blessed Friend, said the High Priest ; and I now understand how you led Imhotep to realize that the discovery of fraud perpetrated by others through mistaken religious zeal, or love of power and gain, is no excuse for unbelief, or for foolish license in ourselves. You have also convinced him, that the manifestations of the Creator's approbation or displeasure consist, not of clever tricks, which can be reproduced by the skilful chemists and mechanics. The manifestations are to be seen all around us, above us, beneath us, and most wonderfully and powerfully by the divine within us.

The venerable Sheshonque paused, and gazed at the deep and cloudless blue of the sky for awhile, as though in doubt about some matter that evidently troubled him. Then turning to Jesus he said : In the length of age and number of years I could be your great grandsire, but I now will speak to your Highness as to a friend and equal. My grandson continually urgeth me to expose what he nameth the Great Deceit. But I succeeded to the office, duties and traditions of my predecessors, and was taught to hold these mysteries as sacred trusts committed to the priests, whereby they might help the faith of the people and keep them from unbelief and license in sin.

Jesus Nassar replied : Have you never considered most Reverend Sir, that the people, of whom the learned are but a part, also have intelligence which might lead them to compare the temple manifestations with the great incomprehensible forces around and in themselves, and thus be led to see that a deity who is represented as occupying himself with puerile material appearances and uttering ambiguous oracles in certain localities through the intervention of special professions, could not be the same One who is the Creator of the infinite universe with its marvellous and perfect details free for the study and observation of all men. Is it not just such comparisons that lead men to doubt

the existence of a Supreme Intelligent Creator and Father whom they do not understand, because of the material manifestations in the temples, which they do understand.

The High Priest sat silent awhile with bowed head. Then with a deep sigh which was almost a groan he rose and said: Come with me, Oh Thou, who I believe art an incarnation of the Deity of Truth, and I will show thee how we perform the mysteries.

They had been sitting on the portico of the High Priest's private library which adjoined the Sanctuary. This contained a secret entrance to the subterranean chambers and laboratory, where were stored the chemicals and mechanism that produced the concentrated glowing brightness which the people were taught to believe was the manifestation of the Glory of the Lord in the Holy of Holies.

With unshed tears in his aged though still keen eyes, and in low tones which trembled occasionally with the bitter heart pain of one who bids perchance a long farewell, the venerable Sheshonque explained to Jesus Nassar all the workings by which the Glory was produced, as also of the Voice of the Oracle.

Jesus Nassar spoke no word, feeling too much respect and sympathy for the old man's grief to add to his pain by comments.

When they returned, and were again seated in the portico, the High Priest turned to Jesus Nassar and asked: What say you now to these things?

Think you not, Reverend Sir, that you would exert a greater influence for good on the people if you were to tell them the truth; that you make use of this light only as a symbol that all light of Wisdom cometh from the Father of Light, the Great One; who is invisible to the material eye of man in this life? And rather than give ambiguous replies which have always caused more harm than good, were it not more beneficent to give the people the benefit of your own experience and knowl-

edge of life by kindly advice, when they seek for counsel in their doubts and troubles ?

The venerable ecclesiastic gazed at Jesus with love and admiration while he was speaking. Then he smiled as he replied : I have well grounded doubts that the people in whom you have so great faith are at all desirous or willing to receive, or accept the naked truth. They love to be religiously mystified. There is a certain contentment in the personal irresponsibility attached to the incomprehensible. You live a life that suits your inclinations or interest. If, according to the tenets of your creed, it is a sinful one, you simply do penance and bring the prescribed offering. You thus appease the anger of your Deity. Why he should be appeased by a gift of what is always his own is not your business, but the priest's who understands the mysteries. You have simply to return to your business pursuits and pleasures with a cleared conscience till the next offering or penance is due.

Said Jesus Nassar: Is not such a state the result rather of the teachings of ages than the natural tendency of the human soul which seeks to ascertain the truth ?

It may be as you say, replied the High Priest. But I have lived nearly one hundred years, and my experience has been that, in the majority, the craving for the mysterious and the incomprehensible is so deeply rooted, that when one creed is abjured, because of the conviction that it contains a few deceits or perchance only errors, people generally embrace another whose frauds are of greater magnitude. Without offense to your Highness, let us consider individual cases rather than generalities. There were, for example, your own grandparents; people of intelligence, education and the highest standard of morality. They believed themselves to be conscientiously convinced that the worship of the Deity through the manifestations of nature as taught by Magianism was idolatrous, and that the grand doctrines of Zoroastrianism were erroneous. Did they, by the means of their intelligence and the advantageous resources of

education and wealth investigate the character of the creed of Judaism before they embraced it and entailed its yoke on their descendants? No, they credulously accepted the representations of its missionaries that it was a direct revelation from the Creator to a favored race.

Of what does this history and creed of Judaism consist, for which they abjured their national religion and cut their children adrift from their own race? Its history is a collection of fragments from the histories of the nations in whose lands Hebrews settled at various periods since their ancestors immigrated into Syria and Egypt. In these fragments their Scribes made occasional changes of names of prominent heroes, of the chronology of creation and subsequent dynasties, added accounts of events in their own career and of marvelous incidents as interpositions of a partial Deity, but which you as an Initiate know to be allegories. Records thus adapted, form a history of the origin and growth of the Israelite Confederacy, whose creed like their history is a selection of portions of the religions of other peoples.

It was because I perceived these things, Reverend Sir, that I withstood the Elders of Israel, taught the truth and came to Alexandria to make further research into Greek learning and Egyptian records. My heavenly Father cast my lot in this world in such wise, that I might learn the truth of its past and perceive the errors of the present. Therefore I accept the work which such knowledge entails—to teach the truth to the people.

Have you counted the cost, my divine friend? inquired the old man, sorrowfully. We of the Egyptian religion will perchance not receive your teachings; but since we count it iniquity to stop the manifestation of a God we will not hinder you either. Neither will the Greeks, Romans nor Parthians who allow liberty in religion. But you are counted as a Jew by all these nations on account of your birth as a member of that creed. Judiasm alone allows no freedom for man's conscience, but excommunicates, and persecutes and puts to death those who

refuse to accept and indorse the traditions of its accepted authorities. Teach not their sacred authorities: "The best among the Gentiles, kill; throw into actual dangers them that forsake Judaism, and if they are in danger, remove all means for their escape. If a heretic return to the faith, let him die at once."

I have counted the cost, replied Jesus Nassar, and have chosen. My work shall be to withstand all deceit that tendeth to enslave and hold in bondage the mind and soul of man. Truth must prevail when it is revealed to the people.

But how will you reveal it? questioned the experienced ecclesiastic. The generality of the masses are illiterate, being too poor or too indolent to learn, whether among the Jews or other nations. You will teach orally, and the priests will pronounce the ban upon those who will listen to you. True, the intelligent and educated fear not any spiritual injury from the ban, either here or hereafter. But social ostracism, ruin of business and the risk of being murdered by the angels of death of the elders, will be hindrances quite as effectual to them, as superstitious terrors are to the illiterate and unthinking masses.

Take another view, he continued. Let us suppose that you reveal to the Egyptians and Greeks the means whereby the Glory in the Temple of Serapis is manufactured, and prove to the Jews that the Shekhenah in their Temple of Onias at Bubastis is produced in exactly the same manner. With your knowledge and skill in chemistry you could reproduce an exact counterpart whereby to convince the doubting. Would they accept such evidence? They would first consult their priests, who would satisfactorily explain that you worked the same kind of miracle as the Glory by the power of the Evil One; even as the magicians reproduced the signs which Moses presented as his divine credentials at the court of Pharaoh. Always remember that the generality of the masses, from long disuse, are too indolent to use the intellect, too vain of their own craft or shrewdness to be convinced that they with their ancestors could have

been so easily deceived. Therefore are the masses too ready to accept a creed and code of morals that will not clash with favorite material pursuits.

You may turn to the patricians and the philosophers among whom you have already gained some noted men as your disciples. But the generality of the educated and intellectual, though convinced of the truth, will shrug their shoulders, admire your courage, smile at your guileless enthusiasm and inquire: What other means you propose to substitute, whereby the ecclesiastics and elders shall render law abiding the lump of humanity that is of the earth, earthy?

Whence did Onias obtain the practical knowledge how to produce the Shekhenah, inquired Jesus, seeing that he did not study the sciences, and the Jewish High Priests had lost that art with the Ark at the time of the Dispersion?

I can inform you of all the particulars, since my great, great grandfather was the High Priest at the Serapeum at that time. The leaders who first introduced the Egyptian Glory and Sacred Ark into the Jewish worship, probably did so with the laudable endeavor to win their people from the worship of grosser material manifestations of the Deity. The secret of producing the Light seems to have been lost for awhile after the decease of Moses and Joshua. But when King Solomon was married to an Egyptian princess, who brought her own priests with her, Solomon regained the secret. During the Dispersion by Nebuchadnezzar, the creed of the Jews was purified by the religion of the Persians to such an extent that they did not relapse into the worship of image representation, as they had done previously. But they could not understand monotheism, and retained their former ideas of a trinity, which they united under one name: "Ya-Ho-Veh, the male and female principles with desire as the uniting and emanating spirit." Not possessing the secret how to reproduce the Glory in the Temple, built under the patronage of the Persian monarchs, the leaders taught their people that the

Deity had ceased its manifestations on account of Israel's transgressions and backslidings. When Onias, deprived of the Jerusalem succession, arrived in Alexandria, such was his teaching.

The High Priest, my ancestor, had some years before that event, taken as protégée a young Jewish lad who came from Jerusalem. Although apparently dull in comprehension of any other science, he was remarkably skilful in mechanics and had not his equal throughout Egypt in that craft. The High Priest first employed him about the various buildings of the Serapeum, and finding this Judah Levi diligent, obliging and honest, apprenticed him to learn the trade for which he showed much aptitude and talent. Judah Levi embraced our religion, entered the priesthood and was appointed to the office of assistant to the High Priest as soon as it became vacant. He was given this position on account of his mechanical skill, which enabled him to attend to the manifestations of the Glory and of the Oracle; also to keep the requisite mechanisms in working order.

When Onias arrived in Alexandria great sympathy was expressed and generous hospitality tendered him by the Jews of Egypt, and he was requested to address the chief congregation on the Day of Atonement. With his priest-teacher, Judah Levi attended the services of the Synagogue to hear the distinguished priest-orator from Jerusalem. But when Onias with great zeal denounced the sins of Israel, who he said had learned the ways and works of the heathen, and had thus offended Jehovah so that he no longer manifested his Glory in his Temple, the priest noticed that Judah Levi suppressed a fit of laughter with great difficulty.

After this, Judah Levi was frequently noticed in the neighborhood of the house where Onias lodged and of every synagogue where he was to address a congregation. These facts were reported to the High Priest who suspected him of an inclination to backslide. Fearing to lose so useful a coadjutor, my ancestor loaded Judah Levi with honors and emoluments. But at the

same time he had him so strictly watched that he could have no converse with any person except in the presence of a priest or lay brother. These had their instructions to secure for Judah Levi a private interview with Onias if they themselves could watch and listen unseen. Judah Levi having been of the unlearned, could only speak the common dialect of the Jews which the appointed spies understood perfectly, although he was not aware of that fact. The opportunity finally presented itself. Judah Levi first made himself known to Onias as a co-religionist by password and sign. Then he proceeded to inquire boldly, why, if Onias was such a righteous man as reputed, he was not righteous enough to produce a Shekhenah for Israel. Onias first took him for a lunatic, then for a mocker and blasphemer. But Judah Levi soon secured a promise under solemn oath, that Onias would constitute him his partner and equal in all things except the title of High Priest. He then contracted to go with Onias and cause the manifestation of the Shekhenah in his Temple, as soon as he could secure a congregation in Egypt.

The spies not knowing the secret of his utility, did not realize the loss which the desertion of Judah Levi would entail upon my ancestor. They returned to the Serapeum to report, but Judah Levi never returned, and all search proved vain. Some years later, my ancestor saw him again in Memphis, after Onias had secured and restored the temple of Skekhet at Bubastis for a Jewish Temple. Under the name of Levi Kohen, and with a pedigree reaching back without a break to Aaron, their first High Priest, Judah Levi lived in great state; possessed of much wealth, influence and the veneration of all the Jews.

No darkness have we who in Jesus abide :
 The Light of the World is Jesus !
 We walk in the Light when we follow this Guide,
 The Light of the World is Jesus.

See Appendix corresponding chap. XV. Also pages of same,
 555, 256-560.

CHAPTER XVI.

THE ABJURATION.

LIKE the Essenes of Palestine, the Therapeuti of Egypt only partially adopted the creed of Judaism. They were physicians who studied the art of medicine as a science, and were duly qualified to practise the art of healing. They chose their places of residence outside of walled cities, preferring to live in rural districts, not from misanthropy but to avoid associations with uncongenial surroundings. They therefore formed settlements of their own people in the vicinity of cities, towns and villages, but did not crowd their houses close to each other. Thus they secured good sanitary conditions, privacy for domestic life, solitude for study and fellowship for social life and mutual protection. The houses were simple in construction and plain in furniture, but scientifically arranged in regard to health and comfort, being cool in summer and warm in cold weather. Each house contained a sacred shrine and a monastery or private study to which they could retire for religious duties or the pursuit of study.

They were very abstemious, and their diet was exceedingly simple, consisting in general of bread, water and plain cooked vegetables. Wine, or food that contained blood were never introduced in their public meals and assemblies. They practised frequent fastings as a means whereby to subjugate carnal appetites and clear the intelligence for contemplation of things unseen.

The raiment of the Therapeuti was very plain, but sufficient to ward off cold and heat according to the climate and season. The outdoor garment being a cloak of shaggy hide in winter and a cloak of linen in summer.

Their doctrines taught that man must endeavor to see God

without interruption to the spiritual sight, without material manifestation, not even that of the Sun, since that is visible to the outward sense.

The society of the Therapeuti possessed a number of valuable ancient records, many of which were written in cypher under the form of allegory, the interpretation of which was confined to their own sect.

They prayed twice a day, at sunrise and sunset, and spent much time in meditation and study. The common holy place, or meeting house, was a spacious hall with a partition from three to four cubits in height dividing it into two compartments, one for the men and the other for the women. Here they assembled on the seventh day for prayer and the singing of hymns, and were seated according to age. The most learned in their doctrines addressed the congregation, who listened in silence. The preacher made no use of oratorical methods for holding the attention of his audience, but rather of logic and reason. The fundamental doctrine was temperance in all things, whether spiritual or material.

They venerated, not only the seventh day of the week, but also its multiplied number every seven weeks, when they assembled to partake of the sacred public feast. Men and women attended this feast clothed in white garments. They sat apart, the men on the right and the women to the left.

Those of the society who had studied their philosophy from earliest infancy, were accounted as elders, although not such in age. The Therapeuti employed neither slaves nor servants, accounting such positions degrading and unnatural to mankind. They performed the offices of servants at sacred feasts and to guests of their own free will, and not through the compulsion or for hire. On such occasions, young men of their order were selected who were eager to attain to the perfection of virtue and to minister with affectionate rivalry as dutiful children to their parents. To demonstrate their disapproval of, and contempt for, the appear-

ance or badge of servitude, and to distinctively mark the difference between the service they rendered each other and that of the professional servant, who served his masters with girded loins, the Therapeuti performed their service ungirdled; with the tunic let down loose.

The seven week festivals were begun, interspersed and ended by the singing of hymns and choruses, in which both men and women joined.

There were settlements of the Therapeuti in all the districts or Nomi of Egypt, especially near Alexandria. The settlement on the opposite shore of the Mareotic Lake was on a somewhat elevated plain. This locality had been selected on account of its fine and healthy temperature, as also its immediate advantageous and beautiful surroundings of lake, gardens, sea and metropolis.

With the Therapeuti of this settlement, Jesus Nassar, Imhotep Bar Ptolomy, Philip of Ethiopia and Didymus the philosopher had made their residence; living as abstemiously, and subject to the same discipline as the most rigorous devotee among their fellow physicians.

A few weeks after the venerable Sheshonque had revealed the secret of the Glory to Jesus Nassar, Imhotep informed him that he had received a letter of invitation to visit his granduncle, the ecclesiastical custodian of the Sun Temple of Ra at Heliopolis. Imhotep urged Jesus to make his intended sojourn in that district at the same time, more especially as his granduncle had written: "If you can persuade your friend, Jesus Nassar, to visit us at the same time, we will accept it as an honor. Bring also any of your fellow-students whom you love. They will find sincere welcome."

The four friends agreed to travel together to visit ancient Egypt, compared to which, Alexandria was but of yesterday.

When they visited the High Priest at the Serapeum to bid him farewell, he took Jesus aside and placing a letter in his hands,

said: Give this to my brother-in-law the priest Nekba, custodian of the Temple of Ra; which, with the exception of the Temple of Ptah at Memphis, is the most ancient and famous shrine of Egypt. Ever since the Library of the Museum was burned and their ancient university ceased to exist as a seat of learning, the scholar priests of Heliopolis have feared to communicate with strangers; mistrusting them as possible spies who desire to ascertain what ancient records the Egyptians still possess, and which might be politic for the conquerors to destroy. I have written him that you are an initiate with me, and advised him to speak freely with you. It may be that the Great One hath raised you to be the means of arresting the destructive influence which threatens to annihilate all true records of the past.

Jesus Nassar and his friends were received with hospitable honor by the custodian priest Nekba, and lodged in his house. For although the most celebrated of the ancient schools had ceased to exist as a seat of learning at Heliopolis, yet the houses of the priestly scholars were still standing, and their order possessed an ancient library. Here the friends had an opportunity of reading, in the Greek, a history of Egypt compiled and translated from the ancient historical works preserved in the temples. This history was the work of the priest Manetho, who had been employed by Ptolemy Philadelphus, B. C. 234-246, because he was as well acquainted with the Greek as with the ancient Egyptian language and writings.

The custodian priest Nekba was an adept and an authority in reading of the hieroglyphic and hieratic as well as of the demotic forms of writings of the Egyptians. He assisted his young friends to gain correct knowledge of the most ancient historical records; whether on stone or preserved on papyri in the libraries of the temples of Ra at Heliopolis, and of Ptah at Memphis.

With this venerable friend, Jesus Nassar frequently visited the temples at Memphis, about eighteen miles distance from Heliopolis, in search of original records, the copies of which had else-

where been lost and destroyed. In such occupation the weeks and months passed away, and the four friends still lingered at Heliopolis, being urged to prolong their stay by the kindly custodian. They were likewise interested in the arts which were carried to a degree of great excellence at Memphis.

One day, when in the company of several aged priests of the temples of Ra and Ptah, Jesus expressed surprise that Julius Cæsar, himself an eminent scholar and author as well as statesman and military genius, should have permitted the wanton destruction of such priceless literary treasures as had been in the Library of the Museum.

Had I and these my colleagues not been witnesses of Cæsar's words and action at the time, we also, would have felt the same inability to comprehend the motive that actuated Julius Cæsar at that time, replied the priest Nekba.

Jesus and his three friends begged the venerable man to relate the events which these priests had witnessed.

Ah beloved youths, said the custodian priest of the Temple of Ptah. I would say a few words before my friend Nekba relates the events of which we were witnesses. I ask you to bear in mind that the Egyptian nation was possessed of an ancient civilization and records when the Hebrews first immigrated into Syria from the far East. Also, that the Romans as a distinct independent nation, are but a modern people. A nation of warriors, and a race of traders without a literature, love to supplant ancient peoples with honorable antecedents.

And, added another of the aged priests, a nation whose chief occupation is war and conquest, must inevitably be subjugated by a people of traders. Therefore, as the Roman Republic gradually lapsed into an Empire, the degenerate taste of the people sought gratification in luxurious excesses of carnal indulgences. Consequently the intellect became so dulled, and the moral sense so blunted that the nation began to find pleasure only in such recreations as voluptuous plays, rope dancing, buf-

foony, games of the circus and sports of the arena. A nation of warriors is thus gradually though surely destroyed. But traders thrive in the vicinity of such conditions; since it is their vocation to supply such demands, whether to the army engaged in conquest abroad, or to the citizens taking their share of sensual delights at home.

Alas! said Imhotep our contemporaries among the Egyptians are now but imitators of Roman follies.

That is generally the case with subjugated peoples, replied Didymus, the Greek philosopher. The defeated, as a rule, hasten to imitate the vices, but rarely the virtues, of their conquerors. They thus sink deeper and deeper until the intellect as well as body is enslaved.

And here also added Imhotep sadly, trade thrives by providing the subjugated with the means whereby their decline may be hastened, while in exchange it secures the material wealth which had been developed and accumulated by generations of sober and honest predecessors.

It is the duty of every man, said Jesus, to guard against deterioration and decay in spiritual and intellectual life as well as in material affairs. Ceaseless vigilance and government of their own passions will fit and enable men to discern how to resist the encroachments of those who prosper by the ruin of others. It behooves men also to labor to convert such panderers from the wickedness of their ways.

It were better to exterminate them if possible, said Philip the Ethiopian noble; for I doubt whether they could be converted. Is it not their delight to seek out and to take advantage of the needs of the unfortunate, and to trade upon the weaknesses of the thoughtless, the improvident, the ignorant and the vicious, as eagerly and surely as the wolf scents a flock of sheep?

And now Father Nekba, remarked Didymus, we are better prepared to understand the action of Julius Cæsar.

As you all know, replied the priest, the whole career of Julius

, Cæsar evinced courage, determination and ambition. Alas, unprincipled ambition predominated, as we learned from that day's bitter experience. It is now more than seventy years ago and I then was eighteen years of age. My friends here and I were students at the Museum when Julius Cæsar set fire to Alexandria. The mob, let loose at such a time, seemed to have a special interest in the destruction of the Library with other historic relics of the Museum. We were not sufficiently numerous to defend it effectually against the mob, so the President, an eminent and venerable priest, with a deputation of us students sought the presence of Julius Cæsar to beseech him to send a company of Roman soldiers to protect the valuable literary treasures of the Museum. We felt sure that we had but to obtain audience of the conqueror, who was a scholar and author, to ensure safety for the Library,

When we arrived, we were informed that Cæsar was engaged in council with Antipater, the apostate Idumean and mercenary of Rome. However, as our President sent word that our case was urgent, we were ushered into the presence without delay. We stated our errand and preferred our request. There were three persons present, with whom Julius Cæsar conferred awhile before answering us.

One, a Roman officer of rank, advised that a guard be dispatched to the Museum. Antipater intimated that such a course would necessitate the exposure of other and more important points to plunder by the mob. The third man seemed to be the most influential of the party, for even Cæsar deferred to him. He wore the dress of an Idumean and we wondered who he could be. After Antipater had spoken, Cæsar turned to this man who, for reply, briefly demanded that none of the troops which had been detailed to protect the Jewish quarter, be removed from thence.

The Roman officer remarked that as all the other points which needed protection had much smaller numbers of guards, a few soldiers could well be spared without endangering the Jewish

quarter. On this, the third man bade Julius Cæsar remember that the Hebrews were his efficient allies throughout the world, and that he was therefore bound to protect their wealth and interests everywhere to the utmost, and before all others.

Our President prayed Cæsar, as a scholar, to protect and save the literature which was common property and beneficial to all mankind. Cæsar was undecided, though evidently inclined to save the Library. He urged that a few soldiers less in the Hebrew quarter could not weaken its defence, and would effectively protect the Museum by overawing the mob. Then the third man became angry and ordered Julius Cæsar to make his choice between the loyalty of his allies throughout the world, and the preservation of a quantity of seditious books on magic, and records which would only serve to incite the youth of a conquered nation to emulate their ancestors and rebel against their conquerors.

To this Antipater added: That is true, Oh Cæsar. Take for example the tribes of the Bedawins, who have never yet been subjugated, nor shall be so long as the parents teach the children the history of their forefathers in the home tent and by the camp fire. But these Egyptians rely only upon the priests and professors and the written records for the political as well as religious education of their children. Consequently, if you destroy the literature, and above all, the ancient records of a nation, you conquer that race for all time.

We who were anxiously watching the countenance of Cæsar, saw a gleam come into his eyes like that of the tiger's when it hath suddenly caught sight of its prey at a disadvantage. Youths though we were, we then knew that our Library was doomed. Our President humiliated himself so far as to kneel to Cæsar and kiss the border of his robe, while pleading with him for the salvation of the records, the tears meanwhile trickling down his aged wrinkled face; but all in vain.

We hastened back to find the mob howling round the

Museum: "Burn the books of magic by which the scholars bring good luck for the invaders and misfortunes upon Egypt! By which they secure immunity from poverty for themselves!

We noticed that there were no genuine Egyptians in the mob, but that it was composed of the worst class of foreign immigrants, a majority of whom were escaped or banished criminals, and the rest mostly recruited from the pauper populations of other lands.

A number of our bravest fellow-students fell that day; fighting desperately to save the books they loved. But the mob outnumbered us more than ten to one, and the treasures of the Library whose value was far above that of gold or gems, were utterly destroyed.

The destruction of the library had evidently been incited by an appeal to the lust for gold; for the mob constantly demanded to be shown where the gold was secreted of which they had evidently heard most fabulous reports. Some of them even offered to stay the conflagration in exchange for the gold which we did not possess.

When the priest Nekba had done speaking, the faces of the three venerable priests who, as fellow-students had fought to preserve the Library on that memorable day, were wet with the tears which are so rare and so bitter when shed by the aged.

The four young men, filled with righteous indignation and wrath, each and all vowed on that day to do battle through life against the unprincipled ambition, the greed and the ignorance, which, when combined, make the gravest robberies of the rights of mankind not only possible and probable, but also imminent in every civilization that relaxes its vigilance.

So passed the time till the autumn had come, and the Jewish feast of trumpets and fast of the atonement drew near.

The Rabbis taught their people that God had ordained that particular day of the year as a feast of trumpets, on account of its being the anniversary of the Creation, and because He sits in judgment and notes down in three books, the fates of the Jewish

people for the coming year. The righteous are consigned to everlasting life, the wicked to burning fire, and the medium class are held in abeyance till the decisive fast-day of Atonement to give them a chance of getting registered with the righteous by performing some good deed and repentance during the intervening nine days. They also taught that the Atonement fast had been specified by God because it was the anniversary of Adam's repentance, Abraham's circumcision, and Moses' return from Mount Sinai with the second edition of the commandments.

Jesus Nassar had signified his intention to spend the festival season at Onion where stood the Jewish Temple. His object was to speak to the multitudes that assembled at this temple during this season from all parts of Egypt and other countries, and to explain to them the true relations between mankind and the Deity, as established by the Creator himself and not by a class of men who called themselves his agents. His three friends who had openly become his disciples determined to accompany him and witness as much of the celebration as Gentiles would be permitted to do. It was about twelve miles distance from Heliopolis and Jesus and his companions found many opportunities to speak with the crowds who flocked to that shrine; especially because they were men of rank and wealth. Also, being expert physicians they treated and cured all who applied for healing, free of charges; and generously assisted the poor and needy. They created a great stir and gained a large following from among those of the Jews, who were sincerely seeking the truth; but especially from those who were proselytes to Judaism from other nations.

On the fast day of the Atonement, the High Priest officiated. He killed the principal sacrifices and sprinkled their blood seven times on the furniture of the holy and most holy compartments of the Temple with his own hands. By this the sins of Israel were blotted out as thoroughly as though they had never been committed. The blood of a young bullock atoned for the High

Priest with his family, and that of a ram with a he-goat for the rest of the people of Israel.

During this part of the religious service the High Priest was dressed very lightly in white linen tunic, breeches, girdle and turban or mitre.

When the High Priest went into the Holy of Holies, besides the blood of the bullock, ram and he-goat, he carried a censer filled with fire and incense which he burned before the holy place in which the Shekhenah appeared.

The High Priest made the confession of sins for himself and the nation in the presence of the congregation. He laid his hands on the head of a living he-goat, and said:

Our God and the God of our ancestors! May our prayers come before Thee. Verily we confess that we have sinned. We have trespassed, we have dealt treacherously, we have stolen, we have spoken slander, we have committed iniquity and have done wickedly, acted presumptuously, committed violence, framed falsehood, counselled evil, uttered lies, scorned, rebelled, blasphemed, revolted, acted perversely. We have oppressed, have been stiff-necked, corrupted, gone astray, caused others to err. What Thou did'st heal, we wounded; what Thou did'st cleanse, we defiled; the unclean we counted clean, the straight we made crooked; what Thou did'st increase, we diminished; what Thou did'st honor, we despised; what Thou did'st record, we blotted out, and what Thou did'st scatter, we gathered together. We have chosen what Thou did'st condemn, and rooted out what Thou did'st plant. We have builded up what Thou did'st break down, and caused to fall that which was supported by Thee. We weakened what Thou did'st strengthen, and betrayed what Thou did'st conceal. We allowed what Thou did'st prohibit, and we made that unholy what Thou did'st sanctify. What Thou madest right, we called wrong; and what Thou did'st favor, we despised. What Thou did'st set near, we put far away, and what was distant, we placed near. What

Thou did'st love, we hated; and what Thou hatest, we loved. We became almost as Sodom, and we have been likened unto Gomorra. But although we have been shameless and hardened and stiff-necked, and said we have not sinned, yet verily we have transgressed little sins and great sins. We did not wash ourselves when we ought to have washed, and we ate with wet hands. We omitted to ask a blessing, and we did not give thanks. We ate cheese and meat at the same meal, and fish and flesh without washing our hands between. We partook of feasts which were not deeds of merit, and of the first fruits before the beginning of the Passover. We have eaten that which was prohibited, and during the feast of Tabernacles have eaten outside the booth. We handled the uncovered roll of the Law and made void Thy commandments. We loved the evil, and to do evil. We wore women's clothing, maltreated women, coveted other men's wives, committed adultery and ruined virgins. We lusted with the heart and eyes and tyrannized over our family. We have been gluttons and drunkards, and robbed and flattered. We chattered in the Synagogue during religious services, and between baptising of the hands and asking the blessing. We have spoken on the Sabbath as on the week day, and advised the commission of deeds forbidden on that day. We indulged in all lusts of the flesh, slandered our neighbors and spoke evil against the dead, and visited the burial ground with uncovered tsitses (atoning fringes of under garment). We betrayed our Khaber's secret, lifted the hand against him, beat him, cursed him, invented lies against him, and obtained honor by disgracing him.

Oh may it therefore be acceptable in Thy presence, Oh Eternal, our God and the God of our fathers, to pardon all our sins and forgive all our iniquities, and grant us remission for all the transgressions and sins which we have committed against Thee, either by compulsion or voluntarily, with a stubborn heart and utterance of our lips. We have also committed sins of incestuous lewdness, publicly and secretly, with deliberate deceit

and the speech of the mouth. We have sinned by oppressing our neighbors, by evil cogitations of the heart, by assembling to commit lewdness, by confessing our sins with the mouth, but not repenting of them in the heart; by despising our parents and teachers, ignorantly or presumptuously. We have committed violence, profaned Thy name, defiled our lips and hearts by foolish expressions and evil imaginations, knowingly or without deliberation. We have denied and lied. We have taken and given bribes, and have allowed and uttered calumny, in traffic, in meat and drink, by extortion and usury. We have practised extortion and usury, immodest discourse, chattering and winking of our eyes. We have been haughty, shameless, litigious and treacherous to our neighbors. We have been guilty of envy, levity, stubbornness, tale-bearing, running swiftly to do evil, perjury, causeless enmity, embezzlement and ecstasy.

Yet for all of them, Oh God of forgiveness, forgive us, pardon us, and grant us remission. Also for the sins which were doubtful and which were certain, for the sins by which we incur the penalty of being childless, and for the sins by which we incurred the four kinds of death by the tribunals of justice; of stoning, burning, beheading and strangling; for the sins by which we incurred the penalty of being totally destroyed and rooted out, and death by the hand of God.

The general absolution was repeated with great fervor by the assembled Hebrews, viz.: All vows, all contracts, all that are called kownem (dual, corporeal and spiritual) and all fines, and all oaths which we may have vowed to, or we may have sworn to, we hereby absolve ourselves from the same; deeming ourselves free from the same, from the present Day of Atonement till the next Day of Atonement; which may it prove to our boon. We repent for all our contracts, we repent for all our obligations, we repent for having pledged our word. May all these be absolved, abandoned, stopped, and may they be deemed null and void! May they not be binding, may they not be exist-

ing, and grant whatever we may have vowed to, be no vows; and whatever we may have sworn to, be no oaths.

When the High Priest and the people had made an end of confessing their sins and absolving themselves for the coming as well as for the past year, the he-goat was led away, and carried with him all the iniquities confessed over his head into the wilderness and oblivion. Thus the people of the Jews obtained a clear, happy, relieved conscience, because they sincerely believed that the ceremony had insured them remission of sins and immunity from punishment.

The Deity had been propitiated and had signified his appreciation of the services rendered him, by the appearance of the Shekhenah behind the cloud of incense. At this moment the veil which hung before the most holy recess, was opened, and the congregation of Israel were gratified by a sight of the glowing glory, before which they fell on their faces and worshipped. But no Gentiles or proselytes were allowed to enter so far into the Sanctuary. They stood in the outer courts. Only grandchildren or great-grandchildren of proselytes were allowed to enter the inner court where those of Jewish race worshipped.

After this part of the religious service of the Atonement was ended, the High Priest took off his linen clothes which had necessarily become much soiled during the operation of slaughtering the sacrificial animals and sprinkling of the blood. He deposited them in the Holy Place and robed himself in the pontifical garments, each of which was believed to possess atoning virtue and power. The linen breeches were a ransom for those who uncovered the nakedness of the thigh, lewdness. The coat of wool and flax woven together did away entirely with the sin of sowing a mixture of different seeds, adultery. The golden bells and purple pomegranates removed the sin of slander. The girdle, woven full of cavities cleansed the sin of thieving, being accessories to, and concealing such law breakers. The breastplate made atonement for the perversion of justice and judgment. The

scarlet thread woven into the ephod made atonement for idolatry. The mitre atoned for the proud in spirit; while the plate of the crown engraved with the name of the Deity procured forgiveness for all profanations of God's name.

At the setting of the sun, the trumpets were sounded to announce to the people that the services were ended and the fast was over. Then the people congratulated themselves and each other on having performed the prescribed duties of the Atonement with such preciseness, that even Satan their accuser was constrained to applaud their piety. Being taught and assured by their rabbis that all their sins and iniquities had been pardoned and blotted out, they departed from the Sanctuary wishing each other prosperity and to live to celebrate the next year's festival.

Ben Parakhai had come to Egypt with a number of his disciples. Being a Rabbi of note in Jerusalem, he was treated with distinguished honor, and took up his abode at Onion for this religious festival. During the services of the Atonement he saw Jesus Nassar in the court, and saluted him when the worshippers began to disperse. At the same time he expressed the hope to meet him again before his departure.

On the second day of the feast of Tabernacles, Jesus Nassar with his three disciples were on the public square in front of the temple, talking with the people who congregated there, and attending to the sick who came for medicine or advice. As Ben Parakhai was walking that way with his disciples, he stopped to listen to Jesus, and to talk to him. Several noted Jewish Talmud sages and rabbis, on their way into the temple, also joined them, and the conversation soon turned to the subject of the services of the fast of Atonement.

Said Didymus the philosopher: I do not see any merit in enumerating your sins to the Deity, since He knows all your thoughts and actions just as well as you do, and better. For you may almost deceive yourselves by fallacious reasoning, but cannot deceive Him. Nor can you harm Him by any of your evil deeds.

However you can, and do injure your fellow men and your own physical and moral being, if you indulge in such transgressions as you confessed to have done. Sincere repentance is never satisfied until it has made reparation and restitution to the party wronged. And the one you have injured, is the only one who has the right to forgive, pardon and remit your sin against him.

Do you mean to say that the Almighty cannot forgive us all, and any sins that we commit? interrupted one of the rabbis, who was accounted a great authority on Talmud logic.

I maintain, replied Didymus, that God can not with justice, forgive, pardon or remit any sin you commit against your fellow man. For example: A man will murder your family, ruin your trade, rob, slander and do you bodily injury. He will then go to the judge of the district, carry him an offering, confess his misdeeds, profess contrition, and on such grounds claim pardon for all the wrong he has wrought you. What would men say, if that judge granted forgiveness, pardon, and remission to that transgressor, and reinstated him as an innocent and honorable member of society? Would you not cry out against such flagrant injustice? And yet you teach men that the Supreme Judge of all, the source of all justice and righteous judgement, acteth in a manner that the most unrighteous human judge would hesitate to do?

Alas! said Ben Parakhai, this is worse than the doctrines of the heathen; for even they make atonement with the Deity by offerings and sacrifices to the Sanctuary. Pray tell me young Sir, of what religion may you be?

I, answered Didymus with a gesture of noble pride and a glance of love at Jesus, I, am of the same religion as Jesus Nassar, my friend and Master.

What! exclaimed Ben Parakhai, addressing Jesus, Do you teach that the making of offering to the Sanctuary is wrong?

Nay indeed, replied Jesus, the giving of gifts to the Sanctuary is right and necessary, because the houses of prayer need to be

maintained, as also they who minister to the people must live by the altar. But if you transgress against your fellow man, or against the rights of mankind, then make reparation, restitution and confession to man, and receive his forgiveness, pardon and remission. For thus hath the son of man power on earth to forgive sins. Therefore if men sin against you, and ye forgive them their sins, they are forgiven.

This is a hard saying and impossible, said one of the bystanders, a prominent Rabbi. It is also false teaching, because the God of our fathers accepted our fast, our confession and our sacrifices as sufficient atonement for all our sins against him and against our neighbors.

How can you prove that your Deity granted you forgiveness, pardon and remission on such conditions, Reverend Sir? asked Imhotep Bar Ptolomy.

We received indisputable proof of the favor of our God, answered Ben Parakhai; for he caused his blessed Shekhenah to be manifested to us. And as we found acceptance and favor on that day by its appearance, so also may this temple always find favor with our God and with the priesthood and Sanctuary of Jerusalem.

Imhotep laughed slightly as he replied: Oh, if that be all, we have the same kind of manifestation in our temples of Serapis and Shekhet, but like yours, they are the work of men's hands and not celestial visitants.

There was by this time, only a group of rabbis round Jesus and his disciples. At these words of Imhotep, their faces paled; some with astonishment and fear, others with anger.

What words are these which your disciple hath spoken? asked Ben Parakhai of Jesus. I pray you, explain to him that we be not idolaters as the Gentiles, but the living oracles of God.

All the priests of the Gentiles are also living oracles, remarked Philip the Ethiopian. But they still possess what your Jerusalem

priesthood have lost; and that is, the art of making oracles whereby to impose on the people.

But,—but what say you, Oh Jesus Nassar! You, who with your own eyes saw the glory of our blessed Shekhenah! exclaimed Ben Parakhai and his disciples in unison and with great excitement.

Jesus looked round on them all with a smile of exceeding and kindly pity, as he answered gently. I did indeed, as you say, witness the appearance called Shekhenah. But it is not a mark nor proof of the favor of the Most High. It is the work of men's hands, and is produced in the same manner as in the temples of the Gentiles.

Thou speaketh lies, said the Talmud logician in a loud and angry tone.

Ask the minister of the High Priest, who standeth even now among you, if I have not spoken the truth, replied Jesus Nassar gravely and kindly. For he knew that the knowledge of having been deceived through blind faith, is bitter to the soul of man.

The bystanders stared at each other, too much amazed to speak; while the assistant of the High Priest slunk away and walked swiftly into the temple without having uttered a word in reply.

Ben Parakhai exclaimed: Thou blasphemest, Oh Jesus Nassar! Is it with such matters that thou hast been occupying thyself? Reports of thy studies in Gentile learning and magic did indeed come to us. Also, that thou wert going altogether astray, and teaching false doctrines. But now I find that thou despisest the God of Jacob, and bearest false witness against the Yaveh of Israel.

I bear not false witness, replied Jesus Nassar. Neither here, nor at Jerusalem, nor in any other place did the Almighty ever manifest himself to any man, in any special form. But God reveals Himself in spirit to those who seek Him with the spirit of truth. His power, wisdom and goodness are visible in all

creation, whether material or intangible. If you desire indeed to know the truth about the Shekhenah, you can request the High Priest to disprove what I have said. Let him guide you to the chambers under the most holy recess, and see with your own eyes if there is not the source and the means of producing the manifestation of the concentrated glowing light, which we saw when the veil was drawn aside.

Then did Ben Parakhai become exceeding angry and said to the bystanders: Come Khaberim, and close your ears from this day, against the words of the blasphemer who would liken the Glory of Israel unto the works of the heathen. Let us do our duty and put the Kherim (religious excommunication and boycott) upon him, so that our people may fear to hearken unto him, for if they listen, they will surely go after him.

When Ben Parakhai with the other rabbis obtained audience of the High Priest, they found that his minister had already acquainted him with what had been spoken by Jesus Nassar and his disciples.

What think you about this matter most Reverend Sir? asked Ben Parakhai, after waiting awhile in vain for the High Priest either to deny or affirm the strange accusation.

The High Priest replied with much unction: Let the heathen rage and meditate a vain thing against the Lord and against his Anointed Israel, while they say: Let us break their bands and cast away their cords from us. But our God will hold them in derision and trouble them in his wrath.

This answer did not satisfy Ben Parakhai who, having cooled off from his anger and excitement, began to experience an inquiring turn of mind about the subterranean chambers said to contain the secret of the manifestation which he had hitherto so firmly believed came from the celestial regions. So he said: But most Reverend Sir, this Jesus Nassar told me that I could convince myself of the truth of his statement by requesting of you

the permission to inspect the subterranean connection of the most holy place.

He knoweth, replied the High Priest, that it is forbidden to enter within the veil, except to the High Priest once a year. And that the Lord will slay any other who seeks to enter his presence.

It is not within the veil; but underneath and behind the most holy place of which he spoke that I crave permission to enter, persevered Ben Parakhai insinuatingly.

It matters not whether it be above or beneath, or on any side; for it is all sacred, and cannot be approached and profaned, answered the High Priest sternly.

But, he continued, let us now consider what we shall do with this Jesus Nassar. He hath profaned the divine Name by false witness against the Blessed Shekhenah, and leadeth away others from the commandments. For this cause, hath he merited the great Kherem (excommunication). There be of us here now assembled more than the necessary number. Let us therefore hasten to curse this traitor, this offspring of the aliens; and let us proclaim the Kherim with the sound of four hundred trumpets. So shall all Israel, at this time here assembled from the north and the south, the east and the west avoid this traitor, close their ears against his words, and carry the warning to the uttermost parts of the earth.

The assembled priests and elders then proceeded to excommunicate Jesus Nassar with curses and with the blast of four hundred trumpets. There was also proclamation made to the Jewish congregations in the Synagogues, forbidding them to hold converse with Jesus Nassar under penalty of the ban for disobedience.

Jesus with his three friends soon found themselves completely ostracised so far as the Jews were concerned. These people kept at a distance of at least four cubits (seven feet), as from a leper. If Jesus was seen walking on one side of the street, the Jews crossed to the other for fear of their rabbis' vengeance. If Jesus

approached a group of persons among whom there were any Jews, the men would quickly depart; closing their ears lest they should hear some heresy by which their souls might be endangered.

But Jesus neither secluded himself nor made any of the changes in his dress or manner of life, which, by Jewish law, were prescribed for those under the ban of the synagogues.

The rabbis waited in vain for such signs of penitence, as they said daily to each other: He is bold and will not humble himself to mourn, and sit on the ground and repent, as beseemeth him to do; being under the curse of the Law.

The chief priests finally met in council to discuss further means to bring Jesus Nassar to repentance, or else to silence him effectually.

I know him, said Ben Parakhai. He is prudent in his speech and his deeds, in his goings out and his comings in. Therefore it will not be a light matter to silence him either openly or secretly. But if he be left free to defy the Elders of Israel and profane the Name and the Temple, then will our people all follow him and stray from us, and we shall be left solitary as a sparrow on the housetop.

Several zealous Talmud students had been detailed to work among the laity of the Jews to rouse ill will against Jesus Nassar as a blasphemer, who, like Jereboam the son of Nebat, sought to lead Israel back to the idolatrous worship of the Gentiles by false witness against the Name and the Temple.

One of these zealous young rabbis now rose and said: I have but just seen this Jesus Nassar on the street, with his hair and his beard trimmed and washed and arrayed as at other times. He and his disciples consort with, and teach the Gentiles over whom our excommunication laws have no power. With these Gentiles our Jews must needs associate in their daily trade, and thus they hear of doctrines that Jesus teacheth and which are already bearing evil fruits. I find that when I speak of this

Jesus Nassar with curses, as a righteous man should do, many merchants and other traders refuse to listen, saying: This matter concerneth us not; this Jesus Nassar hath never harmed any man, and if the rabbis fear him, let them take care of themselves! I verily believe that if they feared not the ruin which would overtake their trade through the Kherim, many of our wealthy people would openly become his disciples.

At this time a servant entered and said that a messenger waited without, who had brought word from Jesus Nassar. The messenger was called in, and announced that his master desired to speak with Ben Parakhai.

Say to thy Master, replied Ben Parakhai, that we will receive him here now.

Jesus Nassar soon arrived with his three friends. He courteously saluted the assembled rabbis, who, however, did not return his greeting, neither did they offer him a seat.

As he stood in their midst with his disciples, Jesus asked for what cause the priests and elders had excommunicated him by Kherim.

Then Ben Parakhai rose, and lifting his right arm, exclaimed: Shema Israel! Ya-Ho-Va-Eh Ellahenu Akhad! Hear, Oh! Israel, Jehovah our God, are One!

He continued: But you, Oh transgressor, would cause Israel to sin and go astray, like Jereboam the son of Nebat who drew away ten tribes from following after the house of David, and after the Shekhenah of the Temple of Jerusalem. Thou wouldst make void our laws and our prophecies. We will not hearken nor will we give ear to thy false doctrines; but we will cleave unto the Lord who revealed his names Ya-ho-va-eh and made it one unto the children of Israel.

Then Jesus Nassar saw that these priests and elders were wilfully blind to the deceit, and were determined to keep and hold the people in the darkness of superstition. So he said to them: I seek not to destroy the laws, either of the Jews or of

the Gentiles. But I am come to confirm and strengthen the laws of Justice, righteous dealings and truth; whether they be the laws of the Jews or the laws of the Gentiles. I am also come to rebuke and purge out such as be errors and deceits; so that the laws of our heavenly Father may be fulfilled by his children.

Then said the High Priest: This man despiseth and denieth the Law which was only delivered unto Israel the Chosen.

When Jesus Nassar heard this, he answered the whole assembly: If ye were ignorant and blind in this matter, Oh, ye teachers of Israel, ye should have no sin; but now ye have no excuse for your sin. Hearken, therefore, and know, that I seporate myself this day from your congregation, and raise the stones of seperation as a witness against you; that because I honor God our Father, ye dishonor me, and He will judge between you and me in this matter.

And thus Jesus Nassar abjured forevermore the creed of Judaism, and seperated himself from the congregation of Israel.

When Jesus Nassar and his friends were gone away, the priests and elders said among themselves: What is this that he hath done? Will he now go unto the congregation of the Gentiles?

Our Father ! while our hearts unlearn
The creeds that wrong thy Name,
Still let our hallowed altars burn
With Faith's undying flame.

Not by the lightning gleam of wrath,
Our souls thy face shall see,
The star of love must light the path
That leads to heaven and Thee.

Help us to read our Master's will
Through every darkening stain
That clouds His sacred image still,
And see him once again.

The brother man, the pitying friend
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

If 'mid the gathering storms of doubt,
Men's hearts grow faint and cold,
The strength we cannot live without,
Thy love will not withhold.

Our prayers accept, our sins forgive,
Our youthful zeal renew ;
Shape for us holier lives to live,
And nobler work to do.

—DR. HOLMES.

See Appendix corresponding chap. XVI. Also pages of same, 533, 541, 553, 555, 559, 583. The confession for the Day of Atonement, see Sidir Corban Minkhé; also Mod. Judaism, by John Allen.

CHAPTER XVII.

THE LOST SHEEP.

WHEN Jesus and his friends returned to Heliopolis, they related to the custodian priest, Nekba, all that had befallen them in Onion. This good old man with his two colleagues of Memphis had already secretly become the disciples of Jesus, and were working gradually with their people to simplify to their understanding the obscure dogmas, symbolical language and allegorical mysteries in which the Egyptian religious ideas of the "Great One" had been clothed.

When the three good old priests had learned of the excommunication of Jesus Nassar and of his abjuration of Judaism, they became very much alarmed and troubled for his safety.

You have cut yourself off from the congregation of the Jews, said the custodian priest of Memphis; but with which religious community will you now ally yourself, so that you may insure civil protection for your life against those who must, according to their law, seek to destroy you?

I have considered this matter, spoke the priest Nekba. But there is not one of the known creeds which our young friend could adopt conscientiously and unconditionally. He would not cease to speak truth and rebuke religious deceits and pious frauds, and therefore would soon be denounced as a heretic, sectarian or schismatic by the authorities. For there is no country where the government is not allied with the religion of that country. The emperor or king is everywhere the High Priest of the pontific college, except among the Jews where the High Priest is held to be the lord, even of kings.

The third venerable priest spoke. If our friend and teacher, Jesus Nassar, were king of either country of which he is a prince, he might establish his doctrines as the religion of his kingdom.

But otherwise, whose armies will protect his followers or fight to uphold the faith as he teaches it, against those whose strength lies in the superstitious longing of the multitude for atoning sacrificial offerings and ceremonies.

Jesus Nassar replied: Honored and beloved friends, truly deceit and ignorance are strong armor; but truth and wisdom are stronger and must prevail in the end against such defenses of the adversary. My kingdom is not of conquest by armies and bloodshed, but through conviction of the truth in the soul of man.

The three venerable priests looked at each other and sadly shook their heads. They had lived so long, but in their wide experience had not found the multitude at all so eager in the search for truth as this young reformer expected them to be. But they were kindly, good men, who loved him and were anxious for his safety. Therefore they warned him to be ever on his guard against treachery or unexpected sudden assaults, through the machinations of his now deadly enemies.

In accordance with their laws and customs, the rabbis had immediately sent swift tidings to all their colleagues throughout the world, that Jesus Nassar had been excommunicated by great Kherim; and notice of the same was given to the congregations in the synagogues. So perfectly organized were their methods of communication with each other, that the Lady Marya, who was in Galilee at the time, heard the dire news from some friendly Jews before she could receive the letter sent by her son through the regular posts.

Not having heard from Jesus, her maternal heart quaked with fear for his safety, since she well knew the penalties and the dangers incurred by those who even disobey the rabbis; but how much greater was the accusation against her son! For report said that he had spoken evil of the Name and of the Temple.

The rabbis and High Priest of Onion had shrewdly refrained

from specifying what the evil was, lest the laity or some honest-hearted rabbis should begin to doubt and question as to whether Jesus Nassar had not told the truth after all.

The Lady Marya started on her journey to Egypt on the very day she received the news. Her cousin, a venerable Therapeutic, accompanied her with a small escort of trusty guards to Heliopolis. The haste of preparation and departure had left them no time to discuss the excommunication; but as they travelled, thoughts of Jesus came uppermost in their minds, and his affairs became the constant subject of their conversation.

I marvel much, said the aged physician, what our young kinsman hath said that the rabbis have been able to misconstrue as blasphemy.

Whatever it may be, replied the Lady Marya, I am convinced that he spoke the truth, which, if severe, was spoken because he found it necessary to do so on that occasion.

Ah truth, truth! Yea, but Jesus will not bear in mind that we all love to hear the truth only when it exposes faults or weak points in the creed or religious practices of other sects than our own, and that we resent it when it exposes our own shortcomings or wrongdoings. I have no doubt at all that he hath rebuked the rabbis and exposed some serious fraud, instead of denouncing the priests of the Gentiles and the symbolical images. Now if he would but cry out and prophesy the destruction of the heathen with their idols, and refer to Israel's sins against Jehovah only so far as they transgressed the traditions of the rabbis, he would be loved by them instead of turning them into dangerous enemies. I often warned him while he was with us.

But surely he hath no enemies among the Therapeuti? questioned the Lady Marya, anxiously.

I cannot say that it hath gone as far as enmity, but he hath caused many to be offended because of him. While he lived among us he conformed strictly to all our rules and regulations; but he also never failed to speak plainly of doctrines and practices

which he had satisfactorily proved, to his inner consciousness, were erroneous or useless.

We pray you, Reverend Sir and kinsman, to explain to us in which particulars he disagreed with our accepted views? said the Lady Marya.

It is known to you, Oh daughter, that we hold the doctrine of temperance as a sort of foundation for the soul to rest upon. But upon this foundation we build a structure of greater virtue, such as forsaking our families and national relations and abandoning property. We often abstain from food until the sun has set, and also practice fasts of three and six days' duration, during which we scarcely taste even necessary food, holding that by such abstinence, knowledge and piety are increased and brought to perfection since we are relieved of the burden of outward senses by fasting.

This, he continued, is all known to you. But our young kinsman argueth, that not only the foundation, but also the whole structure should be that of temperance and moderation. Likewise, that a famishing body is a hindrance to the attainment of knowledge or piety, because the mind must of necessity wander involuntarily from the contemplation of religion or science, to the calculations of the period yet to be passed before the pangs of hunger can be allayed. He teacheth those who are his disciples, that God has not any more pleasure in the pangs and pains inflicted by such intemperate actions upon the natural love and duty to kinsfolk, country or upon ourselves, than he can have in the intemperate indulgence of human desires. Therefore the disciples of Jesus Nassar fast not, and this is one of his great offenses against our order.

Pray inform us of the others, said the Lady Marya with a troubled look.

You know Daughter, that we account the position of a servant as degrading to mankind; and although we perform the offices of servants to each other and to guests, of our own free will and

not for hire, we also distinctively mark the difference of such service by avoiding any badge or mark of servitude in the manner of wearing our raiment. But Jesus Nassar saith that the position of a servant is not degrading to mankind, and that the mark which distinguisheth the servant of the household, is as honorable as the badge that marks the magistrate of the State. He teacheth that all the badges of service are honorable, when they distinguish the men and women who wear them as honest, competent and diligent in the labors they have hired themselves to perform.

Honored and beloved kinsman, said Lady Marya in reply, I can understand the offense our Son would cause by such teachings to those whose minds are puffed up by a vain conceit through merits which surely are not righteousness. But I pray you to tell me, whether, in your own secret heart, you hold his views to be wrong or erroneous?

The old man smiled benignly as he answered: Beloved daughter, if you inquire thus; I must confess that my heart assures me that our Jesus is right. But who can trust his own heart or his own judgment against the teachers who in all ages were celebrated for piety, because of their atonements by fastings, sacrifice or other mortifications. They condemned servitude as degrading. Such teachers have always gained many followers and countenance from ecclesiastical and civil authorities. We had expected that as our kinsman grew in years, he also would see the necessity of conforming to the long established doctrines and customs of atonements. But he urgeth only the more earnestly, that God desireth no atonements from men except that they do unto others even as they would that others should do unto them.

And is it possible to establish the kingdom of God by any other means? asked the Lady Marya.

When they arrived at Heliopolis, they found Jesus with his friends. After the travelers had rested themselves and had become acquainted with the good priests, they together with Jesus and his disciples decided to go to Galilee.

It had so happened, some years before this time, that a company of shepherds from Parthia had sold large flocks of sheep in Egypt, and were returning with a large amount of money. They were waylaid, and robbed by a band of robbers. Some of the shepherds were slain, and others were taken captives. Among the captives was one, Tityrus, who was sold to another band of marauders that roamed over a large territory. Tityrus tried to escape many times, but being a man of ability was too closely watched by his master. Finally he became reconciled to this mode of wandering and predatory life; because the master who first bought him, robbed on the highways only those who he believed had gotten their wealth by oppression or fraud.

Tityrus had never taken the life of any man on these raids, and when his master died Tityrus still remained with the band because he had opportunities to save lives of such as he counted not deserving of death.

It was at this time that Jesus Nassar with the Lady Marya were to leave Egypt.

Imhotep Bar-Ptolomy, Didymus the Greek and Philip the Ethiopian had expressed their intention to visit Syria and Palestine with Jesus; to study those lands and peoples, just as Jesus had studied Egypt, her monuments and records. They arranged to set out from Heliopolis and to join the regular caravan for Syria at Pharbaethus; which stood at the junction of most of the routes that led from Egypt to the East.

It was among the sandhills, midway between Heliopolis and Pharbaethus, that the robbers were wont to lie in wait for travelers as they came in small parties from various directions towards the junction. The band to which Tityrus belonged was ostensibly engaged in traffic. One day Tityrus, while lounging around the encampment, saw an old peddler approaching, who used to visit their chief at uncertain intervals of time. He had noticed that after each of these visits the band never failed to go on a raid and secure rich booty.

A restlessness like a premonition of coming misfortune had possessed Tityrus on that day. So he strolled towards the chief's tent from the rear, stealthily crawled up the sandhill against which it was pitched, and crouched down where he could hear what passed within without being seen. As he listened, his attention became more keen; he hardly dared to breathe freely for fear of losing a word. After a while he slowly raised his head, and glanced cautiously in every direction before moving. Not a single person was in sight. He crept away more carefully than he had approached; and as he went, erased every vestige in the sand which could betray that any person had been near the tent.

At supper on the evening of the same day, Tityrus said to his fellow-marauders. I have a vow to pay in the temple to-morrow. Who is going to Heliopolis, so that we may travel together?

One of the band, named Dumachus, answered: I also have business at Heliopolis; though not at the temple. I will accompany you, and will meet you at the Sanctuary for the return journey. It is well to invoke the blessings of the gods, and particularly that of Mercury on our trade.

But you must not linger too long, said the chief, for I may have need of you the day after to-morrow.

That is well, answered Dumachus, we will not fail you, oh Chief. But on that account we must set out this very night, else I will not have time to accomplish my business. How say you, Oh Tityrus?

Yea, verily, rejoined Tityrus, and after a few hours rest to-morrow evening, we can begin our return journey soon after midnight.

Their horses were strong and fleet; therefore without undue exertion the two thieves reached Heliopolis during the early hours of the morning. Demachus betook himself to his haunts; while Tityrus wended his way to the Temple of Ra.

In the precincts he inquired for the custodian, saying that he

had a vow to perform which necessitated the presence of that priest. When the venerable custodian appeared, Tityrus paid the customary reverence, and said that he had brought a thank offering for a timely warning. Then, bending to kiss the hand of the priest, he added in a low tone: Let me speak with your reverence in secret and immediately. Delay will be dangerous and fatal to one you love much.

Come with me my Son, answered the custodian Nekba without any change in his voice or countenance which could indicate that he had received any unusual communication. He then led the way to a special chamber, which was so constructed that it was impossible for any person to hear what passed within, from any position on the outside. He closed the massive door, and then said to Tityrus: My Son, we are now absolutely safe from interruption or listeners, or spies. Therefore say what thou desirest without reserve.

Reverend Sir, answered Tityrus, you love Jesus Nassar, who has been with you so long; and you would not that harm should come to him?

It is well known that we love him. But wherefore dost thou inquire, and who art thou?

I pray you, Reverend Sir to swear to me by your greatest oath, that you would not that harm befall him.

I swear by the most solemn oath of our order, that I would defend Jesus Nassar from harm with my life, if need be. And the venerable priest took the oath.

Then said the visitor, I will first tell you, my lord, who I am. My name is Tityrus, and I am one of a robber band. It was necessary for me to be convinced that you would avert harm from Jesus Nassar if he were threatened, before I trusted you. He is to travel to Pharbaethus from Heliopolis, and to begin his journey from this temple with the rise of the moon to-morrow night. In the company will be the Lady Marya, three noblemen, a Greek, an Ethiopian and an Egyptian, the nephew of

your Reverence. They will be escorted by some of your temple servants and a few Arab guards. Is not this the plan ?

My Son, replied the custodian Nekba, it is as thou hast said.

Now Reverend Sir, give ear unto my words. The country midway between Heliopolis and Pharbaethus is lonesome and destitute of any habitations for a long distance in every direction, as also shut in by numerous sandhills. Among those sandhills our band will lie in wait. Trusted men of our band will be stationed to watch for the approach of the party ; and will signal to their comrades the proper time for an onslaught. Jesus Nassar is to be slain without fail, and at all hazards ; but none of the rest are to be killed, unless in self defense. For the life of Jesus Nassar, our chief will receive thirty talents in gold.

How much of this price for blood will fall to your share, and how much do you expect me to pay you for this information ? asked the priest of the robber.

Reverend Sir, answered Tityrus, all of us who shall go on that raid, will receive large reward ; but especially the one who will slay Jesus Nassar. But I came not to receive payment for the information ; and if it were known that I had betrayed this conspiracy, the chief would slay me with his own hand. Besides warning, I have come to offer advice and service if you will accept it.

But how came you to know of this matter, and who is the enemy that is willing to pay so high a price for the life of Jesus Nassar ? questioned the priest with perfect calmness, although he divined that it could only be the High Priest of the Temple of Onion who had an interest to compass the death of Jesus Nassar, and thus to put an end to his revelations concerning the manifestations of the Shekhenah.

Then Tityrus told the venerable Nekba by what means he had overheard the messenger, who came to his chief in the guise of a peddler, arrange for murdering Jesus Nassar.

The aged priest put many searching questions to Tityrus

concerning his usual habits—whether he always spied after the people who had dealings with his chief and what reasons had prompted him to listen this time; as also, what interest had led him to take the journey and risk to bring the information to him.

Tityrus replied that he had long suspected the peddler of other business than his ostensible trade, but had never cared to inquire further, since they themselves also had a private as well as a public profession. This time he had been impelled by some power, for which he could not account; a fear at his heart and a premonition of impending evil, as it were, which drew him towards the spot to listen.

Reverend Sir, he continued, I have told you of my present profession, but you never asked me what I was before I became a robber. Hearken now, and you will understand; that my interest, is my loving, loyal duty in this matter. When quite a youth I went to Judea as one of the attendants in the train of the Magian priest-princes of Parthia, when they travelled to adore Jesus Nassar in his infancy, as the Great Deliverer sent by the Invisible Supreme. Alas! unworthy that I am, for I am one of my lord's retainers, since I took the oath of fealty to serve Jesus Nassar to the death. I laid my weapons at his feet and kissed the hem of his robe on that blessed day.

My son, said the kindly old priest, deeply moved, wherefore dost thou not forsake thy evil ways and even now take service with thy liege lord Jesus Nassar? I know he will not reject thee if thou truly repent thee of thy transgressions and wilt determine to sin no more.

And who would save his life from the snares of our band, if I were now to forsake them and follow my liege lord? asked Tityrus.

But how will you save him? inquired the priest.

Hearken now to my advice, Reverend Sir. Instead of leaving Heliopolis with the rising of the moon to-morrow night, let Jesus Nassar set out secretly at the dawning of the morning.

Spies are set and swift messengers will carry word when he begins the journey. Therefore, to-morrow with the dawn, bid him travel in disguise and wear the raiment of an Arabian of the desert, with cloak and head-cloth large enough to envelop him completely. Let those who accompany him also be disguised as Arabians of the Desert. Our Lady Marya must be clothed in the same manner, or else not travel in that company. No other band of robbers frequent that road, and I will see to it that I be appointed to watch for chance travellers during the daytime to-morrow. Let all the men except one or two carry spears tufted with ostrich feathers. Thus will I recognize them as men of a tribe with whom we are at peace, and whom our chief would not provoke to wrath and vengeance. They will therefore be allowed to pass quietly without hindrance from any of our band who may be on guard with me.

When he had done speaking, the venerable priest blessed Tityrus and said: May the Great One grant thee forgiveness of the sins which thou hast committed and for which thou art not able to make reparation. Thou art a lost sheep, my Son; but it is such as thou whom thy liege lord, Jesus Nassar, has come to seek and to save, and to restore to the kingdom of the universal Father. Should'st thou stand in need of a friend or a refuge, come to me and I will befriend thee if I am alive.

Tityrus at this time was of middle age. He had been accustomed to do battle in defense of his flocks from early boyhood, and to fight as freebooter for some years past; but his voice faltered and the tears glistened in his eyes as he replied: I shall remember you and your kind words, Reverend Sir, and pray that the Invisible Supreme may grant you long life and peace. Salute my liege lord Jesus Nassar, and tell him that I, his vassal, do him homage and will ever be loyal to him, even to the death.

A little later the venerable custodian had acquainted Jesus Nassar and his three friends with the object of Tityrus' visit.

Are you assured that the man is what he pretends to be, and not a spy sent to entrap our Master and friend into an ambush ? asked Didymus.

By his physiognomy and accent I know him to be of Parthia, and by his bearing, form of speech and a certain manner, to have been a shepherd. I have seen much of men during my long life, therefore did not put trust in his words without many searching questions. I am convinced that the man is faithful in this matter, and I believe it would be well to follow his advice, seeing that the enemy will not refrain from setting snares and hunting for the precious life. It is not an ordinary fortune to possess a loyal vassal in the camp of the adversary. Besides this, I have often heard of this man what I have already told you, and I assured myself of his identity through one of the priests here who knows him personally.

When they had consulted together, the Custodian sent a trusty messenger post haste to the chief of an Arabian tribe, whose camp was about two hours' distance, to request his presence at the temple. As the priests had frequent dealings with these sons of the desert, no importance was attached to the request, either by the messenger or by the chief, who promptly answered the summons by returning with the messenger. He was also accompanied by two of his own tribesmen.

The custodian had a private interview with the Arabian chief. The darkness of night had long set in when he left the temple to ride back to his camp with two companions.

Imhotep was seen about the town on the following day ; ostensibly occupied with preparations for his own departure, as also that of his friends. He seemed anxious to secure a comfortable conveyance for two persons, who were naturally understood to be the Lady Marya with her maid. He gave orders for the chariot, as well as the riding horses to be in the temple precincts in time for the party to set out on their journey with the rise of the moon, which would be an hour before midnight.

The Arabian chief had ridden silently with his two companions back to his camp, which they reached towards midnight. The sentry guards round the encampment recognized the steps of the horses long before they heard the hail of their chief, who, calling to one of them, bade him summon the ten men he named to his tent without delay. He then rode on, dismounted and entered his tent with the two who had come with him from the temple at Heliopolis.

In a very short space of time ten stalwart, determined-looking men, well armed, entered one after another into the chief's tent, where, in a few brief sentences, he informed these confidential and trusty tribesmen that they were to escort the two persons, now with him in the tent, to Pharbaethus in safety; and not to leave them until Imhotep Bar Ptolomy arrived and relieved them of their charge. The chief took an oath of his men, that they would be faithful even to death, as guards; and not betray to any person whatsoever that the two persons who had returned with the chief and whom they were to escort, were not the two tribesmen who had ridden to Heliopolis with him. He further informed them that they would find the two tribesmen at Pharbaethus, whither they would travel with Imhotep Bar Ptolomy.

Twelve of the best horses in the camp were soon ready; horses that were as lambs under the rein of the rider, but lions to trample all who attempted to stop them on the road, having been thoroughly trained to do so.

When the morning star appeared, twelve Arabians of the desert, muffled in their camel hair cloaks and silken head cloths, rode silently out of camp; and ten of their number carried spears tufted with ostrich plumes.

Tityrus and Dumachus returned to the robber camp, which they reached two hours before midnight, at about the same time that the Arabian chief with his two companions rode away from Heliopolis. The two robbers found that most of their comrades had gone in quest of chance travellers, and only a few

had been left to guard the camp. Tityrus immediately betook himself to sleep, and Dumachus soon followed his example.

At sunrise the marauders returned wearied and discontented with the expedition which had not been profitable. They grumbled so much about their bad luck as they dismounted that their chief ordered them to be silent and listen to good tidings which he had received. The men immediately closed round him, while he told them that with the rise of the moon a party of travellers would leave Heliopolis. Among them there would be one whose life was valued at many talents of gold. If that one did not reach the junction of the caravans alive, they would obtain a goodly share of the reward.

Some of the robbers suggested that none of the party need reach Pharbaethus alive, if it would increase their reward. But the chief sternly ordered silence, and added that he did not want unnecessarily to create more blood feuds than he was already burdened with. Besides, he who was to be slain would not be avenged by his kindred. Further, the chief instructed his men to beat off or disable all who should try to rescue the person whom he himself would attack. That one slain, the rest might escape with their lives.

The robbers forgetting weariness and discontent began to discuss the prospect with much glee. But the chief ordered them to their tents, adding: Go sleep and rest, so that you will be strong and fresh for the work of the coming night; for the party will pass our usual lurking place between the morning star and the first flush of the sun-rise.

The men dispersed, well pleased by anticipation. Then the robber-chief called for Tityrus and Dumachus, who, having been wakened by the sounds of the returning expedition, now came forward. They were ordered on duty at the lookout for small parties of travelers whom they themselves could rob. They were given strict orders to signal to the sentries stationed between that spot and the camp immediately, if by any chance, a party con-

taining a chariot, Egyptian servants and Arabian guards, should approach from the direction of Heliopolis. But they were not to arouse the camp on any other account; since no other travellers of importance were expected that day along that road.

Does the party with the chariot carry much treasure? inquired Tityrus.

More valuable than you wot of, replied the Chief with an evil laugh, therefore beware not to let them pass.

You can rely on me whenever and wherever there is gain; said Dumachus.

We could not fail to notice the approach of such a party, at a great distance from the lookout, added Tityrus. We will rouse the camp immediately they come into sight.

The chief turned into his tent, where he muttered: Ah Tityrus, if you only knew that the life of a prince of your own race is the treasure, you would perchance not be so ready with your assurance. But for security against your interference, you will be left to guard camp to-night while we earn our guerdon.

The sun had not risen more than an hour above the horizon, when the two robbers started for their post. Two hours later, Dumachus, who had lain down and fallen asleep, started up and said to Tityrus: Hearest thou not the sound of the feet of horses in the distance?

Yea, replied Tityrus lazily stretching himself, I not only hear, I also see them. It is a party of Arabians who ride either to attend a feast or are going on a raid, judging by their tufted spears.

Perchance it is the party of whom our chief spoke, said Dumachus raising his open hand to shade his eyes, as he gazed in the direction from which the tramp of horses was now quite audible.

As the party, which had been temporarily hidden from view by some intervening sand hills, came into sight, Dumachus

whispered: There is the Arabian guard! Let us signal to our sentries!

But where are the Egyptian servants, and where is the chariot? inquired Tityrus with a sneer. Our chief and our comrades are angry enough because of the past night's failure, and you would make them more wroth by arousing the whole camp to see a few men of a friendly tribe pass by. The chief might kill you for such mockery.

How know you that they are of a friendly tribe? asked Dumachus.

I have seen the Beni Nisr, Sons of Eagles, ride too often not to distinguish them from others, and I will give you forty groats if you will wait till they come up; and on hailing, find that I was mistaken; answered Tityrus with a careless laugh.

Hand over the money, said Dumachus, otherwise I will signal.

Signal, if you seek trouble for yourself. But to show you that I know what I have spoken to be so, here is my money belt with all my savings in it as a pledge that I will not go back from my word. I know these people well; and if through your foolishness an onslaught were made on them, their tribe is powerful enough to drive us out of these parts. Under such conditions, you may be sure that our chief would sacrifice you to make peace again with them.

Dumachus had at once seized the money belt, and girding it about his own loins laughed as he said: I care not whether they be friends or foes, so long as I have your money.

The cavalcade was now quite near, riding together. Their faces were well shaded and muffled from the glare of the sun on the sands.

Tityrus raised himself and stood up. He was instantly hailed by the foremost riders, with: W'ehsh i'zzohl—who goes there?

Friends, the Beni Ghrab, Sons of Ravens, replied Tityrus. And who may you be?

Salaam! Peace! we be the Beni Nisr, answered the men, as the cavalcade passed on.

Salaam! Salaam! saluted Tityrus and Dumachus with a friendly wave of the hand.

Towards sunset, the two thieves were relieved on the watch, and returned to the camp where they found their comrades making preparations for the night's expedition. The spy messenger, whom Tityrus noticed coming out of the chief's tent, had brought good tidings; for the usually stern countenance of the robber-chief was joyously expectant.

The good old custodian must be setting a snare for our band, mused Tityrus; for I know that my liege lord is now safe at Pharbaethus; having passed us with the Beni Nisr.

After supper, the chief appointed his men to different posts of duty. Guards for the camp, sentries for observation and outlook at the best points of vantage along the road. The raiding party was to lie hidden in the lurking places from which they could easily surround their prey; as soon as they should hear the signals of the sentries.

Tityrus grumbled a little because he was set among the watch of the camp. His curiosity was roused to find out whether his surmise was correct.

Two hours before midnight, the robbers noiselessly departed to their various posts. When the moon rose an hour later, a company of Arabian guards and Egyptian servants well armed and well mounted, rode out of the temple precincts at Heliopolis. They escorted a chariot containing two persons entirely enveloped in cloaks and shawls. It was driven by a strong, agile charioteer who was armed with formidable weapons.

Between two and three hours after midnight, the robbers who were lying in wait heard the preconcerted signals of the sentries, and advanced quickly but stealthily to surround the advancing party of travellers; who soon found themselves at a seeming

disadvantage. With a shout the robbers rushed to the onslaught, attacking them from the rear as well as in front.

The robber-chief not being able to identify his intended victim by any difference of garb, attacked the inmates of the chariot; one of whom he calculated to be the Lady Marya. Her son would certainly rush forward to protect her. Thus he expected Jesus Nassar to betray himself.

But instead of women, two giants, strong and agile sprang out of the enveloping cloaks and shawls, and attacked the astonished robber-chief. At this signal a mighty shout went up from the Arabian guards: Beni Nimr! Beni Nimr! Aleyhom! Aleyhom!—Sons of the Tiger! Upon them! Upon them!

In an instant, the sound of the galloping of over a hundred horses was heard from the rear, and as many Bedowin fierce shouts of the tribal war cry of Beni Nimr! Beni Nimr!

The robbers became confused. Their spies and messengers had reported that an ordinary guard had been hired. These they had expected to conquer without much difficulty by their superior numbers. Such a guard as reported had indeed set out in charge of the party from the temple precincts. But they had been reinforced and greatly strengthened at a certain point along the road, according to agreement with the fierce tribe of Beni Nimr, who were the mortal enemies of this particular band of robbers. Another hundred warriors of the same tribe, who travelled by another route to avoid suspicion, had concealed themselves in advance in the immediate vicinity of the robbers' haunts, and now swooped down on hearing the signal of their comrades.

The robbers were soon put to flight, and their best horses, accoutrements and weapons were captured. The robber chief was caught; his hands were tied securely behind his back, and he was placed on a horse with his feet tied under the horse's belly. He was carried to Pharbaethus and delivered to the Roman authorities; who had long wearied of his atrocities. They sent.

him safely to Rome, where he was sentenced for life to the galleys. Such punishment was more bitter than death to the robber chief who had hated and despised all labor.

The tribes of Beni Nimr and of Beni Nisr, were richly rewarded for their faithful and valiant services. Imhotep Bar Ptolomy, Didymus the philosopher and Philip the Ethiopian with Jesus Nassar and the Lady Marya joined the caravan for Syria at Pharbaethus, and safely reached Galilee in due time.

Ho ! wanderer from the Father's face,
Return, accept the proffered grace.
Oh tempted one, there's refuge nigh ;
For Jesus of Nazareth, passeth by.

See Appendix corresponding chap. XVII.

CHAPTER XVIII.

THE HOUSE OF MERCHANDISE.

THE news of the excommunication of Jesus Nassar caused great excitement among the chief priests and elders in Jerusalem. The High Priest called a council to consider what notice it would be most politic for them to take of this action of the Jewish priesthood in Egypt. The Judean hierarchy had always been very jealous of that ecclesiastical body ever since the Shekhenah had been manifested in the temple of Onias.

Although they were still very angry with Jesus for his refusal to admit that the authority of the Rabbis was divine, as also because he had studied the Greek learning which they had expressly prohibited as sinful, the Jerusalem hierarchy was so strongly opposed to any interference by the Rabbis of Egypt with the concerns of those who were under the Judean jurisdiction that this feeling predominated among the Sanhedrists in council.

When Annas returned to his house after the session he was told that Eleazar had just returned from the east side of Jordan, where he had been for some weeks to transact business connected with the supply of cattle for the temple markets. He had sent a message that he would visit his father that same evening after supper to speak with him on matters of importance. So Annas gave orders to his servants that all visitors, with the exception of the High Priest and Eleazar, should be denied admittance.

At this time both Annas and Eleazar were ex-high priests, and Caiaphas, who had been married to the daughter of Annas for some time, was the reigning High Priest. When Eleazar arrived he found his sister and brother-in-law already with Annas.

We have discussed grave matters this day, and we have

strange news for you, brother, said Caiaphas who had noticed by Eleazar's manner that he considered himself the holder of important information; and consequently entitled to be supercilious.

I wonder, thought Eleazar, whether they could have heard the tidings that I bring. But I will first give ear to what they have to tell me, and then will I reveal what I know without haste; so that I may have leisure to perceive how I may profit thereby.

You will be more astonished than you ever have been, son Eleazar, said his father gravely.

I am ready and anxious to hear your wonderful tidings, replied Eleazar. But if you will astonish me more than I will make you marvel this night, I shall be satisfied.

When Eleazar had been informed of all that the chief priests knew about the excommunication and boycott that had been put upon Jesus Nassar he almost danced for joy. Would that our mother had but lived to see this day! he exclaimed addressing his sister.

I perceive not how she could have been benefited by this event, brother, but it seemeth to be thy nature always to rejoice over the misfortunes of men who are better than thou, replied Sarah with a look of contempt at Eleazar.

Let us avoid contention among ourselves, Oh my children, said Annas, but yea and verily, according to my judgment the High Priest of Onion hath overstepped the bounds of his jurisdiction; for he did not consult us before putting the great excommunication on Jesus Nassar. For it may be that he hath only merited the lesser one. Such extreme measures are only calculated to work mischief when we have to deal with persons of exalted rank and who can command such a following as Jesus Nassar.

Father, replied Eleazar, I have heard it said that you were exceedingly politic in devising schemes for your own interest and

advancement in former times. Surely your keenness of perception is not getting dull. Do you not perceive, that in this matter of the excommunication of Jesus Nassar, our colleague the High Priest of Onion hath altogether opened the way for your benefit?

We fail to understand your meaning, my son, said Annas; and therefore we pray you to speak plainly and not in riddles.

Father, I must first have your promise under oath, that you will give me and my brothers that portion of the benefit which I shall name, if my plans meet with your approval and they succeed.

Annas promised and Eleazar proceeded: When the holy men, Ezra and Nehemiah, blessed be their memory, found that the sons of Israel had married Gentile wives by whom they had children who did not speak in the Jews' language, they commanded them to cast out and repudiate those wives and children, or else to forfeit all their substance. Did they not?

The truth is with thee, my son.

Therefore father, continued Eleazar; do you and the elders now act according to the law and the blessed precedent set by those holy men. Summon the Lady Marya to appear before the council within three days, and command her to repudiate her son Jesus, who, by speaking against the Name, hath surely not spoken in the Jews' language. Such a one cannot inherit the property of his righteous grandparents, according to our holy law.

That is just, replied Annas, and indeed, as thou knowest, the children of proselytes may be prevented from inheriting the wealth of their parents or of proselyte relatives. Lady Marya and Youseph Pandar did inherit, only because we now suffer persecution under the rule of the Romans, who will not permit us the free exercise of our holy laws when it would involve trouble with Parthia or her fiefs. Further, the Queen Helena, although a woman of piety in other matters, would not have allowed the inheritance of her kinsfolk to pass to us, and to the uses of the

Sanctuary, as was meet and right when her cousin broke troth with us.

Eleazar's countenance now beamed with joy, and his smile became very expansive as he continued. Ah Father! since you have not forgotten how you were wronged, and know your rights, it will be easier now to obtain redress. Should the Lady Marya refuse to repudiate her son, it will be the duty of the council to excommunicate her likewise. As one of the principal trustees of the entailed property, you will be able to appropriate at least the revenues of the estate, even though ostensibly for the use of the Temple.

Whether she will obey us or not, remarked Annas sarcastically, it seemeth that you have quite forgotten Youseph Pandar who, we know will not keep silence nor suffer Jesus to be repudiated or dispossessed without making trouble for us with the authorities.

As for him, replied Eleazar looking keenly at his auditors, he is in Parthia. That country is internally much troubled through the intrigues of the disloyal feudatory kings and by the robber bands that infest the highways and by-ways. Hath it therefore never come into your minds that it is not impossible that Youseph Pandar might perchance meet with harm on the journey and never return? The Lady Marya is, by virtue of mekadesh betrothal, your wife father, and now that our blessed mother is no longer living to make any opposition, we are all ready and willing to render all due respect to the Lady Marya as our step-mother. But it is understood that we shall not be forgotten on the day when you enter into possession of the spoil.

Blessings on thee my son, answered Annas smiling, and his small eyes gleaming with pleasure at the very idea of such a possibility. I have sometimes feared that thou didst hate thy father, when judging thee by thy bitter words concerning my relations to the Lady Marya; but now I perceive that such words were intended to pacify thy sainted mother. May she find mercy.

What availeth it thus to talk of things that may never come to pass, said Caiaphas impatiently. I thought that you had some more tangible plan than the remote chance of a man being slain by robbers, when you exacted a promise under oath from your father.

Caiaphas, replied Eleazar with a scornful look and tone; the authorities made you pontiff because they knew that you were not overburdened with the perception which needeth no expounder and no interpreter. It is well for you that I am of kin to you, and that it profiteth me to help you to a better comprehension of affairs than you could attain by yourself.

Some of the obtuseness which thou so despisest in my husband might perchance have enabled thee to retain the office of high priest for a longer period than one year, Oh brother Eleazar, remarked Sarah quietly.

Eleazar's supercilious air and smile angered Caiaphas, but won his father's admiration when he answered: What is office or title or wealth or favor or indeed a throne to him who hath the wisdom to cause all those who fill such places to work his will even against their own inclinations. You Oh Caiaphas implied that I have spent the time in speaking vain and empty words; even though you know full well that I have never yet committed such folly.

Caiaphas looked disconcerted, but Annas eager and expectant. They now knew that Eleazar possessed most important information which he had withheld for his own interest.

Seeing that thou hast already secured thy own interests in the matter by our father's promise to divide the gains with thee, said Sarah, and hast again proved to my husband that thou art a very Daniel in subtle and wise management of rulers, pray now tell us thy tidings.

Eleazar rose and went to the door that led into the ante-chamber, and closed it saying: No one beside ourselves must hear what I have to tell you till after we have secured our rights.

He then sat down beside his father, and motioned Sarah and Caiaphas to come closer. In low tones he proceeded to tell them that Youseph Pandar was dead, having been attacked and killed in a wild mountain pass on his journey homeward.

No one, continued Eleazar, will know how he perished or that he perished at all, for his attendants were also slain, unless it should chance that some one who knew him passed that way and searched the bushes before the vultures and wild beasts devoured the body.

The God of our fathers hath helped his chosen, replied Annas with fervor, and hath caused the wicked man to fall, that he might not dispute the inheritance of the Temple with the elders of Israel.

Annas and Eleazar now instructed Caiaphas to call a council which should summon Lady Marya to appear before them within three days, when the elders should order her to disown her son Jesus, and to live with Annas as a lawful and obedient wife in Israel ought to do. If Lady Marya failed to appear or refused to obey such orders of the council, she was to be excommunicated and her property declared to be forfeited to the community of Israel.

After Caiaphas left, Eleazar gave his father Annas further instructions: In the council always bear in mind, father, that—the words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given by one shepherd. As I shall be with you, you can rely upon me to supply enough goads to stir up our colleagues to anger against this Jesus Nassar; in whom, now that our Sarah is married, you can have no further interest.

Truly my Son, concerning words that are as goads; thou art a master of assemblies.

But, continued Eleazar, see to it that Caiaphas should be the one shepherd who shall utter the words which will fasten as nails in a sure place. Also do not forget that as soon as the council

shall declare the estates and inheritance of Jesus Nassar as forfeited to the community of Israel, I must hasten to drive the necessary nail of proprietorship into that portion of the Court of the Gentiles which his grandparents dedicated for Sanctuary. My brothers and I find it very convenient for our markets and money changers. It saves us much trouble and expense to have our markets within the enclosure, and will enable us in time to ruin our rivals who now compete with us.

Right my son. Thou wilt be at liberty to leave the council at what time thou shalt see fit to do so, and I shall accomplish the rest. For although the other members will not venture to bid against me on account of my prior right by betrothal meka-desh with the Lady Marya, yet it is well to drive in the nail of proprietorship before anyone else has the time or opportunity to do it.

And now Father, said Eleazar with pious unction, let us bless the Lord God of Israel, who hath thus showed us favor to give us a nail in his holy place by stirring up the heart of the High Priest of Onion to excommunicate Jesus Nassar.

When the Sanhedrim met in council the next day and sent a summons to the Lady Marya and Jesus Nassar to appear within three days, they well knew that she had gone to Egypt to join her son. The summons sent to the Palace Grapte was a mere formality with which it was politic to comply. The retainers in charge of the palace were Gentiles who attached no significance to the message.

The council met again three days later and resolved that although the Lady Marya had not obeyed the summons to appear, yet no punishment should be inflicted on her personally if in the future she should consent to do her duty towards her betrothed, Annas the ex-high priest, who might now have her to wife.

It was also declared that the revenues of the entailed estates were forfeited to the uses of the Temple, and that they were to

be administered according to Annas' judgment, because of his claim and rights as the lawful husband of the Lady Marya.

As for Jesus Nassar, he was pronounced worthy of death for blasphemy. But as none of the members of the council had heard him utter it, nor had they any witnesses, Jesus could not be executed.

Eleazar did not fail to drive in the nail, or stake, on the premises he had coveted. Such an act, according to Jewish custom was necessary to insure his claim to succeed to property owned by the Gentiles.

About a month before the Passover Ben Parakhai returned from Egypt. He had written to Annas to inform him on which day to expect him. The ex-high priest was impatient and anxious to ascertain the true reason for the excommunication of Jesus and did not believe the story that he was guilty of blasphemy. With a suitable number of attendants he rode several miles out of the city to meet Ben Parakhai. At a pretty place along the road of travel, where travellers often made a halt, Annas had ordered a tent to be pitched and light refreshments to be provided. Here he dismounted and waited. When Ben Parakhai arrived with his disciples and attendants Annas received and welcomed him most effusively at the door of the tent. Conventional and special salutations and courtesies were again exchanged after they were seated in the tent, and the servants served costly and delicate refreshments. Then all the attendants retired to a respectful distance outside the tent so that they could not overhear the conversation within. In reply to the clever questions of Annas, Ben Parakhai revealed all that had happened in Egypt and what Jesus Nassar had said of the Shekhenah, as also that he had formally renounced Judaism.

What! whispered Annas in intense excitement, you—you were fool enough to quarrel with Jesus Nassar over that matter; to rebuke and offend him, and still madder to join in excommunicating him?

Ben Parakhai became angry, and replied: We are not used to be called a madman and a fool, because we had regard to the honor of the Name. Would you then perchance have praised him for his dishonor to the Name and the Temple?

Alas! Ben Parakhai, said Annas with a groan. We fear that your zeal hath worked great loss to our own Sanctuary of Jerusalem. In your place, we would verily and indeed have shown such friendship and seeming confidence in his judgment, as to lead Jesus Nassar to demonstrate practically unto us the means whereby the blessed Shekhenah could be produced. Think, Oh Ben Parachai, that if in place of being the bearer of the evil tidings that Jesus Nassar hath abjured our holy religion, you had brought such wisdom as would have restored the former glory to the Temple of Jehovah at Jerusalem.

Woe is me! said Ben Parakhai; for I see now that you spoke truth when you called me an over-zealous fool.

Now that we understand each other my dear friend, said Annas, soothingly, it may be that all is not lost. Seeing that we of Jerusalem have not excommunicated Jesus Nassar, could we not receive him in a friendly manner and guide our course by his disposition towards us, in the matter of restoring the Glory of the House of the Lord?

That would indeed be wise and right to do, replied Ben Parakhai. Then, suddenly striking his breast with his clenched hand, he added, dolefully: But we fear that you will not have the opportunity, because we believe that he will not live to return.

Annas paled as he inquired eagerly and in an agitated whisper: Was he condemned?

Ben Parakhai replied by an affirmative gesture.

They feared that he would betray their secret to us of Jerusalem, who in that case could easily have regained complete ascendancy and supremacy, said Annas, angrily. And you, Oh Ben Parakhai, were as blind and obtuse as a Gentile to your own interests and to the holy mission of Israel.

After further discourse on the subject, Annas persuaded Ben Parakhai not to reveal to any person whatever the matter of the Shekhenah, until they should further consider the matter, and until they should know whether Jesus had been assassinated or not.

Ben Parakhai was fully convinced that he had acted with far too much precipitation in joining the Jewish hierarchy in Egypt against Jesus. That he, who was accounted to be one of the most able and best balanced rabbis, should have allowed his temper to cloud his discrimination was very humiliating to the old man. He now willingly promised that he would not tell any person the details of the case against Jesus before the astute Annas should allow him to speak.

When the ex-high priest confided to his son what he had learned from Ben Parakhai, Eleazar cursed the old rabbi for his short-sighted policy in missing such a chance, but comforted his father and himself with the idea that if Jesus Nassar also was dead there would be no difficulty to secure the Lady Marya with all her property as well as that of her deceased husband.

The death of Youseph Pandar became known. A few hours after the assassins had concealed the bodies a messenger happened to pass that way, and noticed that birds of prey were circling above a thicket of bushes at a little distance off the road. He passed over to examine what it was over which they were hovering, and was terrified by the sight. He had, however, presence of mind to cover the faces of the dead, and to secure boughs and bushes over them by stones so that no bird or beast of prey could mutilate the bodies; while he ran with all speed to a village two miles distant. There he was quickly joined by a number of men who soon removed the bodies to their own Madyafy or place of hospitality. The victims were identified, notice was sent to their friends and their bodies were laid to rest with mourning and proper funeral ceremonies.

Embalmers were brought from the nearest city to prepare

the body of Youseph Pandar which was laid in a cave sepulchre to await the commands of his widow the Lady Marya. The sad news reached her on her return to Galilee from Egypt.

John and James, the cousins of Jesus, who had brought the information to Nazareth, and Peter and Andrew who also were his kinsfolk, accompanied the Lady Marya with Jesus and his disciples to Capernaum. They abode together till the body of their beloved and respected kinsman and business partner, Youseph Pandar, was brought from its temporary resting place. It was carried to Jerusalem and laid to its final rest in the family tomb in the Valley of the Kedron, between the mountains of Olivet and Moriah. The members of the family were on this occasion accompanied by a large company of relatives, friends and retainers in token of respect and sympathy.

Meanwhile Annas, Caiaphas and Eleazar had called a select council of the Sanhedrists to discuss the death of Youseph Pandar and the abjuration of Jesus Nassar. It was resolved that all the wealth of these children of aliens was the inheritance of the Lord whose chosen representatives on earth were the elders of Israel. Consequently these, his agents, ought to take possession whenever and wherever they could do so without danger of injury to themselves.

On their return from Egypt, the Lady Marya and Jesus had been informed that the sons of the ex-high priest, Annas, had established their marts on the premises dedicated as Sanctuary for proselytes and Gentiles. The Galileans were exceeding wroth at such presumption and desecration, and vowed to execute summary vengeance as soon as they should go down to the celebration of the feast. But Jesus had advised them to use no violence, and promised that as he would soon travel to Jerusalem with the Lady Marya they would then put an end to all such illegal use of the premises by the Judean chief priests.

The news of their bereavement had delayed their journey, and they arrived in the Holy City but a short time before the

Passover. The Queen Helena had come to Jerusalem at the same time.

Due notice was served upon the sons of Annas, the ex-high priest, that they should remove their markets from the premises dedicated for sanctuary, but they had utterly disregarded the order and had continued in possession.

All Jews and proselytes, with the exception of the women, the slaves and minors, were obliged to pay annual tribute to the Temple of Jerusalem of half a silver shekel. This was to be paid according to the sacred standard and in currency of the sanctuary of which only a certain number was coined. The hierarchy limited the quantity in order to increase the profits on the exchange, for they sold these shekels, through their money changers, to the people at a large profit. The people paid them into the temple treasury out of which they were sold and resold continually, and were always returning to the chief priests as temple tribute. As Roman coin was the legal tender, and Parthian and Egyptian money also circulated in Judea, the money changers exacted a high premium on each half shekel which was about thirty cents in value. It has been computed that the profits from this industry alone afforded the money changers about fifty thousand dollars clear profits every year. Besides this source of income they derived large profits from deductions for loss of weight in coin, exchange of foreign coin, cashing drafts, loaning money on enormous interest and other profitable transactions of the money trade.

The Temple market traders also supplied oil, flour, incense, wine and all other things that were needed for meat and drink offerings. There were also the sheep, oxen, doves and other animals exacted by the priesthood for sacrifice. These were examined by inspectors appointed by the chief priests, and the inspectors pronounced the offerings fit or otherwise. For each examination these inspectors charged a large fee.

Although the prices were presumably fixed by tariff every

month, yet undue advantage was continually taken of the people who came to offer sacrifices, and prices were run up to enormous figures, such as a gold denar, about four dollars, for a pair of pigeons, and all other supplies in proportion. The people had no redress for such extortions, for they were compelled to offer only such things as had passed inspection and been pronounced fit for acceptance.

By establishing their markets within the Temple enclosure, Eleazar and his brothers soon secured the entire monopoly of material for offerings and sacrifices, as well as of the tribute shekels. Meanwhile the proselytes and Gentiles for whose special benefit the premises had been donated, performed their devotions as best they could amid such surroundings, for they were not permitted to enter the Temple premises further than the Court of the Gentiles.

During the week preceding the feast of the Passover, the markets presented a scene of uncleanness and confusion revolting to the sight and sickening to the sense of smell.

The money changers sat on low rush bottomed stools, with wooden stands of about eighteen inches high in front of them. On each of these wooden stands a large wooden tray was placed, in shape like a kite. This tray had a ledge a few inches deep all round except at the point where it was open, and thus made a convenient shute for the coin which at the end of the day was poured into a stout canvas bag. While transacting business, the coins were ranged in rouleaus on this tray according to their various denominations, and were covered with a wire netting to prevent their being snatched by thieves. Such were the tables of the money changers.

The clink of the coins was ceaseless. The numerous money changers sitting at their tables called to customers, gesticulating, arguing, disputing about correct change, light weight and legal rates; while the customers bargained, complained and quarrelled over exorbitant charges, or on account of light weight, defaced or

mutilated coins which the money changers tried to pass on them.

All over the premises, the ground under foot was covered and trodden with a mass of dirty straw, and uncleanness caused by the birds and cattle that were herded there for sale. The poor beasts lowed and bleated for their young or for their dams, as they were dragged apart for sale or jostled hither and thither by the excited, worried and hurrying purchasers, who were eager to get all their preparations completed in time for the feast.

The traders yelled and vociferated, either in praises of the wares and animals they had for sale, or in curses on the customers who turned a deaf ear to their blandishments, and on the animals whom they struck unmercifully with sticks or kicked brutally whenever they did not succeed in effecting a good sale.

This Babel of noises was confusing and deafening; while the jostling and pushing of the crowd added to the mingled odors of unwashed, perspiring men and beasts, and the trodden uncleanness, well-nigh suffocated those who were not used to fight their way through such assemblies.

It was in the midst of such a multitude, that Jesus, his cousins, disciples and retainers found themselves, when they entered the Court of the Gentiles.

Turning to his retainers, Jesus Nassar gave the order in a clear, distinct manner: Bid the traders take these things hence, and make not the sanctuary of my fathers a house of merchandise.

The retainers executed the order with zeal and gladness, as they ordered the money changers and other traders to hasten and clear the premises of their wares.

Some of the traders obeyed promptly when they saw Jesus Nassar in the midst of his retainers. But others, more bold, especially among the money changers who had heard that Jesus had been excommunicated in Egypt, and believed the Sons of Annas, their employers, to be all powerful, insolently refused to remove their wares.

Several of them had also meanwhile rushed away to summon Eleazar and his brothers ; because the priests who were present did not make any effort to prevent their being driven from the premises.

Then Jesus gave his retainers the order to pour the coin off the tables into their proper receptacles, to remove the wares, and to drive out the traders and money changers, who persisted in refusing to vacate the place.

This the retainers did gladly. In some instances when the coin had been emptied into the bags which were handed to their owners with the order to get up and go immediately, the changers resisted and attempted to maintain their positions with violence. Then the retainers became angry, kicked the tables over and used their whips over the money changers. But when the traders saw that the Sons of Annas, who had arrived, were accosting Jesus Nassar with seemingly suave deference, even the most defiant went away quietly ; cursing the priests, the temple and their own ill luck.

When Eleazar came with a number of priests and elders, Jesus said to them : Rulers of Israel, see that ye take these things hence, and make not the Sanctuary of my Fathers an house of merchandise.

But whence shall we know that thou hast authority to give such orders, Oh Jesus Nassar ; seeing that the Lady Marya is alive and her's is the authority, replied Eleazar ; while his companions chimed in with : Yea verily !

The Lady Marya hath given us the power to act as her representative in all things that concern her estates ; as also of those that are entailed. Therefore, as the sole heir, and acting for the Lady Marya, we now give you due notice that if ye make any further attempt to desecrate these premises, donated by our ancestors conditionally to their being used for a sanctuary, you destroy it as a sanctuary, and thus forfeit the claims of the Temple to its use. In such case we will, within three days,

nullify the title deeds which place the sanctuary in charge of the temple officials, and will raise it again from its desecration to be a sanctuary free to all nations.

With great difficulty Eleazar repressed his rage, as he replied that he had been permitted to use that portion of the Court of the Gentiles by the council, who, having received word that Jesus had been excommunicated, and had abjured Judaism, believed that he would not care to what uses those premises were put; so long as it was in the service of the Temple.

After the place was cleared of the markets it was thoroughly cleansed and purified, and restored to its proper uses as a sanctuary.

Annas, with Eleazar and several prominent elders, sought the presence of the Queen Helena; to complain of the inconveniences to the Temple service which had resulted from the summary ejection of the traders and money changers from the Court of the Gentiles.

That royal lady had however been very angry at the gross insult to herself, by the placing of the temple markets on the premises, where she was obliged to perform her devotions when she went to worship in the Temple. For, being a proselyte, she was not permitted to enter further than the Court of the Gentiles.

Consequently she became still more indignant when Annas and his colleagues ventured with such complaints to her, and answered: If you, Oh Rabbi Annas and you Elders of the Jews, consider that a place filled with wares, cattle, filth and crowds of brawling money changers, traders and buyers, is a place meet for us in which to worship God, we now inform you that we are not accustomed to make our devotions among such surroundings. And it would be better for us, perchance, to worship for the future in the temples and sanctuaries of our own race and nation, which are always clean, and where we have the respect paid us which is due to all worshippers of the Gods, no matter of what rank or race. Our kinsman Jesus Nassar, hath

but done us pleasure and rare good service in cleansing the sanctuary of your pollutions. Therefore, begone from our presence, if ye would not anger us further.

With humble and suave apologies and expressions of deep regret, but with fierce rage and hate in their hearts, Annas and his colleagues departed to plot, and conspire, and scheme, how they might most effectively subdue these haughty aliens, without risk of loss or injury to themselves.

See Appendix corresponding chap. XVIII. Also pages of same, 541, 548, 549.

CHAPTER XIX.

THE SECOND TEMPTATION.

FROM the presence of Queen Helena, Annas and Eleazar went to the house of Caiaphas the High Priest, where Ben Parakhai also awaited them.

When he learned the results of their interview with the Queen, Caiaphas became angry, and advised the calling of a council to decide upon some effective means whereby they could destroy Jesus openly or secretly.

He said: This Jesus is the heir; and he will deprive us not only of the chance of taking possession of much material wealth, but also of the ecclesiastical supremacy which we have labored so hard to establish throughout the world. In this matter of the temple marts, we have an example of what we may expect from him in all that concerns our holy privileges. Therefore let us kill him; and the inheritance of ecclesiastical supremacy as well as his material wealth shall remain ours.

And now Annas, Eleazar and Ben Parakhai revealed to Caiaphas that Jesus had possessed himself of the secret of the Shekhenah.

This news completely staggered Caiaphas, and for several minutes he was unable to utter a word. When after many questions he became convinced that what they said must be true, he exclaimed:

How much wisdom we can learn from the example of those holy men Ezra and Nehemiah; blessed be their memory. Was it not recorded by them for the benefit of their successors who should understand, that: "The elders of the Jews builded and prospered through the prophesying of Haggai and Zachariah?"

Yes verily, said Eleazar, and all through the ages did the wise elders of the Jews build and prosper by the same method.

For there is no other system so powerful and effective, and yet so totally unsuspected by the people, as a prophecy which they can be persuaded to believe is inspired. The people will cheerfully spend wealth and life in labors to bring about even a semblance of its fulfilment.

Therefore my children, added Annas: Blessed be the memory of the man who first classed profitable schemes, political plans and foresight, among inspired prophecies.

You are both right and wise, replied Caiaphas; and therefore must this Jesus be persuaded that the prophets spoke of him, as the one who should cause the latter glory of the holy House to be greater than the former.

Since temporal power cannot tempt him, said Annas, we must proceed with sagacity, and influence him to work for us through his desire to teach and enlighten the people.

After further discussion of the subject, they decided that, as old acquaintances, it would be most politic and favorable to their plans, to pay a visit of condolence to the widowed Lady Marya and her son Jesus Nassar.

Accordingly, during the holiday week they paid the visit with all due form and ceremony; and were received by Jesus and his cousins with the honor and formality consequent on his own rank, the occasion and the exalted position of the visitors.

After the necessary formalities had been complied with, Ben Parakhai intimated that he and his friends earnestly desired opportunity to speak in private with Jesus.

Thereupon, the relations and friends who were present, as also the attendants who, in accordance with custom, stood in the audience chamber to wait upon the Master and his guests, all withdrew.

Ben Parakhai started the diplomatic battle. He expressed himself in well selected touching terms, and with the dignity of age and learning asked forgiveness of Jesus for what had seemed harsh and wrong in his action against him in Egypt. He attribu-

ted his own hasty words and anger at the time, to the shock he had experienced when he heard that the Blessed Shekhenah had been brought down from heaven by the instrumentality of the High Priest.

Kindly but gravely, Jesus answered that he freely forgave the part that Ben Parakhai had taken in the matter.

Pray tell us, Oh Khaber Jesus, inquired Eleazar, could one acquire this art from the learning of the Greeks ?

Jesus smiled as he replied : You would have to study and combine mechanics with chemistry.

Explain to us we pray you, spoke Annas, according to our understanding, the means whereby our colleagues cause the manifestation. Is it by invocations or gold, or gems, or magic, or how ?

By none of these, answered Jesus. And then he explained in terms comprehensible to his auditors, that it was entirely by mechanico-chemical means that such phenomena were produced. Also, of the construction and subterranean connection with the holy of holies.

While Jesus spoke, the attention of Annas was so intense that he sat perfectly motionless; but when the subterranean connection had been described, he gave a gasp and exclaimed unwittingly : Rabbona Shalom ! Lord protect us ! It is the same !

Caiaphas and Eleazar exchanged pleased glances; but Ben Parakhai gazed awe struck and amazed.

With a smile of pity, Jesus answered Annas : Yea, it needs to be, and we know that the well in the cave connects by a shaft with the Stone of Eben Shathiyah, upon which is your holy of holies.

Eleazar was the first to recover from his surprise that Jesus had acquired this knowledge also, and remarked tentatively : It would therefore be comparatively an easy matter to manifest the Glory in our Sanctuary, as of old ; and to restore the fame of our holy city. Then would the words of the prophet be fulfilled ;

that the Law shall again go forth from Jerusalem, and the word of the Lord from Mount Zion.

They all looked at Jesus; but he spoke no word in reply. Then said Ben Parakhai: I am now convinced of the truth of thy words in Egypt, Oh Jesus Nassar. But it is not alway possible to explain to the multitude, the means whereby the Almighty doth manifest his wonders and his glory; since, even we who are initiates cannot comprehend how materials in different forms, obey the will of man to produce so glorious a light; that the eye of flesh cannot look boldly upon it. Neither do I believe that even the wise man who produces such results, can altogether understand the powers which obey his will. Therefore, verily and indeed these powers are the messengers of the Almighty; and although obedient to man, can yet smite him with death if he use them not with wisdom. Thus is man a little lower than these angels; although all things are subdued by him.

You have expressed our own thoughts, Friend; said Annas. And thou, Oh Jesus Nassar; if thou hast power to perform this celestial magic, believe me it hath been given thee that thou mightest thereby draw the people to righteousness. How sayest thou?

All power, answered Jesus, is given us to use for righteous living. But was it not because I spoke the truth to the people, that I was excommunicated?

But we of the priesthood of Jerusalem had naught to do in the matter, said Caiaphas anxiously. On the contrary, we would have you return unto the congregation of Israel; because, seeing that this power hath been given you, it hath been revealed to us that you are the Nassar of whom the prophets Zachariah and Haggai spake saying: He shall bear the Glory; and, that the latter glory of the Sanctuary shall be greater than the former.

And the sign of the time hath been fulfilled; in that many nations have joined themselves unto the Jehovah of Israel, added Annas piously.

Will ye then, that I reveal to the people, that the manifestation in the temple of Onion is produced by the priests ? inquired Jesus.

If you will that the people receive your sayings, replied Caiaphas ; it is necessary that there be unity and council of peace between us ; and that you make the sacred stone Eben Shathiyah bread wherewith to feed Israel. Therefore if you will now cause the Blessed Shekhenah to return to our Holy House, it will be the means of bringing much wealth from all parts of the world for the support of the sacred services of our Temple and of the elders and teachers of the people.

Would ye teach the people the art of producing the light which ye name Shekhenah ? asked Jesus.

Nay, replied Caiaphas, that would not be right ; for we cannot make the Sanctuary a school for the study of the sciences and arts. Besides, the majority of the people would not believe that the intangible Glory was the offspring of earthly matter. They would still hold that a spirit had been imprisoned, which you released by celestial magic. Thus would they again be led away to worship matter, and the last error will be worse than the first.

Then wherefore not manifest the light, and teach the art in a school, if ye desire that I teach the people these things ?

That would cause much transgression, said Annas. Not only will the ignorant be led astray to worship material forms as the abode of the Deity, but those who learn with understanding, will become filled with pride and unbelief, and will say : We also can search out the hidden things of the Most High with all mysteries ; we also are temples and oracles of God.

Make ye not such claim for yourselves ? inquired Jesus.

Yea verily, replied Ben Parakhai, because the secret of the Lord is with his chosen priests, to whom it is given to know the mysteries. But unto them that are without, all these things are done in parables,

And wherefore should not all men who are willing to learn, become partakers of the wisdom of the Almighty ?

Thou speakest well, Oh Jesus Nassar, replied Annas ; but we must bring these things to pass gradually : teaching and training the laity, by allegory and symbol. Thus will the fame of the glorified Sanctuary reach unto the uttermost parts of the earth, and will draw all the desirable things of the nations unto it. The Stone of Eben will thus become bread for the souls of men, who by their offerings will maintain the living oracles of God, that minister to the people. " If, therefore, thou art truly the Son of God, command that this Stone be made bread."

Jesus paused awhile, and looked sadly upon them ; for he knew what was in their hearts. He saw that their object was to possess the ability to manifest the Shekhenah again in the Temple of Jerusalem, and thus to gain additional power to bind more firmly, the burdens of superstition upon the souls and bodies of men. He also knew, that if he refused to do their will in this matter, they never would cease to plot and work against his life.

Again his great, self-denying love for the human race, and his Godlike Spirit rose superior to a great temptation ; and he answered kindly, but gravely and firmly.

Elders, and teachers of Israel ; the spirit of man cannot be nourished and live by the bread of symbolism alone. The Gentile priesthood, whom ye denounce as idolators, give this same stone of symbolism to their people in place of the bread of truth which I have come to bring to the children of the All-Father. Therefore I cannot return unto you ; having denounced all deceits, and also caused many others to do likewise.

Teach us to follow Jesus, who ever trod
With loving zeal, the pathway to our God ;
Like him to live, that in our daily race
The things of God may hold the highest place.

See Appendix corresponding chap. XIX. Also pages of same, 549-556.

CHAPTER XX.

THE ESSENES AND THE SABBATH.

THE name Essene was probably derived from two words. The Syriac Assa—to heal, to cure. The Aramaic or Arabic word Asná—most high, sublime. The Rabbinical writings refer to this sect as the “Khit-Sonim,” or the Outsiders. Such appellation would be entirely in accordance with Judaic ecclesiastical custom. The Pharisees who had the moulding of their theological language were in the habit of giving hard and often vile names to those who differed from them. This was frequently very easily accomplished by the omission, addition, or transposition of a letter or letters in the right name.

The character and standing of this sect, in relation to orthodox Judaism was thus clearly defined by the name Khitsonim, or Outsiders; for in respect to some doctrines, modes of life and worship, the Essenes stood outside of the Jewish body ecclesiastic. In the Essene system of religion there was no room for an Aaronic priesthood, nor for bloody sacrifices. They repudiated both these institutions although they sent offerings to the Jewish Temple; but not for bloody sacrifice. The Essenes were not Jews by race; but they had been permeated with some of the leaven, and were accounted within the lines of Judaism. They were probably, some of those eastern Aryans of the Parsee and Magian religions, who, dissatisfied with their own creed as insufficient, were influenced and persuaded by the Jewish claims to a special revelation, to connect themselves to a certain extent with that people.

The elder Pliny, A. D. 23–79, says that “this sect of the Essenes had already existed several thousand years; and one of the best ascertained facts concerning this sect is that they possessed secret holy writings of their own, which they guarded with special care.”

Essenes and Therapeuti were one and the same religious sect; all of whom possessed some knowledge of the healing art. Those of their number who by the regular prescribed course of study were qualified to practice as authorized physicians, were probably specified as Therapeuti, to distinguish them from the other Essenes who engaged in agriculture and mechanical arts.

The Essenes believed that all things are best ascribed to God: that the soul is immortal and continues for ever; that it is of the most subtle ether and united to the body as in a prison; but when released from the bonds of the flesh it rejoices and mounts upwards. Good souls have their habitation in a region that is not oppressed with rain or snow or intense heat, but is refreshed by gentle winds. Bad souls were allotted to darkness and punishment.

They did not believe in the resurrection of the body, because it is corruptible and the matter of which it is made is not permanent; and therefore they esteemed death better than living always.

Their aim was the attainment of absolute purity of the spirit and separation from the material, which in itself was defiling. They never spoke of worldly things before sunrise; but they addressed their prayers towards the rising sun as the emblem of Divine Light.

Next to their honor of God, they revered the name of their legislator which was never revealed. Blasphemy was punished with death, and any one caught in heinous sin was cast out of the society. But, being bound by the oath of the order, such a one was not at liberty to eat food prepared by people of other sects, and had to eat raw vegetables.

In their courts of justice no sentence could be passed by less than one hundred; but once determined by that number the sentence or rule was unalterable. They obeyed elders and the majority; and if ten were together, one could not speak if the nine objected to his doing so.

According to their law every one who joined the Essene sect shared his property with the order; so that there was one patrimony among them. Stewards were appointed to take charge of their common affairs, but were not allowed to do any separate business for individuals. Out of the common fund, they entertained strangers, nursed the sick and tended the aged, and were charitable to all who were in need. But no one was allowed to use the common fund for his own kindred without the curators.

They avoided large cities as centres of immorality, and settled chiefly in villages. At the same time they had houses in most of the cities of Palestine and especially in Jerusalem, where one of the city gates was named the Gate of the Essenes. In every city there was one of this sect appointed especially to take care of strangers, and to provide all necessaries for them. Any Essenes who came from another place were welcome to the use of everything just as if they owned it; and they entered the homes of those of their own sect as if they had long been acquainted, even if they had never met before. Therefore the Essenes had no need to carry with them baggage nor provisions; but every one of them carried weapons for defence against robbers who might think that they had money, and against personal enemies and enemies of their order.

The Essenes did not sell to, nor buy of each other, but gave each other what was needed. They were not opposed to marriage which they held to be necessary for the perpetuation of the human race, but they guarded against lascivious behavior. Their marital relations were hygienic, and demonstrated that they married only for the sake of posterity. Some of the order did not marry, esteeming continence and conquest over passion as an essential virtue. But they adopted other people's children who were pliable and fit for training; formed their manners, educated them and treated them as their own. They kept no servants, but ministered to each other, and appointed such as were good men and competent to be their priests or elders.

The Essenes were eminent for peace and for fidelity. Their word was to be more binding than even an oath, and swearing was avoided because they held that one who could not be believed without swearing by God, was already condemned. But particular exceptions for solemn causes and necessary occasions were allowed; for they were obliged to take a solemn oath before they could be finally admitted into the order. The nature of this oath was: a promise to exercise piety towards God, justice towards men, to do no harm to any one either of one's own accord or by the command of others. Always to hate wickedness, and to be assistant to righteousness and justice. Ever to show fidelity to all men, especially to the authorities or government. Further, they vowed never to abuse authority if they should ever be put in authority, nor to outshine their subjects in worldly display. To be perpetually lovers of truth, and to reprove those that told lies. To keep their hands free from theft and their souls from unlawful gain. To remember justice in anger, and to restrain all their passions.

They vowed not to conceal anything from their own sect, nor to discover any of their secret doctrines to others, not even at the hazard of life. Also not to communicate the doctrines in any other form, but as they themselves had received them; neither adding nor diminishing. To preserve the books belonging to their sect and the names of the Angels, their legislators and elders.

Admission to the sect of Essenes was granted to adults only, and that after a novitiate of three years. On entering, the novice was prescribed the same manner of living for a year and received a spade, an apron and a white garment, while he continued secluded. If during the year he gave evidence of being able to observe their continence, the novice was admitted to the lustrations at the end of the year, and entered the second grade. But not till the end of three years probation, was the novice admitted to full membership of the fourth grade, when he took the oath of

fidelity to the Order, and for the first time was admitted to the meal in common; which was the only sacrifice acknowledged by the Essenes. The meals of the order were preceded by a bath and the putting on of the sacred white dress of linen. They assembled in the dining hall where they quietly seated themselves; and food was placed before each of them. One of their elders said grace before and after meals, and they praised God. After meals they laid aside the special white garment and went about their different labors. They abstained from luxuries, and there was never any gluttony in food or drink.

Personal cleanliness and purity was indispensable, and they always wore white garments at home and abroad; as a symbol of the purity to which they strove to attain. No clamor or disturbance was allowed in their dwellings or assemblies, but each spoke in turn. This silence and peace in their houses appeared like a tremendous mystery to the Jews who, as a rule, all talked together and raised their voices as they proceeded.

The Order was divided into four classes; and so inferior were the juniors to the seniors, that if an Essene of a higher grade came in contact with one of lower grade, it necessitated the lustration of a bath as much as the touch of those who were not of their sect.

The Essenes took great pains to study the writings of the ancients, as also natural history, for the purpose of ascertaining the remedial and medicinal qualities of herbs, roots, minerals and stones. The Jewish rabbis who were ignorant of the science of medicine, classed it among other forbidden heathen learning; and ascribed the successful cures effected by the Essenes, to a power of magic obtained through study of the secret writings of that sect. As the rabbis pretended to make cures by amulets, exorcisms, charms and invocations, with absurd formulas; all of which being pronounced in loud pompous tones, and with as much publicity as possible, they could not understand why the Essene physicians took the sick apart, stopped all noise, and

spoke to the patients in low, soothing tones and quietly gave directions for their treatment. So they accused the Essenes of "whispering magical formulas" to, or over their patients.

Prohibition of research was always the great weapon of attack and defence of ecclesiastical Judaism. The rabbis therefore bitterly denounced the "Sepharim Khitsonim," writings of the Outsiders; and threatened to exclude from eternal life, all Jews who studied them. In his Antiquities, Josephus relates that, "God had enabled King Solomon to learn that skill which expels demons; a science useful and sanative to man. That Solomon had composed effectual incantations and manners of exorcisms which were still in great force as methods of cure in his day; and that he, Josephus himself, had seen Rabbi Eleazar release people that were demoniacal in the presence of Vespasian, his sons, his captains and the whole multitude of his soldiers. Eleazar took a root recommended by King Solomon, with a ring, and put the same to the nostrils of the sick man, and thus drew the demon out of him. The patient fell down immediately, while Eleazar made frequent mention of the name of Solomon and recited the incantations which that wise King had left as a legacy to his people. The demon was abjured not to return, and to upset a basin of water set there for the purpose, as a token of his obedience; which feat the demon accomplished forthwith. Thus, adds Josephus, was the wisdom, and skill, and vastness of King Solomon's abilities very manifestly proved to the spectators, who became convinced of the virtues of this extraordinary King and how he was beloved of God. Ecclesiastical Judaism attributed all cures, which those of their own order could not effect, to power derived from the Evil One. But at the same time the rabbis knew it to be politic to permit their people to apply for healing to Outsiders. Consequently, at such times they cautioned their co-religionists, and supplied them with amulets and charms to protect them against being led astray by any heretical influences of such agents of the Evil One.

There was therefore, important fundamental religious difference between Essenism and Judaism in essential doctrines and practices. But there was at the same time, a strong link between them in the Essene observance of the Sabbath, which was so strict that it was an exaggeration even of Judaic enslavement to that day. Besides all labor supposed to be prohibited to Jews by the Mosaic Law, there were endless definitions of forbidden labor added by the rabbis; founded on what they defined as the Oral Law. It was forbidden to do anything on the Sabbath for the purpose of a cure. To lay on a plaster or wipe a wound was a grievous sin, but the plaster might be worn to keep a wound from getting worse, though not to heal it. Bones might not be set nor emetics given, nor any medical nor surgical operations performed. A laxative drink might be taken on the Sabbath, if done for pleasure; but if for healing, it was forbidden. To carry a burden out of the dwelling desecrated the Sabbath, and the standard of a burden was the weight of a dried fig. Therefore, artificial teeth might not be worn, as they might fall out, and the wearer lift or carry them. But narrow streets and blind alleys could be transformed into private dwellings for the Sabbath; by laying a beam across the entrance of such streets or alleys, or by extending a rope or wire along them. Thus, everything that was lawful within a man's private dwelling, could also be done on those premises.

Women were forbidden to look into a mirror on the Sabbath, because they might perceive a gray hair and try to pull it out; which would be a grievous sin. To cut the nails or hair involved mortal sin. It was allowed to spit into a cloth; but doubtfully lawful to spit on the ground and rub with the foot, lest thereby the earth be scratched. It was permitted, however, to spit on stones. It was not lawful to kill vermin or to wash children. Hands daubed with dirt could be wiped on a tail of a cow or on the mane of a horse, but not on clean cloth; so as not to occasion its washing. To anoint or wash the dead without

moving the limbs was allowed ; but it was unlawful to close the eyes of the dead on the Sabbath. Warm water might not be poured on cold ; and it was forbidden to pour hot water over one's self, for fear of cleansing the floor thereby.

No lamps or fires were to be lighted or fed ; but if a Gentile performed this or any other kind of labor, it was lawful to make use of his services ; because the prohibition of the fourth commandment was interpreted to mean, that Jewish servants only were to abstain from labor ; and the uncircumcised should work on the Sabbath day. Clothes were not to be dried by the hot air from a fire. At any rate care was to be taken that the neighbors did not see it.

If a wall fell on a person on the Sabbath day, and it was doubtful whether he was a Jew or a Gentile, it was lawful to clear away sufficient of the debris to ascertain. Any thing by which the ground could be benefitted, was forbidden ; therefore it was unlawful to water it or to sweep it. To pluck ears of wheat and rub them in the hand for the purpose of removing the husks, constituted at least two sins ; each of which involved punishment and a sin offering. If a woman rolled grains of wheat in her hand to remove the husks, it was counted as labor of sifting, if she rubbed the ears, it was threshing ; if she bruised them, it was grinding ; and throwing them up with the hand, was winnowing. But if a man needed to move a whole sheaf of wheat, he could lay a spoon upon it and thus lawfully carry the sheaf on which it lay, because he could use a spoon for eating on Saturday.

It was lawful to borrow wine, oil or bread, and to leave a garment in pledge ; but not to express the request in such a manner as to imply that it was a loan.

It was lawful to absolve from vows on the Sabbath day. Hundreds of such definitions of labor, forbidden to be done on the Sabbath day, were made by the Jewish ecclesiastics. They defined such laws, and the penalty for breaking them, as "making the Sabbath a delight."

The seventh day was held sacred by Egyptians, Arabians, Greeks, Romans and Assyrians. The Babylonians kept the seventh, fourteenth, twenty first and twenty-eighth days of every month as sacred. The Chaldeans named the weekly day of rest Sabbatu, and held it to be unlawful to cook food, change one's dress, or offer a sacrifice on that day. Further, the king was not to speak in public, ride in a chariot, or do any kind of civil or military duty. He was even forbidden to take medicine on that day, and cures were not allowed on the Sabbath by the Assyrians.

See Appendix corresponding chap. XX.

NOTE.—*Khitsanim* may mean writings of the enemies—*sonim*, or of idolators, from the Arabic, *sanam*, idol.

CHAPTER XXI.

THE GREAT PHYSICIAN.

WHEN they realized that Jesus was not to be won over so as to enable them to reproduce the Shekhenah at Jerusalem, Caia-phas and Eleazar became so angry that they advised that Jesus be put to death as speedily as possible for their own safety. But Annas and Ben Parachai counselled patience.

For, said Annas, we may yet perchance learn this secret of Jesus by some other means. He will not be content to keep silence but will teach the people, and we may find some righteous son of Judah who, for the glory of Israel, will become his disciple in order to search out this secret. Therefore let us wait and see what he will do, that we may judge how best to take him.

So the confederates agreed that the advice of Annas was good, and concluded to abide by it.

Jesus also took counsel with his Mother, his disciples and kinsmen in regard to the best means whereby the masses of the people might be benefitted physically and morally.

With the Jews, alms and righteousness had become synonymous terms. To give alms was to be righteous. Judaism taught that the giving of alms made atonement for sin and delivered from death, and that if a man was covetous and gave no alms, he was punished when he died by his soul passing into a woman.

The eve of holy days, Fridays and funerals were occasions on which the giving of alms possessed special meritorious power. But it was the giver whose prospects of eternal life were benefitted. The recipient was presumably poor, therefore despicable. Such doctrines necessarily called into existence and multiplied a class of paupers and professional beggars who were too lazy to work, and preferred to become atoning mediums by receiving

alms. A disabled or diseased member of a family, far from being a burden, became rather a source of revenue. The blind, lame, deformed and diseased begged in the streets, at the entrances of public buildings and places of worship, and the palaces of the wealthy. They sat along the highways, as did also the lepers, who exhibited their horrible sores to excite the sympathy of the passers by. Rags, tatters and filth covered that class of the populace.

The entrances to the palace Grapte as also of Helena's palace, were constantly besieged by crowds of such mendicants, and the regular supply of alms by the owners of these residences, created an ever increasing demand from the beggars. Following the example of her parents, the Lady Marya and Jesus Nassar had always devoted a third of their income to charity. But the mendicants only increased in numbers and importunities, in sloth, squalor and sycophancy.

Thus generations were born, lived, thrived and died in immorality, laziness and wastefulness. Men, women and children sat around in the pleasant sunshine, gossiping, slandering and cursing the rich; retailing news and picking the abundant vermin off each other, when not begging or whining out blessings on the passer-by who gave them alms. When food was distributed among these beggars, they ate to satiety if it was savory, and threw the rest away; knowing full well that their demands would be supplied whenever they were hungry enough to eat. When clean clothing was given them, they sold or pawned it, and for a few days avoided the residence of the donor, if fearing to be indentified as the recipients of said garments.

For family use and for that of the household, the eastern Aryan and Arabian nobles always erected one or two bath houses, near their palaces or houses. The bath house was generally situated apart from the main building; sometimes in the garden, and was surrounded by trees. In size and architecture the bath house corresponded with the requirements and wealth of the owners. A

large pool or tank or cistern, beside or under the bath house, supplied it with water collected from the rain and brought through conduits.

Besides the bath house for the use of the family, a commodious one had been erected on the grounds of the palace Grapte for the accommodation of the household; and over the pool which supplied the water, stood a building with cloistered arches opening into a square stone paved court. During their absence, the steward of the household of the Lady Marya and Jesus Nassar distributed supplies of money, food and clothing to the poor with the same regularity as at the time of their residence in Jerusalem.

But now the Lady Marya and Jesus, who at this time was famed for his medical skill, agreed to organize a charity that should confer lasting benefit to the deserving poor, and decrease professional pauperism, by restoring the sick to health, free of charge. As the majority of ailments and sickness peculiar to that country, were greatly alleviated, and many entirely cured by mostly judicious treatment of warm baths and massage with olive oil, the large bath house with the adjoining cloistered building over the pool were set apart as a hospital, free to all who should apply. A competent staff of Essene physicians, some of whom were his disciples were appointed to treat the patients. From the pharmacy of this hospital, medicine was dispensed free of charge to those who applied for healing.

Whenever the Lord Jesus was in the city, he spent many hours daily in the building; examining and prescribing for the sick, and superintending the general work of the physicians. Perfect wisdom and skill and sympathetic discrimination were exercised in the details of treating temporary ailments, as well as complicated diseases; and with the healing of the material body, did the Lord, with loving tact combine instruction and comfort for mind and spirit. There was no known disease or sickness which the Lord could not cure, if the patients faithfully followed

out his instructions and took the treatment he prescribed. In the Orient when life is apparently extinct, the body is prepared for burial without delay. In many such cases the Lord Jesus resuscitated and restored to perfect health persons who had been pronounced dead by other physicians, and were already prepared for burial.

A physician who could and did heal all kinds of diseases, and spent his life and wealth freely in ministering to the sick and needy, comforting the sorrowful and instructing the ignorant, must truly have been sent by God, said the people. Therefore crowds of the sick came and went continually, to and from the hospital on the grounds of the palace Grapte.

The outdoor patients awaited their turns for consultation or treatment in the open, tree-shaded court when it was summer, and were sheltered under the matted and warm-cloistered arches during the cool or rainy weather. A white robed messenger came out to summon them into the presence of the physician, or for treatment with warm baths and oil massage. Thus the adjoining pool became distinguished from the others by the name Pool of Beth Zaitha or House of Oiling.

This hospital became a means of sifting the chaff from the wheat. Those of the honest, industrious working class who could not pay for medical treatment, gratefully availed themselves of the benefits to be derived from it, while the professional poor, to whom disease and deformity were means of profitable permanent revenue, avoided the premises.

The Lord Jesus visited all the villages and towns of Judea, healing the sick, instructing the ignorant and teaching the true meaning of a Kingdom of God to all who would listen. A band of his disciples always accompanied him with the personal attendants and retainers suitable to his rank as prince, and his usefulness as the most skilful and famous physician of that age.

The science of medicine was at that time in a fairly advanced state. All known diseases had been classified and their symptoms

described in medical treatises, and medical mixtures were prescribed and compounded very much as in modern times. But medical science was invaded with superstition; for, in place of trying the doctor's prescription, the patient was allowed to try a charm or exorcism if he preferred it. Even genuine and skilled physicians humored and fostered the ignorance and superstitions of the people and preserved to themselves a reputation for possessing supernatural powers, by supplying their patients with charms and exorcisms whereby they might be healed or ward off disease (Sayce).

But the Lord Jesus set his face against all such practices. He said: If thou believest that I can cure thee, thou must obey me and thou shalt be healed. He knew what treatment was needed, and the patients did not.

In striking and noble contrast to the people who received every benefit as though entitled to all that Jesus could give them, stood the Roman centurion, product of an intelligent civilization which respected the rights of others. He was an officer in command; but Jesus being of royal descent, he said: I am not worthy that thou shouldst come under my roof. This officer understood that obedience was indispensable to success in all professions which made civilized life possible, and added: But only say the word—prescribe the treatment—and my servant shall be healed. For I am an officer and know how to obey implicitly as well as to command.

But even imposing facts cannot eradicate superstitious credulity, for after being entirely cured of even malignant diseases without charm or exorcism, the people would frequently beg the Lord Jesus to give them some talisman against a recurrence of the evil.

With infinite patience did the Lord at such times teach the people how to ward off sickness, warning the energetic and industrious not to overtax their vital powers, but to go apart and rest a while sometimes. He bade the indolent exercise their

abilities, to go to work and not to stand idle in the market place; he also taught the ascetic and glutton that moderation, and neither excess in indulgence nor severe abstinence, should govern their lives if they would preserve mental and physical vigor.

Go and sin no more against your being, physical, mental or moral, lest the ailment from which you have recovered attack you in a worse form, having once made inroad into your constitution. Thus, before dismissing those whom he cured, did the Lord teach them that the only talisman against disease is intelligent care of the mind and body committed to our keeping by the All Father.

Such methods of treatment and teaching created much stir among the laity. For ages, from generation to generation they had been taught that the priest physicians had a monopoly of healing by invocations, exorcisms, amulets, charms and other talismans. Also that they held such power by special license conferred upon them by God, and therefore must be regarded as a sacred and superior order of beings.

But what a revolution of these so long accepted doctrines! This Jesus Nassar is truly the Son of God! exclaimed many happy emancipated Jews, and not our cruel taskmasters the Pharisees, Scribes and doctors of the Law. For never in the history of Israel did our rulers care for our sorrows and sickness, except as a means of revenue to themselves.

For the relief of the patients suddenly attacked by sickness or accidents which might occur on the Sabbath, and for the poor, overburdened working people, who could not afford to lose a day's labor to bring their sick to the hospital, a consulting physician was always accessible, and medicine was to be had at the Beth Zaitha on Sabbath days.

One Sabbath, when Jesus was in Jerusalem, he visited the hospital as he was wont to do. Under the arches lay a sick Jew, wrapped in the large camel hair cloak, worn by the laboring classes of the country. Seeing that the man's infirmity was

of long standing, and that he lived in the city Jesus asked him, if he wished for medical treatment, why he had not come during the week ; for the Lord taught the people that physicians needed to take rest from labor unless the case was urgent.

Sir, answered the man without knowing that it was Jesus himself who spoke to him, I have come here often, but there is always so great a crowd on the week days, and they rush like a stream, and I cannot move without great difficulty. I have neither kin nor friends to help me. Therefore when the messenger of the Lord comes out to announce that there is room in the Beth Zaitha, there is always a number who are helped forward by their friends; and their places are filled before I can get even half way there. So I came on the Sabbath, hoping to be able to get easier access and admission for treatment.

Arise and come with me, said Jesus as he carefully noted the man's movements. Take up what is spread under thee, spoke the Lord again while he watched how alteration of position affected the man. Then taking him by the hand, Jesus led him into the hospital, prescribed the necessary treatment and went away.

The man was soon restored to health and vigor,, and naturally talked of his cure and extolled the physician of Beth Zaitha above the rabbis who made a pretence of effecting miraculous cures according to the formulas prescribed by King Solomon.

Such heresies soon reached the ears of the rabbis, who questioned the man and ascertained that he had been admitted into the hospital, and had been medically treated on the Sabbath. This desecration of the day was an effective weapon by which to incite those of the Essenes who were not his disciples, against Jesus. But as the man did not know the Lord personally, they bade him ascertain the name of the physician who had admitted and treated him on that Sabbath day. This soon happened, for, passing through the Court of the Gentiles, Jesus

saw and recognized the man; and in his usual kindly manner stayed to give him advice and to warn him not to abuse his restored health, lest a relapse should prove more incurable than the infirmity from which he had now recovered.

The Pharisees, Scribes and rulers of the Jews became alarmed lest the world wide power which they had so long exercised through the superstitious credulity of their dupes, should now be wrested from them by this Jesus Nassar. They therefore set in motion all methods of persecution of which they were capable, against the Lord, and hunted for his life.

Jesus had desired to establish a college, where such as wished to do so, could study and acquire the physician's wisdom and skill under his own supervision and instructions. But he found that it could not be done in Judea, because its people constantly exacted marvellous deeds as signs of divine authority; and expected him to endow and fill them with wisdom and skill by supernatural means, without any mental or physical exertion or labor of their own. They were willing to receive all his benefits as their due, but to study and labor with self denying perseverance, in order to fit themselves to become simple physicians without any claim or pretence to possession of supernatural and magic powers was, by the Judeans, accounted very foolish and unnatural.

Jesus Nassar also saw that the chief of his clan and kinswoman, Queen Helena, was deterred from joining his persecutors only because she feared him as a superior being endowed with supernatural power, who might perchance be the Great Deliverer that had been expected by all the nations of the world. But the Lord's Godlike stand for the truth, his self denying love and labors, his justice, wisdom and skill, his zeal for the elevation and welfare of the human race, and thereby the glory of the All Father, were matters far beyond the comprehension of Helena's narrow mind, and entirely out of the range of the sympathies of her self centred, self righteous, pharisaical spirit.

Therefore, although not diminishing any of his charities at Jerusalem, the Lord Jesus decided to found and establish a college for physicians at Capernaum; where such an institution would be better appreciated by the Galileans. In this town, he and his kinsmen also owned so much property that it was familiarly known as "his own city."

The Great Physician then was near,
The sympathizing Jesus ;
He lived their drooping hearts to cheer,
They blessed the name of Jesus.
Grandest note of Seraph song,
Sweetest carol ever sung,
Noblest name on mortal tongue,
Jesus, blessed Jesus.

See Appendix corresponding chap. XXI. Also pages 559, 563.

Some authorities read Bethesda, and others Beth-Zaitha. Note in revised version, John v., 2.

CHAPTER XXII.

JUDAS ISCARIOT.

When the chief priests in Judea found that Jesus taught and cured the people of diseases, but made neither claim nor effort to rival them politically or ecclesiastically, they became greatly perplexed. Unselfish, or self-denying good deeds were entirely beyond their comprehension; for Judaism never failed to claim, expect and exact payment with enormous interest from Jehovah for all duties and charities performed by Israel.

Therefore, in order to find out the aim of Jesus, they constantly sent subtle spies, who under the guise of inquirers after truth, tried to provoke him to speak of religious, social and political matters. These hoped to ascertain his object in conferring so many benefits without any ostensible profits to himself. They also hoped at the same time to lead him to compromise himself sufficiently by the expression of his opinions to justify them in arresting him as an incitor to rebellion against religious and social laws and customs, or, if possible, to accuse him of teaching treason against Rome. This latter would be greatly preferred for two reasons.

First, the reigning Cæsar Tiberius, exercised the worst kind of tyranny at the time. His injustice and cruelties had not only filled the patricians of Rome with fear, but also terrified the distant inhabitants of lands where Rome had sway. He was not only cruel, but also exceedingly deceitful, and surrounded himself with unscrupulous sycophants who pandered to his malignant nature.

He lived on an island which was supplied with all implements for luxury and enjoyment. He was inaccessible and was never seen by outsiders. But from this dreadful privacy he issued orders that displaced Eastern monarchs and doomed

Roman senators to death; perpetuated murders, imprisonments, confiscations and every species of suffering that could bow and break men's hearts and minds beneath this invisible, but all-powerful oppressor. Therefore to accuse a man, no matter what his rank or character, of treason against, or even lack of loyalty to, Cæsar, was to insure that man's destruction.

Secondly: if Jesus were put to death by the Romans, the Judean Chief Priests would avoid the danger of incurring a blood feud and the vengeance of the relations, retainers and disciples of Jesus, as well as the odium of having hunted down and murdered the holiest and kindest of men.

But as the craftiest spies failed to interpret any of his answers or teachings as treasonable, the Chief Priests met in council to plot and plan some other means of entrapping Jesus. They prayed to their Deity to inspire them with some idea how best to succeed in their desires and designs.

Their highest ideal of God was a bloodthirsty being who was entirely partial to Israel and rancorously malignant towards all who refused to be subservient to his chosen and beloved representatives, the Rabbis. It was but a natural result that they should feel themselves inspired with ideas that were in perfect harmony with their desires after their prayers.

Annas was the first to give utterance to the movings of the spirit which the council had invoked. He said: "We need the advice of a disinterested, pious, simple-minded man like Simon Iscariot. Although, of course we could not confide to such a one in plain speech, that we seek the wisdom which shall restore the Shekhenah to us of Jerusalem."

Then spoke Eleazar: Blessed be the God of our fathers who revealeth his will to his chosen ones. Let us appoint Judas the son of Simon Iscariot to save Israel in this hour of need. Judas is an Ish Barri Totha, a man of the sons of Toth; learned in our holy religion, and a physician of some repute. Therefore let

us send him to Egypt to search out the secrets which Jesus refuseth to reveal to us.

Yea, said Caiaphas. Now I understand the holy oracle; for when I inquired of the Lord concerning this matter, the Bath Qol, voice from heaven, answered me, saying: This day shall Messiah Son of Joseph, my Righteous One, be revealed to Israel!

Let Judas Iscariot be brought without delay, said Annas, with a glance of respectful admiration at Caiaphas; that we may make known to him the will of Jehovah concerning him. For as Joseph, the son of Jacob, was content to be sold as a slave in Egypt, that he might rise to the throne for the salvation of Israel and cause them to possess the Egyptians; so Judah, the Messianic son of Joseph, must now sojourn in Egypt among the heathen to gain such wisdom as shall profit us in this matter. Let him betake himself to Onion, where he must so adapt himself as to gain the confidence of our colleague, the High Priest or his minister; and search out the mystery of the Blessed Shekhenah. Thus will he prepare the way for Messiah, Son of David, who cannot come until Jerusalem be reconciled to the Lord.

This secret council, composed only of the chiefs of the Sanhedrists, were so delighted that they sang a psalm in praise of the spirit they had invoked; while a messenger sought Judas Iscariot and brought him to their presence.

They received and welcomed Judas with a show of deepest respect, and led him to the seat of honor in their midst.

Not having ever received much superfluous attention from the haughty high priests, in or out of office, Judas was at a loss to account for the almost servile behaviour of these dignitaries.

Annas, as the oldest of those who had filled the pontiff's office, first addressed Judas with paternal and yet respectful tone and manner.

Rabbi Yehuda, thou favored Son of Israel! Knowest thou yet thy high mission, or hath the honor been laid upon us to reveal it unto thee?

Judas replied that he had no knowledge of any special service required of him.

Then spake Caiaphas: The traditions of our fathers and the interpretations of our holy sages, have taught us that the tabernacle of David which is fallen, will be raised up; and his Messianic Son will appear in an age when the holy law would be forgotten by those who studied it, the study of it decrease, the disciples of the sages be diminished, while general lawlessness and apostacy would greatly increase.

And Galilee shall be wasted, but Judah shall possess the remnant of the Gentiles, added Eleazar impressively.

If Israel were penitent but for one day, said Annas, Messiah Son of David would immediately appear; for at this time there is no King in Israel; according to the foreknowledge of our holy sages. But Messiah, Son of Joseph, cometh first.

Judas, not knowing that this was an office newly created to insure his services, and supposing that it was some of the secret learning known only to the highest initiates, inquired: And when Messiah, Son of Joseph, cometh; what will he do for our nation?

The members of the council waited for Caiaphas to answer; because, being the High Priest at the time he was the medium of communication between Jehovah and Israel, whenever new revelations became necessary for their welfare or prosperity.

He will be of service to Israel, as Joseph the son of Jacob was unto his brethern; as it is written: Is Ephraim my dear Son? replied Caiaphas.

Then the High Priest proceeded to explain, and emphasized the points of similiarity. Joseph the son of Jacob was sold and resold as a slave, and dishonored by being put in prison in Egypt. But he worked his way till he became ruler of that land. Then did Joseph insure for himself and for his brethern with their descendants, the choicest lands of Egypt.

Thus, continued Caiaphas, was Joseph the great pattern of Messiah Ephraim who is to be his son in spirit. Messiah, Son of

Joseph, was the man who should now go forth, ready and willing to suffer, if need be, in order to redeem Israel from the ascendancy of the Impious One, Jesus, who by his many sorceries was ensnaring their souls and greatly imperilling the hold that the Jews had secured on the important countries of Adiabene and Kharax, as well as on Parthia and Rome.

But who among us is able to do the works which Jesus doeth? asked Judas.

The Messiah, Son of Joseph, of whom it was said by the prophets, that, "the King of Egypt shall make peace with him" For this cause we sought counsel of the Lord, who hath heard our cry and answered us, responded Annas.

Caiaphas now rose, stretched out his arm, and pointing to Judas, exclaimed: Rightly art thou named Yehuda, the praised one of Jehovah. For thus saith the God of Israel unto thee: "Ephraim Messiah, Son of Joseph, my Righteous One, thou hast already taken this upon thee before the six days of the world. Now, thy anguish shall be like my anguish; for I swear by my life and by the life of thy head, that I have not sat down upon my throne since Nebuchadnezzar, the wicked one, destroyed my house and burned my Sanctuary, and I sent my children into captivity among the children of the Gentiles."

Judas Iscariot grew pale and trembled. He, like his father, was sincerely devoted to the creed of Judaism, and believed that the High Priests and favored rabbis had personal conversations with Jehovah on matters that concerned the welfare of any Israelite; and especially of the whole nation. Judas had been an industrious student of medicine, and was very learned in the religious laws of the Jews. He had an excellent memory to retain whatever he learned from books, lectures, or from practical demonstrations of science by others. But he was not gifted with originality nor with spiritual discernment; and never understood hidden meaning in speech or writing unless it was pointed out; and then he accepted the explanation without ever doubting its

accuracy, or suspecting any self-interest in the interpreter for such explanation of the subject. He also believed that all other rabbis were as honest in their piety as he was himself. But with all his simplicity, he had a latent ambition to bring about the supremacy of Judaism and Israel throughout the world.

Although the Chief Priests would have preferred for their tool a man of acute penetration and inventive genius, they also took into consideration that such a one would not be easily persuaded nor continue to work their will with unquestioning obedience. And so they concluded that Judas would be more reliable.

They anxiously awaited his reply to the address made by Caiaphas; but as Judas, overcome by surprise, continued speechless, Annas broke the silence by saying: "Oh Ephraim, the Messiah, our Righteousness! Though we are thy Fathers, yet thou art better than we; for thou hast chosen to bear all the sins of our sons; and hard and evil measure is thus passed upon thee as upon Joseph of old; a portion of whose spirit migrated into, and germinated in thee. Speak therefore! Is it thy pleasure that our sons should enjoy the good things which God has created for, and promised to, Israel."

In his highest ambition, the imagination of Judas had never painted any scene like this, and as soon as he had somewhat recovered from his amazement, he replied in tones that trembled with emotion. "I know that I am not worthy. But if you, the Fathers of the world, say that the Holy One, Blessed be He, hath called me to bear anguish like unto His own anguish for the children of Israel, I am silenced; for it is enough honor for the servant that he be as his master."

Then said the assembled Rabbis: "Ephraim Messiah, our Righteousness! be thou reconciled to us; because in obeying the voice of the Lord through the mouth of his High Priest, thou hast reconciled thy Maker unto us."

Judas answered: "Fathers of the world; whatever I have done or will do, is done only for your sakes and for the sakes of

your children; that they may enjoy the goodness which the Holy One hath displayed to Israel." Now therefore, how shall I accomplish this holy mission committed unto me?

Then Annas proceeded to inform Judas that Jesus effected his wonderful cures, led astray Jews and Gentiles, and blinded the eyes of Queen Helena to his sorceries, through the power of the Shem, Name, which he had learned in Egypt. For this reason was he to go to Egypt for a while and learn how to effect miracles on sick people, first from the heathen physicians. But all this knowledge was to be used for one single purpose, that of turning the people back to the doctrines of the rabbis and rulers of Israel.

Because, said Eleazar, "God will send great heat from the sun, and will afflict the people with burning fevers and violent diseases."

Judas remarked that the sun threw out great heat every summer, and that the people suffered from those afflictions every year. And, he added, the most renowned physicians among the heathen are not able to perform such wonderful cures as this Jesus Nassar.

I will answer thee, exclaimed Caiaphas. Messiah, Son of David, cannot be manifested until the dominion of the Impious One be extended over the world for nine months. But as soon as Messiah, Son of Joseph is manifested it will be different; for then the diseases will kill off the Gentiles and the impious of Israel. So will the nations become frightened and ashamed, and will acknowledge all these signs to be for the sake of Israel, and many of them will privately become Jews.

Annas added that the magical cures of Jesus were permitted in order that the faith of Israel might be tried to ascertain whether they would allow themselves to be snared away from Jehovah.

But if such be the purpose of the Holy One, wherefore should I defile myself among the heathen? asked Judas.

Those initiated rabbis, who intuitively understood each others designs, felt provoked at the obtuseness of Judas; but Caiaphas undertook to explain further as plainly as he dared to do without putting himself in the power of any one present who might prove faithless in future. He said: Because, even as the "Holy One hath spoken unto the children of Israel by the mouth of his High Priests and his Prophets ever since the world began, so will he work these signs through his chosen Messiah Ephraim the Righteous One, by means of a bloody dew which the nations will suppose to be water, and drinking it will die. The impious in Israel will also drink and die. But for those that are neither pious nor impious, there will be a salubrious dew; that they may be cured of the diseases caused by the bloody dew. Thus shall the Holy One exalt Messiah, son of Joseph, before the nations of the world and before the wicked Persians; for thou shalt be their judge, and shalt do to them what thy soul desires."

And when the Holy One shall reveal to thee this dew, thou shalt depart from among the heathen and go even unto Onion; where thou wilt tarry awhile among the priests of the God of Israel, said Annas.

Caiaphas continued the instructions thus introduced by his father-in-law. And since a man must accommodate himself to the place where he is, and thy labors and anguish shall be for the cause of Israel and the glory of the Sanctuary, thou shalt take that which is needful from the treasury of the Temple. For with discretion and in secret, and with wisdom must thou search out the earthly body here below, by which means the Holy One manifests his Blessed Shekhenah from above. When thou hast found it, thou shalt receive it as a sign that the God of Israel had forgiven our backslidings and our sins, and will restore his Presence to Jerusalem, through the Righteousness of Messiah, Son of Joseph.

Eleazar who began to doubt whether Judas, when he became possessed of such important secrets would exercise his powers

for their profit, could not resist putting the question to him in a pious form.

But, perhaps on account of the labor and anguish thou wilt suffer for us and on account of our children, Oh Messiah, Son of Joseph, thou wilt not give these good things to Israel?

Have I not said, replied Judas who was now quite enthusiastic, that whatever I do, it will be for the children of Israel, that they may enjoy the goodness of the Lord. But what shall be the sign of the time of manifestation of King Messiah, Son of David, and how shall the people of the Jews profit thereby.

Caiaphas, who by tacit consent was the prophet of the occasion, replied: In the year when King Messiah shall be revealed, all the Gentiles shall rise up against each other; and the only difference between the present time and that time, is, that in Messianic times all the Gentile nations will be subdued and ruled by the Jews.

And thus Judas Iscariot, a man sincerely zealous for the advancement of the doctrines which he had blindly received and believed to be the will of the Supreme Being, was persuaded to do evil that good might come to Israel.

As Judas would be engaged in the service of Israel, the Council determined that all expenses incurred in furtherance of his mission should be defrayed out of the Temple treasury. They calculated the probable cost and set apart thirty bags of silver, thirty thousand skekels. After this, they made arrangements for the immediate departure of Judas to the scene of his researches; also for secret, rapid and continuous correspondence with him.

The council of chief priests and rabbis closed that session with a benediction and a psalm of thanksgiving; and feeling well satisfied with the result of their labors, they congratulated each other on their zeal for the glory of the Name of the Deity of Israel.

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain ;
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame.
Gathered in Time or Eternity,
Ah ! what will the harvest be ?

See Appendix corresponding chap. XXII. Also page 544.

CHAPTER XXIII.

THE FOAL OF AN ASS.

AFTER Judas Iscariot had gone to Egypt, and it began to be rumored that Jesus would establish a college at Capernaum for the training of competent physicians under his own supervision and instructions, Annas, Eleazar and Caiaphas with the chief rabbis became much alarmed. Therefore the chief of the initiates among the Sanhedrim counseled with each other, and called a select council to consider ways and means. One of the old Rabbis said: Since this Jesus can perform more wonderful cures than any of the heathen physicians, wherein will the learning of Judas profit us if the disciples should be taught all the secrets known unto Jesus.

And so long as the Queen Helena is not in our power that we may force her to work our will, we shall not be able to destroy Jesus; nor to withstand the power of his influence and doctrines, added Annas.

Yea, replied Caiaphas, for I perceive that she halteth between two opinions; whether Israel be the Only Son of God and his Anointed to rule the nations, or whether this Jesus Nassar her kinsman, be the great Deliverer expected by the Gentiles.

But said Ben Parakhai, what need have the Gentiles of a deliverer? They have kings, they have lands, they have nobles, they have glory, they have riches. It is Israel, alas! who, lacking these things, now needs a Messiah that will deliver all this glory of the Gentiles unto us for an everlasting inheritance which shall not be cut off.

For this very reason must Messiah be manifested and suffer in every age for the sins of that generation; that these goodly possessions may continue to be enjoyed by Israel, responded Caiaphas.

Then said Eleazar: Thou O High Priest, hast uttered the will of Jehovah; for so often as there be rebels born to the Gentiles, to set themselves against the Lord and against his Anointed Israel, so often must a Messiah arise to subdue them again unto us. But this Jesus Nassar is the most dangerous power that has yet withstood us; as I will prove if you will but hearken attentively unto me.

The members of the council signified their eagerness to hear what information he had to impart.

Ye know, began Eleazar, that among ourselves, the true signification of "Yisroel," Israel, is: "For the sake of God." Also, that this plea hath been our most effective weapon whereby to mold the Gentile to our will, and is the lever by which we still move the world; by which we vanquish them who dare to oppose us, by which we reign supreme and are almighty. This plea, so simple, pious and natural, has enabled our race from the time that our father Jacob adopted it, not only to preserve its creed, but also to accomplish the miracle of its existence and prosperity among the nations in succeeding ages; while others were wiped out of remembrance. Even so doth the poor man soften the heart of the rich, the weak arouse the pity of the strong, the lowly secure the protection of the noble, the guilty disarm the anger of the accuser that is mighty, and the accused find mercy with the magistrate by an appeal to the religious sentiment, saying: "I beseech you for the sake of God."

The chief rabbis smiled as they nodded approvingly, while Eleazar continued: By the wisdom of such principles did I cultivate the acquaintance of the Greek philosopher Didymus, and of the Egyptian physician Imhotep Bar Ptolomy; the initiated disciples of Jesus Nassar. Yesterday I chanced to meet them alone without their master, in the Court of the Gentiles, and entered into conversation to lead them to speak of the manifestation of the Blessed Shekhenah in Egypt. I trusted to find op-

portunity to persuade or provoke, and later to goad them on to betray how the secret is performed.

I enquired of them the reason for their having become disciples of Jesus Nassar and their great reverence for him; since they shared his wisdom and skill. But for answer, they questioned me about our reasons for expecting a Messiah. To this I replied, that we needed one to restore unto us the Kingdom and glory of our ancestors, as in the days of our Kings David and Solomon.

Then said the Egyptian: Our ancestors expected a Deliverer, and we follow Jesus Nassar because we are convinced that he is the Great One, who was to come.

But what need have you Gentiles of a deliverer? I asked. Since you have kings and nobles, lands, power and wealth, armies, navies, great skill in all arts, and the knowledge of all magic. From what then shall this Great Deliverer, whom the Gentiles expect, deliver them? And this question, continued Eleazar, I asked with the contempt it stirred within me.

Ah my Son! interrupted Annas with great delight, truly the prophet spake for thee when he said: "He hath made my mouth like a sharp sword and like a polished shaft."

Eleazar looked somewhat disconcerted, much to the surprise of the auditors; one of whom hastened to exclaim, I know that the heathens had nothing to answer to such a puzzler!

Eleazar continued: The Greek, who hath the form of one of their stone idols which are so much admired, stood leaning lazily against a pillar. As I looked at him to answer, he raised his white hand, for he is passing fair, and passed it through his golden brown locks; and opening wide his blue eyes which sometimes flash so strangely, he said to me in a gentle tone: Sir, do you believe that the prophecies of your ancestor Isaac, concerning your father Jacob, were in accordance with the foreknowledge and plans of your Deity?

Yea verily! such is our religion, I replied.

Well, continued the Greek in the same polished tones, your ancestor foretold that Jacob would be the lord, and Esau with his brethren, servants unto him. These of course, you and I know to mean the different nations of the Gentiles.

Alas! exclaimed Ben Parakhai, which son of perdition is it who betrayed this interpretation unto the heathen?

However, answered Eleazar, I judged that it would be vain to attempt to deny this to the subtle Greek, and replied, that the holy mission of Israel was to make the nations servants of Jehovah.

Since you claim to be his chosen representatives and agents in this world, replied the Greek, it means the same thing.

When the heathen speak thus against Jehovah and his Anointed, we must wail with the prophet and say: "For thy sake, Oh Lord, are we killed all the day long!" exclaimed Rabbi Shilah with tremulous unction.

I pray you hear me to the end, said Eleazar, impatiently for that is worse yet. This Greek persecutor had thus far preserved his usual calm, superior, philosophical manner; as though he cared naught for either side and spoke only for the love of argument. But now he suddenly stretched himself up to his full height, and terrible lightning that made my heart to quake flashed from his eyes as he said:

It is from the bondage of your teachings that we Gentiles need a great Deliverer; and He is our Lord and Master, Jesus Nassar. Of this also did your ancestor Isaac foretell when he said to Esau: "And it shall come to pass, when thou shalt break loose, that thou shalt shake his yoke from off thy neck." And this our age, Oh, Rabbi Eleazar, is the beginning of the end.

Annas trembled with anger as he spoke in reply: Ah, is it thus that they conspire against us, while they say: "Let us break their bands asunder and cast away their cords from us." But we can laugh and hold them in derision; for others tried to shake off our yoke and failed miserably. Esau proposed to

wait until his father died to kill Jacob, forgetting that meanwhile Jacob could beget children to carry out his mission. Pharaoh proposed to kill the male children, forgetting that there were females in Israel. Haman warned his people against the whole nation, and, therefore, perished with all his sons. And now, this Jesus Nassar with this Greek philosopher deny the visible manifestation of the blessed Shekhenah to be of divine origin. And if the people should believe them this would undermine the whole fabric of our holy religion. Therefore, this Jesus and his disciples must perish.

Besides, said Eleazar, this Greek said that Jesus was the true Light of God who would lead men to the All Father. But when I sarcastically asked him who that being might be, he gravely replied that he pitied us greatly, because our moral and spiritual nature had, through the centuries, become so deadened by our silly claim to a monopoly of kinship with the Creator, as to render our spiritual intelligence practically nil. And he continued that the proof of this was that we could not comprehend the fatherhood of the Invisible Supreme towards all his creation, nor his love for all.

We need no further witness, said Caiaphas, for we perceive plainly that if we do not prevent him, this Jesus will deprive ecclesiastical Israel of its rights as a communicating and atoning medium between Jehovah and the people.

The members of the council expressed their unqualified approval, and Ben Parakhai exclaimed: But who shall to-day declare unto us the name of the Messiah for this hour of need.

Rabbi Shilah answered: His name shall be Shiloh. A messenger, as also one who strips others, from the Arabic "Shilah" to strip.

And he shall strip them of the power to harm us, spoke up Caiaphas. Even as it is written: "Let the saints bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments." Therefore I search, and it is given

me to see and understand that there shall come with Anami of Heaven (Annas of the High Priests) one like unto a Son of Man (a Jew) and there shall be given to him dominion and glory and a kingdom.

That can only be Eleazar; who, by good counsel and deeds, hath alway labored for the glory of the Sanctuary and the priests of Jehovah, said Ben Parakhai, earnestly.

But, answered Eleazar, wherein hath it profited me? I have labored in vain and spent my strength for naught, and men despise me and the nation abhoreth me; for they rejoiced when I was deprived of the High Priest's office. But the Lord is my judge, and will recompense me, seeing that I was zealous for the honor of his name.

Yea verily, said Caiaphas; the laity is stiffnecked, and go astray after the ensnarers who speak kindly unto them; and therefore we cannot afford to wait for the time when the salvation of Israel will be brought about by the united repentance or righteousness of the people. But thus said the Lord unto thee, Oh Eleazar! Is it a light thing that thou shouldst raise up the tribes of Jacob, and restore the preserved of Israel? Behold thou art my servant in whom I will be glorified; and thou shalt be for a light to the Gentiles.

Ben Parakhai now felt that, since it had been his lot to point out Eleazar's qualifications to be a Shiloh Messiah, he was morally responsible for any harm that might happen to him in the enterprise. So he inquired anxiously:

But what should a man do to be freed from the sorrows of the Messiah Shiloh?

By busying himself with the study of the Torah, Scriptures, and good works, replied Eleazar.

And you Oh Eleazar, are a master of the Torah, and full of good works, said Rabbi Shilah.

By which, have two things been revealed unto me as necessary to accomplish for our salvation, replied Eleazar with a

sinister smile. The first of these is, that a man learned in the laws of Moses, be sent into Galilee to stir up the Essenes and proselytes against Jesus Nassar, as one who transgresseth the Sabbath. If this be done wisely, it will come to pass that when Jesus shall proceed to establish his doctrines by means of a college for physicians among his own people, his own will not receive him, because they observe the Sabbath even more strictly than we who are of Judah's race. The second is, that final and lasting victory over Jesus can come to us, only by putting a bridle on the ass and holding a rod over the fool's back, as it is written: A bridle for the ass and a rod for the fool's back. Thus will we enlighten the Gentiles to walk in the right paths.

But how shall we bridle the Queen Helena, or what rod can we hold over her foal, the King Izates, who is weak of will and would not slay his brethern to ensure himself against the chances of their conspiring to dethrone him. Besides, there is the danger of their both becoming ensnared by the sorceries of Jesus to accept him as the Expected Deliverer of the Assyrians. I fear they will never be persuaded to deliver Jesus into our hands, to deal with him according to our holy law; and we cannot entangle him in treason, because in word and deed he is loyal to the government of Cæsar. And as he said this, Annas shook his head and sighed despondently.

We must persuade King Izates to become circumcised, without the knowledge of the Queen Helena; who hath hitherto prevented him from entering the covenant of Abraham through fear of the consequences. If circumcised, Izates will be obliged to employ eunuchs who are Jews, as attendants and officers of his body guard. These will exercise the proper influence over him, and also keep us acquainted with his innermost secrets. The King will never dare to disobey nor to dismiss them, because Gentile eunuchs would betray to their fellow subjects the fact that their monarch had become a Jew, and Izates would certainly be dethroned or slain unless we came to his rescue with our support



and influence. If we only can persuade Izates, the Queen Helena will no longer dare to thwart nor rebuke us, nor to protect Jesus Nassar ; for she will not sacrifice her favorite son nor lose the kingdom for his sake. Thus will she be bridled and walk obediently in the way we shall lead her.

As it is written, said Rabbi Shilah, I will cause thee to ride upon the high places of the earth, and their kings shall minister unto thee.

Then the council invested Eleazar with full authority to accomplish the work that he proposed, and with full liberty to act according to his own judgment in the name of the highest court of the Sanhedrim of Israel.

The High Priest also blessed him, and said : When thou, Oh Eleazar, the Messiah Shiloh, shalt accomplish this thing, the promise made through the prophet unto Jerusalem will be fulfilled, as it is written : Rejoice Oh daughter of Zion ! behold thy King cometh unto thee ; just, and having saved the victory unto thee ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Lo ! they were treated as the brutes,
Like none of human birth ;
Not only by the great reviled,
But made the rabble's mirth.
Such were the foes of Christ, by whom
Jerusalem was trod ;
And such the proselytes who sought
The face of Jacob's God.

See Appendix corresponding chap. XXIII. Also pages 542, 544, 560-567.

CHAPTER XXIV.

COLLEGE OF PHYSICIANS.

THE district round the Sea of Galilee was very populous. This lake was fringed by towns and villas, trees and wheatfields; and the water was covered by hundreds of sailing ships and boats carrying freight across it, or engaged in fishing. On account of the robber bands that infested the country, these vessels were so fitted up, that they might undertake a sea fight.

Capernaum, was one of the maritime cities situated on the north of the western shore of the Lake. It extended along the beach and contained some handsome buildings, residences of the Assyrian nobles, who owned the fishing and ship building industries of that region. These palaces were adorned with sculptures of the sun and four wheeled chariots, indicative of the rank and religion of the owners.

The community of Jews at Capernaum at that time, must have been very poor, and probably also small; since their synagogue was built by the charity of the Roman Centurion.

Westwards from the town, along the shore, was the great fountain of Capernaum, mentioned by Josephus as watering the plain of Genesseret or Gardens of the Princes. The bay there was half a mile across.

The extreme heat of the marshy plain and beach were apt to cause a prevalence of fever in summer; and it was at Capernaum that the Lord Jesus cured the centurion's son and Peter's wife's mother of fever.

About two miles north of Capernaum, and on rising ground, stood Corazin or Karazeh. Its history has been lost, but to judge by its name, it was a settlement of schools or colleges, a suburb and natural annex of the prosperous maritime city. The Essenes always erected their institutions for study outside of busy

towns, to avoid the distractions caused by the bustle of trade and commerce. The Arabic word Karazeh signifies a place for study, lectures, teachings, volumes or writings for instructions.

Not far away from Capernaum rose Bethsaida, the native town of Peter, Andrew, and Philip the Evangelist. That portion of the beach curved gracefully round a pretty little cove. The bay was admirably suited for boats; it shelved gradually, the anchorage was good, and boats could be safely beached. The water there was deep and almost free from boulders, until near the south-west end. But the people who owned the coast, thought more about building palaces on the shore than removing rocks from the water, and therefore used only natural harbors.

Lady Salome, the sister of Youseph Pandar and aunt of Jesus Nassar, had married a man of her own clan and an Essene by creed. He was both wealthy and influential, of the Zebedee (first most excellent). Their two sons, James and John, were at this time in partnership with their father. The brothers Peter and Andrew, of the same clan and creed, were related and connected by marriage with the Lady Marya.

The Lord Jesus and his cousins owned much property here, and controlled a considerable part of the fishing and ship building industries of that region. Therefore Jesus established a college of physicians at Karazeh, where medical instruction, free of charge, was afforded to all who desired to receive it. This institution was soon in perfect working order, and its halls were filled with students during the lectures and practical demonstrations. Here the Lord Jesus was instructor and physician-in-chief, with his disciple friends, Didymus and Bar Ptolomy as principal assistants.

The cousins, Peter, James and John, no longer devoted their energies solely to commercial interests, but put able and faithful employees in charge of the business, while they spent the necessary portion of time in the study of medicine. They had learned of Jesus, and becoming imbued with his spirit, also desired to

blest their fellow men by bearing to them the good tidings of the Gospel of Jesus. This they could more effectually accomplish as skillful physicians which would give them opportunities to speak the word in season to their patients and their relatives and friends.

There were many called, and began the study with enthusiasm. But when they discovered, that in order to become such physicians as the Great Master, they were required to labor regularly and honestly, with loving interest in the work, and to persevere in spite of all difficulties, the majority were disappointed and grew tired of disinterested philanthropy.

The fables of miracles and magic, with which the religions of that age were more or less garnished, had clouded the natural intelligence of the human race. Men, who by chance or study, had discovered the means whereby they could perform startling tricks or produce unusual phenomena, represented themselves as specially commissioned ambassadors of God. These sleight of hand tricks, or scientific phenomena, they gravely asserted to be divine credentials of authority, and claimed to be endowed with supernatural power to work so called miracles or magic.

When the college was opened to the public, men came from far and near, to see and to learn. They expected that Jesus would initiate them into the secret of miracles and magic, and endow them with the ability to perform wonderful cures. Such power, they had always been taught to believe was supernatural; either of divine or devilish agency, and entirely independent of the workings of natural laws.

This mischievous superstition, imposed upon the masses by the miracle-mongers of the ages, was the great obstruction in the way of the Gospel of Jesus. The chief priests used it with great effect against his teachings. They themselves demanded, and incited the people to require some miracle to be wrought by word or gesture, as a credential of the divine authority of his mission.

To the hypocrites and miracle-mongers, the Lord said: This evil and adulterous generation seeketh after a sign, but no sign shall be given it. But he labored to teach the masses, that what they believed to be miraculous power, was the natural workings of the laws whereby God sustained the universe. Jesus assured them that he had worked diligently to learn those laws. He said: My Father worketh even until now, and I work. The Son can do nothing of himself, but what he seeth the Father doing. For what things soever the Father doeth, these also doeth the Son in like manner.

From time immemorial, midwives in the orient had a general knowledge of simple medicinal herbs, and were also skilled in massage treatment. Jesus recognized woman's right position as man's indispensable assistant in the work of the world. Consequently he instituted a department where women could obtain a larger knowledge of medicine and wider experience in treating diseases.

Among others who availed themselves of such opportunity, were some wealthy women whom Jesus had cured, and these good and noble women devoted not only their time but also their substance to the work of caring for the sick and spreading the gospel of the Kingdom.

The Lord periodically visited all the towns and villages of Galilee, Phoenicia and Syria; healing and teaching everywhere. Men and women who had become his disciples and resolved to devote their lives to the same work as their Master, accompanied him on these circuits. In this manner they had the best training, opportunity to note various symptoms and phases of all diseases in different conditions of life, the necessary treatment for the sick, and, quite as important, how to adapt their ministrations to the circumstances of the patients. In after times the medical skill of these disciples was recognized as having been learned of Jesus.

When the students had taken the prescribed course and passed

examination, Jesus gave them the authority, diplomas, which entitled them to practice as qualified physicians.

All Jewish theologians and priests charged fees for any opinion given by themselves. When a Jew, whether male or female, asked of a rabbi a question concerning religion or its duties, he or she was obliged to pay for the answer. The rule was: No information given unless paid for. This system caused much haggling and bargaining; the rabbis being determined to extort as much as possible, and applicants equally resolved not to pay too dear for the oracle which might turn out to be of less value than expected; for payment was made in advance. It was the same with their medical advice, whether the rabbi resorted to King Solomon's magical formulas or other methods of treatment. Besides which, the rabbis kept secret among their own order, what little knowledge they possessed of medicine, as well as the origin and true object and aim of their theology.

But the Lord Jesus forbid his disciples to walk in the ways of the rabbis. He bade them follow the example which he himself had set them: Freely ye have received, freely give. Even as he had freely taught them all things, so they were to withhold nothing in theology or science as too sacred to be trusted to the masses.

Peter, James, John, Andrew, Philip of Bethsaida, James Clopas, Matthew, Simon and Thaddeus, these nine kinsmen of Jesus were men of good social standing, and were possessed of property and business interests. They were of Aryan race and of the Essene sect. These, with Didymus the Greek, Bar Ptolomy the Egyptian, and Philip the Ethiopian, afterwards known as the Deacon, the Lord chose to be his apostles whose first mission should be the rescue of those of their own nationalities who had become proselytes to Judaism.

When they accompanied Jesus on his circuit, their mission had been to Jews and Gentiles alike; irrespective of creed or race or residence. But now the Lord sent them on a special

mission to their own people. He therefore bade them not to burden themselves with carrying either food or raiment, especially as the Essenes had a house of hospitality for their people in every city and village ; where they, as Essenes had the right to expect welcome and entertainment, seeing that they contributed to the support of such establishments. Moreover in such places they could more easily find out and reach the proselytes of the place. But each of the apostles he bade carry a staff, a weapon of defence, and warned them not to take up their abode in any house whose inmates might be hostile to their mission. Especially did the Lord caution these apostles to beware of the snares of the chief priests and rulers who would employ all means that craft and ingenuity could furnish, to persecute them even to death.

Poison, as well as calumny and treachery, was one of the effective means, whereby miracle-working priests and prophets brought about the fulfilment of their denunciations against those who opposed them. Superstitious individuals were led to work their will by being made to believe that they were the predestined instruments of the Diety to punish those who opposed his chosen representatives ; as in the case of Elisha and Hazael the messenger of Benhadad, King of Syria 2. Kings VIII. Jesus, therefore, armed his disciples against all deadly drugs which, in spite of all precautions, might be drunk by them. He made known to them the antidotes for all poisons.

On this special mission, the Lord forbade the apostles to visit any towns whose population was purely Gentile or Samaritan, those whose inhabitants did not hold the Jewish creed. He had visited all such on his circuits with the apostles. Jesus now yearned for those who had become proselytes to Judaism ; those poor lost sheep who nominally were of the House of Israel, but lost soul and body for here and hereafter. Lost to race, kindred and country, lost to natural duty and affection, lost from the dear All-Father's house, to feed on husks.

For these lost sheep, did the loving heart of Jesus sorrow.

He knew that each of these, if rescued from the great error and freed from the bondage of corruption, would become a mighty apostle to warn others against being taken in the same snare, and to spread the good tidings sent by the All-Father.

Each apostle was accompanied by a student as assistant, even as the apostles had accompanied Jesus, and also for the purposes of companionship, experience, and mutual protection. Thus equipped, that noble band departed; going their several ways, preaching the Gospel and healing everywhere.

But the chief priests and rulers had not been passive during the years thus spent by Jesus. With wrath and apprehension, they had witnessed how Jews and Gentiles learned of Jesus and freed themselves from the bondage of their yoke. Their power, prestige and profits were in imminent danger of passing away from them altogether. Consequently they communicated and took counsel with their colleagues throughout the world, who, like themselves, were desperately opposed to losing the hitherto very profitable occupation of making theology for the world at large.

As a result, delegates were sent from every country where Jews had taken up their abode; and a deputation was sent to Queen Helena. These requested that as chiefs of the clan and his lawful sovereigns, the Queen and her son should withdraw their protection from Jesus Nassar, and give him up to the chief priests that they might deal with him as a renegade Jew, according to their law. In return for this, the deputation promised that orders would be sent to the Jews throughout the world to support by every means in their power, King Izates on the throne of Adiabene.

Queen Helena had not yet altogether lost natural affection and respect for her own rank, kindred, race and country. She was also proud of the great wisdom and skill of Jesus, and tried to evade their demands by questioning their wisdom in desiring to have punishment inflicted on him.

But the rabbis threatened that if she did not accede to their demands, they would withdraw the support of their co-religionists from King Izates, and expose him to be judged by his Gentile subjects as a renegade to the religion of his ancestors, and a traitor to his people. Helena knew that their subjects were already discontented on account of the extraordinary privileges conferred on the Jewish community in Adiabene. She also felt convinced that if the fact of Izates' formal adoption of Judaism, by circumcision, became known, he would sooner or later be dethroned. Thus coerced, the Queen submitted to the orders of the rabbis and granted them the required permission verbally.

But the Essenes were well organized, and were regularly informed of the conspiracies and movements of the rabbis. Among the Essenes, Jesus had faithful friends and disciples who warned him of all that had happened.

At this time, the Apostles returned from their travels; filled with grateful gladness at the success of their mission.

In the wilderness astray
In the lonely waste they roam.
Hungry, fainting by the way,
Far from refuge, shelter, home.

Bid the Saviour's flock rejoice,
Gather them from every land,
As the people of his choice,
Plucked from the destroyer's hands.

See Appendix corresponding chap. XXIV. Also pages 531, 542, 549-556, 559.

CHAPTER XXV.

MOSES AND ELIJAH.

WHEN Peter, James and John, with Didymus and Bar Ptolomy, the most faithful and trusted ones learned that Queen Helena had given the Judeans permission to arrest Jesus as a renegade Jew who had led Israel astray, they were much troubled and prayed the Lord to go to Egypt, where he would be beyond the jurisdiction of Helena and of her task masters, the Judean chief priests, until that foolish Queen could be brought to listen to reason by her kinsfolk and clan.

As Bar Ptolomy and Didymus resolved to accompany the Great Master, Jesus provided that the work of the college should be carried on during his absence, under the supervision of Peter, James and John, who now were fully qualified to take charge.

But the Lord saw that these three, although the most faithful, intelligent and intellectual of his apostle kinsmen, were as yet spiritually heavy with the sleep which was caused by superstitious reverence for the miracle-mongers of preceding ages; who, by the production of certain phenomena not familiar to the masses, had obtained supremacy and swayed their dupes to commit the most atrocious deeds in the name of religious duty.

As he was about to be parted from them for an indefinite period, and perhaps be murdered by those who, he knew would never cease to hunt for his life, the Lord Jesus resolved to provide that these three, being the most fitted to receive such knowledge, should not in the future be deceived and led astray by teachers and guides who would offer seeming miracles, as credentials of Divine authority for themselves.

The summit of Mount Hermon, more than nine thousand feet above the level of the sea, is a comparatively level plateau, having three slight eminences several hundred yards from each

other. On the peak farthest to the west and to the south of the ancient temple, with its entrance to the east, was the laboratory; a rectangular building whose limestone walls were two and a half feet thick, cut out of the rock in the lower portion and at one side.

Imhotep Bar Ptolomy, the Egyptian, and Didymus the Greek, had been the Lord's fellow students, and with him initiates of all the mysteries of science known in the laboratories of the universities of Alexandria and of the Egyptian priesthood. These two often resorted to the laboratory on Mount Hermon with Jesus, to continue their researches into the workings of natural laws, and to make such experiments as could not be effected with safety or convenience in the neighborhood of towns and villages.

To this laboratory therefore, went Didymus and Bar Ptolomy to get all things in readiness; while Jesus followed with Peter, James and John.

These three had already, during their medical studies, learned to distil inflammable essences from grapes, figs and other fruits with which that country abounded. Now it was demonstrated to them; how a light car attached to a large bag of silken material, could be made to soar aloft by means of a fire fed with such essences.

But when Peter, James and John saw the bag gradually become inflated, and, when loosed from its moorings rise and soar away, they exclaimed in unison: The chariot of Elijah and the horsemen thereof!

Then Didymus, the philosopher, argued logically with them; for they were as yet uncertain in their minds, whether Elijah had used the same means as they had witnessed, or had a similar chariot miraculously provided for his journey skyward.

Didymus convinced them that if Elijah had not previously made experiments with such floating car in presence of his disciples, "sons of prophets," and also fallen during one of his

flights, those students would not have urged Elisha to send a strong force of men to seek for Elijah, saying. The spirit (wind) hath peradventure taken him up and cast him upon some mountain, or in some valley.

But how did that prophet cause the fire that consumed the sacrifice which had been saturated with water? inquired Peter.

It was not water, replied Didymus, but this same colorless essence distilled from the grapes and figs, of which he had prepared an abundant supply in the caves of Mount Carmel where he so long made his abode. His disciples knew what to bring when he bade them pour barrels of water over the sacrifice on the altar, and into the trench around. In this they laid a train of powdered sulphur believed to be common dust by the spectators, who never were permitted to approach within investigating distance by the miracle-mongers of any age. Then while with upraised hands, Elijah was apparently invoking the aid of his Deity, the assistants concentrated the rays of the sun upon the inflammable sulphur and the miracle of fire falling from heaven was performed.

Didymus and Bar Ptolomy had erected a small altar near the laboratory, with all necessary accessories; and now proceeded to demonstrate what had been explained.

After this, James and John said: Lord, wilt thou also teach us how Elijah brought down fire from above to destroy the two captains of fifties with their men?

Then the Lord bade Didymus and Bar Ptolomy, who prepared the explosive projectiles, to throw them down among a small grove of trees somewhat below the height on which they stood. As these struck the ground or trees, the missile exploded, broke and tore up the trees and earth, while stones and branches were scattered far and wide. Thus a scene of verdant life and beauty was quickly transformed unto one of death and ruin.

Though they witnessed and learned how to perform these wonderful deeds, Peter, James and John were filled with amaze-

ment and awe when the two men talked with Jesus and explained, while it was being performed, how Moses had produced the light which had the appearance of a cloud of glory in the tabernacle and which the children of Israel were taught to believe was the visible manifestation of their Deity, and named Shekhintah or Shekhetnah.* As they stood in the white light and heard a voice which they could not locate, they almost doubted the evidence of their own senses. But Jesus bade them not to fear, while he instructed them in the mysteries of the perfect workings of God's laws in nature; from the smallest atom of dust to the mighty life and light giving sun, fit emblem of the Eternal.

Finally, Peter, James and John were taught that the explosive substances which they had learned to manufacture, would not only represent fire from above to the ignorant masses, but also earthquakes from beneath.

A quantity of explosive substance was placed under a portion of ground that had been undermined. A train of powdered sulphur connecting with the explosives, was laid along the ground to a distance from whence the demonstrators could witness the eruption with perfect safety. This sulphur was not distinguishable from the dust and stones on the ground along which it was strewn. It was then fired at their end; the flame burned white and ran unnoticed along the ground in the sunlight until it reached the explosives; when a mighty detonation was heard, the ground cleaved asunder, while the rocks and shrubs on its surface were swallowed in the hole thus made.

Then spake Imhotep: In this manner did Moses destroy the company of Korah, composed of men of renown among the congregation, because they objected to the claims of Moses, that he was the special medium of communication between the Deity and the people of Israel. They had declared that the whole congregation had equal right to approach their God; but Moses having deceived them in the matter of the visible manifestation

* Shekhetnah or Shekhatnah in Arabic and Aramaic means our chieftainness.

of the Glory, feared the exposure, and thus ensured himself against further interference by Korah and his company.

When Bar Ptolomy had done speaking, Peter said to Jesus : Lord, wherefore shouldst thou depart ? It is good for us to be here, and if thou wilt permit it, I will build three departments ; one where thou wilt teach the truth by lectures on these things to the people, another for Bar Ptolomy, who, by experiments shall demonstrate to the multitudes how Moses performed his wonders, and the third for Didymus, who will show men how to do the deeds of Elijah. Thus will the people come after us ; and the chief priests and rulers will fear to molest us.

But Jesus answered him that the time was not yet ; seeing that the people at large were as yet dead to the desire for research after scientific truth. They would only accept these phenomena as signs of supernatural agencies, and become eager to pay them and the locality divine honors, rather than labor to understand what they were taught.

Then the Lord explained to them that he had not come like the miracle-mongers before him, "thieves and robbers," who gained fame and power, authority and wealth, under the pretence of being the ambassadors of God. They robbed the people of their right to learn to understand the great power and wisdom of God through the harmonious workings of His laws in nature.

The Lord warned Peter, James and John not to tell that they possessed the knowledge and ability to do those things which they had been taught on the mountain. For if the chief priests of the Jews knew that they could perform such wonders, they would demand of the Apostles that they enter into partnership with them to deceive the people for gain. The apostles declared unanimously that they would refuse to become partners to perpetrate such a fraud. But the Master pointed out to them that if they refused, they would be persecuted and killed. And he advised them to wait until the spirit of inquiry after truth should come into the world, and the son of man—or mankind in

general—be raised from the death of ignorance, of faith in miracles as divine credentials, and of dependence on the efficacy of atoning sacrifices by blood.

Finally, the Lord promised these his trusted ones, that if he escaped the snares of the Judean priests he would return to them, but if they should slay him, he warned these apostles not to be deceived and entrapped by rumors that he had appeared elsewhere. He said: For there shall arise false Christs and false prophets, and shall show signs and wonders that thereby they may lead astray. And many shall stumble and shall deliver up one another and shall hate one another. But take ye heed, behold I have told you all things beforehand. Therefore, if any man will say unto you: Lo here is Christ! or, Lo there! believe him not. If they say: Behold he is in the wilderness! go not forth; or, Behold he is in the inner chambers! believe them not. For thus will they lie in wait to entrap you, that they may have opportunity to kill you.

And now, as they parted with the two men Didymus and Imhotep who were to go on before to make ready for the departure of Jesus, were the spiritual eyes of Peter, James and John opened, and they saw that “no man save Jesus only,” had ever been the true and faithful messenger of God who should make Him manifest to mankind. And in spirit, and in intellect they distinctly heard the voice of the All Father, say: This is my beloved Son in whom I am well pleased; therefore hear ye him.

Jesus only! Let all visions, with their glories pass away.
 Vanish all the lights elysian, 't is enough that Jesus stay,
 When we leave the heights of Hermon; for earth's valleys dim and cold;
 'Mid life's toil, and care and labor;
 Only Jesus can uphold.
 Jesus only! Jesus only! can our inmost souls now say;
 Jesus only, Jesus only! 't is enough if Jesus stay.

See Appendix corresponding chap. XXV. Also page of same, 622.

CHAPTER XXVI.

ATTEMPT TO SEIZE JESUS.—MARTHA AND MARY.

JESUS returned from Mount Hermon to Capernaum, thence to cross to the east shore of the Lake where he could travel southwards with greater safety.

But the emissaries of the Judean chief priests were already lying in wait for him in the town ; and made an attempt to seize Jesus as he was leaving the college. As usual there was a number of people with him ; some of whom had come for medical advice and others to hear his gracious words of instructions.

The brave Galileans aside from their respect and affection for the Great Master whose every word and deed was a benefit to mankind, resented any interference of the Judeans with their fellow citizens ; and were ready to fight against the infringements of their rights by the aggressive encroachments of the Judean priesthood.

The disputants were soon surrounded by a large crowd which contributed adherents to each side.

Jesus found that the emissaries with their sympathizers, insisted in carrying out their illegal attempt to seize him. As this would culminate in a bloody fight, he calmed his warm hearted defenders by reminding them that their duty, in this case, was to appeal for the protection of their rights to the authorized officers of the law of the land. Then he ordered some of his disciples to summon the Roman authorities.

But the Jews of Capernaum, who had sided with the Judean emissaries, said : Nay, but we also will summon the Centurion who will see that justice is done to Israel ; for he loveth our nation and hath built us a synagoge

The messengers ran with all speed, and after a short space of time the ensigns of the Roman eagles were seen advancing, born

aloft: followed by the Centurion and his company of Rome's disciplined troops.

The crowd was promptly and quickly dispersed, and the emissaries were sternly rebuked by the Centurion for their illegal attempt to seize any man within the jurisdiction of Herod Antipas, and without warrant from his government. They were also warned not to disturb the peace again by stirring up the people to riot.

The Centurion with his soldiers then conducted Jesus and his people safely to Capernaum, where they boarded a Roman government boat, and were conveyed in safety to the opposite shore.

The emissaries knowing that they had no charges against Jesus which could procure them a warrant for his arrest from the government of Herod Antipas, returned to the Pharisees and chief priests in Judea.

Jesus and his most trusted disciples remained beyond Jordan in the territory of Philip the Tetrarch, teaching and healing. When they heard that Queen Helena had again veered round in her opinion concerning Jesus, they concluded that they could venture into Judea. Crossing the Jordan, they journeyed towards Bethany, and soon arrived at the Essene Madyafy which adjoined the house of Martha, the sister of Mary. She welcomed Jesus and his disciples, and then hurried to call Mary to attend to the company, while she herself should look after the preparation of a dinner for them.

Oh sister Mary, exclaimed Martha breathlessly, whom dost thou think that I saw in the Madyafy? Why it was the blessed Master himself with several of the brethren. He asked after thee, and said he was coming up hither. He is still in the Madyafy where thou wilt see that he and the brethren get rested and get some refreshments. While thou entertainest them I shall have time to look after the preparation of a good dinner, for they must needs be quite hungry as well as weary. So make all the haste thou canst, sister, for the Lord looked weary. I have

already sent to buy the best meats that can be found in the market.

With these words Martha hurried out, and Mary also started to greet Jesus and his disciples in the guest chamber of the Madyafy.

When the immediate wants of the guests had been supplied, and they had rested themselves awhile, Mary came and sat down at Jesus' feet, and asked him questions as she had often done before about the difference between the precepts which their own elders, and also the Jewish priests had laid down and attributed to Jehovah, and the laws of humanity which the All Father has implanted in the hearts of men.

She listened eagerly to the explanations given by the Lord, and vowed that she would devote her whole life in communicating to others the truths that were instilled into her own spirit.

Judas, who was one of the party, did not approve of a woman being initiated into the mysteries of religion. What if all women were to become like Mary, he said to himself. What will then become of our holy priesthood? They will then tell their husbands that they have souls just as good as theirs, that the Almighty created them the equal of man, and that therefore they also could understand the mysteries of the 'Torah. And if the women should begin to think and reason for themselves, instead of obediently and unquestioningly remaining in their subordinate position, the rule of priesthood, which is the atoning medium between Jehovah and the laity, will be in danger. We had enough of Anna, the prophetess, and we need no more women teachers.

Thus reasoned Judas to himself, and he racked his brain to devise some means to put a stop to the discussion, at least temporarily. He could not openly object to the teachings of the man whom the assembled company acknowledged as Master. So he quietly stole out of the room, and hurried to the kitchen, where Martha was in the midst of her work.

Friend Martha, he remarked in an insinuating tone. You must feel very tired attending to the wants of the Master and ourselves. You certainly should have some more assistance. There is Mary your sister, who instead of helping you and easing your burdens, is wearying the Master and spending her time in asking unnecessary questions. She should leave those things to the men who are able to grasp the mysteries of religion, and come and help in the work for which God so fitted women. Let the Master get a

little rest from constant teaching, for he must be weary in answering all her innumerable questions. It is better that you call her away on some pretext as though you needed her.

But how can I call her away, replied Martha. It would be discourteous, since it is her work to attend to the company when our people visit us. You, Oh Judas, have been brought up with very different ideas of the position and duties of women, and you cannot understand us fully yet, even though you are now an Essene.

However Martha feared that perhaps, in her gladness at again seeing and hearing Jesus, and in her anxiety to learn more, Mary might lose sight of the fact that the Master could be wearied of constant teaching. So she went straight into the guest chamber.

Lord, said she, bid my sister that she help me.

Jesus had divined what it was that had prompted Martha to speak thus. Martha, Martha, he replied: Didst thou not confess to me this day that thou believest that I am the Son of God that should come into the world? And dost thou not think that I know at what time I am to reveal the will and wisdom of my Father to His children?—Gentle, hospitable Martha, thou art careful and troubled about many things. Thou art anxious to provide for our material wants and comforts. But that is not enough for thine own spirit, inasmuch as man cannot live by bread alone, but by every word that proceedeth out of the mouth of God, and I am come to reveal my Father to the woman as well as to the man.

Whenever the Father is made manifest in the spirit to man it were wrong to interfere with the manifestation. Mary thy sister, hath already chosen that good part to which thou wilt yet attain, and it shall not be taken away from her. Nay, but I will develop her spirit still further, and when I am parted from you, she will co-operate with my other disciples to strengthen the hearts and enlighten the souls of the wandering sheep that must be brought into my fold.

CHAPTER XXVII.

JUDAS ISCARIOT AS SPY AND APOSTLE.

Judas Iscariot had studied medicine under the Gentile physicians and the Therepeuti of Egypt, and had returned to Judea as a qualified doctor of medicine. He reported to the chief priests and elders who had sent him that he believed himself to be as expert a physician as Jesus, and could rival him with the common people by the wonders which he had learned in that land of magic. But he had not been able to discover the true secret of the Shekhenah, and his experiments to produce it in Judea had proved a failure. The chief priests consequently sent him out as a physician and instructed him to follow in the wake of Jesus and of his apostles; to spy upon them, and to question all the people with whom they had dealings about all they said and did; in order to discover what object Jesus wished to gain by healing the sick and teaching the people without any compensation for his labors. The Jewish hierarchy could not believe that it was possible to labor for the people without the expectation of some great material gain for self.

When the chief priests and Pharisees found that Jesus had again escaped them, and that Helena was inclined to regard the interposition of the Roman authorities as a direct indication of the protection of God, extended over a godly and holy man, they were filled with anger and hate.

At this time, Herod, the third son of Mariamne the Asmonean, being dead, the Herodians had transferred their allegiance to his nephew Herod Agrippa, who was the son of Aristobulus. That Aristobulus was the second son of Mariamne the Asmonean, and with his brother Alexander, had been executed for treason against their father, Herod the Great.

This Herod Agrippa, on account of having been directly and

indirectly the cause of seditious conspiracies against Roman authorities had been put into confinement by Tiberius Cæsar; and was at this time under arrest at Rome.

The chief priests and elders called a council, at which the most zealous and crafty of the Herodians were present. Judas Iscariot also was summoned to give account of his labors. Also to report what information he had been able to gather as he followed on the track of the Apostles; concerning the object that Jesus had in view by sending them out on a mission of healing and preaching.

Judas reported that he had found nothing whatever in the teachings of the apostles which could be construed as treasonable against the Roman government. But on the contrary, fidelity and loyalty to the existing form of government was inculcated by them whenever the apostles were questioned on that subject.

Judas farther reported, that in all his practice as physician he had never failed to call special attention to the fact that he performed his cures by the same methods as Jesus Nassar, the Great Physician. He had done this in order to gain the confidence of the people and learn any secrets with which converts of the Apostles might have been intrusted. However, he had not been able to ascertain anything besides what Jesus spoke openly and in public to the multitudes who gathered to listen. Judas had also come into personal contact with the Apostles, and some of them had forbidden him to quote their Master as his authority; saying that Judas had not been commissioned by him, and did not teach his doctrines.

Then the chief priests, Pharisees and Herodians, agreed and decided that their wisest course and policy would be to have spies among the apostles of Jesus. Of these, Judas Iscariot was appointed chief, and received his instructions and authority from the council.

He had, when in Egypt, joined the sect of the Essenes, and was now to pretend to be an earnest seeker after more light and truth,

by following Jesus to learn of him. Next he was to make open profession as one of his disciples. Being already a qualified physician, he was to use every means to secure an appointment as an apostle on the next mission that Jesus should send out.

The doctrines which they would be commissioned to teach publicly, he was to expound in private in such a manner as to mean the overthrow of the government of Herod Antipas, Tetrarch of Galilee, and of the Roman authorities. He was to hint at the advent of a political Messiah, who would not only establish an independent Jewish kingdom and extend its limits, but was himself heir of a Jewish Queen.

This vague and yet seemingly definite description of the political Messiah, would by the Jews be understood to mean Herod Agrippa, grandson of the Jewish Queen, Mariamne the Asmonean. To the proselytes it should be insinuated to mean King Izates, who like themselves had embraced Judaism, and might enlarge the kingdom by adding his own province to Palestine. But to the Gentiles and Essenes it was to be hinted that Jesus Nassar was the One coming to reconcile all differences by justice and kindness, and thus establish the new kingdom. Jesus being near of kin to Queen Helena would be a possible heir of her, who on account of her adopted creed was, both in admiration and derision, spoken of as a "Jewish Queen."

This task for Judas would be comparatively easy to accomplish, because all religious teachings of that age possessed a double meaning; one for the laity or common people, and another for the initiates. The laity would feel much flattered by being treated as initiates, and would enter with zeal into a conspiracy of which the wisest of teachers, the best and kindest of men was represented to be a participant, if not its actual chief. Thus could Jesus be compromised and accused of seeking to make himself king of the Jews as well as of promising to include Adiabene in the coming Messianic Kingdom. It would be sufficient to prove him guilty of inciting the people to treason and

rebellion, to cause him to be delivered to the Roman authorities and executed by them.

When on their return John had informed Jesus of their encounter with Judas Iscariot, the Lord explained to the apostles that if the man in question professed to cure by the same methods as Jesus, he could not, for his own credit, directly after represent that the Lord worked his cures by the power of the Evil One, as the chief priests and Pharisees charged. He further bade his disciples remember that so long as Judas was not antagonistic, he was helping them to relieve humanity of sickness and suffering.

When word was brought to Jesus that Queen Helena had promised that she would not again give the Judean chief priests permission to persecute him, he returned to Capernaum.

To this place came Judas Iscariot. He attended all the lectures and sermons given by Jesus in the college or elsewhere, and always made himself conspicuous. When he believed that he had attracted sufficient notice for his apparent earnest attention, Judas Iscariot made an open confession, and professed unbounded faith in the doctrines of Jesus. He implored Jesus to allow him to be one of his immediate followers. He said to him, Master, I will follow thee whither soever thou goest.

Such simple unbounded faith and trust in the integrity of the Lord's teachings was greatly admired by the majority of the audience. That so learned a man as this Rabbi Yehuda Ish Bari Totha should seek to ally himself so unreservedly with the cause of the religious Teacher, who was denounced, hunted and persecuted by the chief priests and doctors of the law, seemed to be a case of such rare disinterested conversion, that many simple-minded, honest spectators shed tears of sympathetic admiration over this recruit won from the hostile powers.

Jesus, however, was not easily deceived. He could judge the character of a man by his outward appearance, and could discern his motives by his actions, his words, and the tone and in-

flections of his voice. He was able to detect that the seemingly earnest professions of Judas were forced utterances prompted by some interested motives.

He told Judas that he could not expect any temporal gain from following him, but that on the contrary he would be exposed to the persecutions of the Judean rabbis his former colleagues. He added that while foxes had holes where they were safe from pursuers, and birds of the air had nests, there was no place in the world that the emissaries, and hired assassins and hostile influence of the Judean chief-priests could not reach; and where he, Jesus Nassar, wealthy prince and benefactor though he was, could find a safe resting place for a single night.

But Judas Iscariot insisted on becoming a disciple. He had already identified himself with the sect of the Essenes, and had so shrewdly paraded his piety and generosity as to win their unqualified favor. The Capernaum Society of the Essenes had also entrusted Judas with the office of treasurer as a token of their appreciation of his superior financial abilities and his seeming philanthropy and charity, which he used as a cloak to cover his dishonesty.

So when Jesus appointed seventy disciples to go on a mission the Essenes brought all their influence to bear to have added to that number Judas and his assistant spy, who with him had joined the Essenes and the disciples of Jesus.

Before the seventy started on their mission the Lord Jesus gave the disciples his charge to teach the true nature of the advent of the kingdom of God. Then Judas rejoiced because he would have so good an opportunity to put his own construction upon such instructions.

The times being rife with political and ecclesiastical plots, conspiracies and intrigues, the secret societies which originally had been established for mutual aid, and for the promotion of noble living, had become infested with spies, conspirators, in-

citors to rebellion, and adventurers who sought to make use of the societies for their own profit and advancement.

To save his apostles from becoming compromised or entangled by such foes of law and order, Jesus warned them of the subtle manner in which the disaffected Herodians and Pharisees accomplished their work, just as leaven insidiously and steadily leavens the entire mass of dough. As a precaution he advised them to "salute no man by the way." They would avoid recognition by neither giving nor acknowledging salutations, and be freed from association with those through whom they might be compromised or drawn into trouble and danger.

Then was Judas doubly glad; for he knew that the seventy would implicitly obey this order. He would thus be left to accomplish his private mission, free from the chances of discovery by any of the seventy coming into confidential relations with the seditious leaven.

Thus did the seventy, and two others, set out to fulfil the missions upon which they had been sent.

The whole wide world for Jesus !

The marching order sound.

Go ye, and preach the Gospel,

Wherever man is found.

The whole wide world for Jesus !

Our banner is unfurled.

We battle now for Jesus, our Lord demands the world,

Till every tongue confess Him through the whole wide world.

See Appendix corresponding chap. XXVII. Also pages of same, 524-527, 531.

CHAPTER XXVIII.

CROWNED WITH THORNS.

WHEN the seventy and two others returned from their mission, Judas Iscariot reported to the Jewish elders that he had faithfully sown the treasonable teachings which he had set out to do.

Upon this, the chief priests went to Queen Helena and begged her to send for Jesus that he might be confronted with his accusers. For, said they, their Deity had granted them the means whereby to prove him to be a traitor to his lawful allegiance to her and to King Izates his Suzerains.

Helena requested them to produce their evidence, that she might judge whether it was sufficiently reliable and serious to warrant her to summon Jesus. But they refused, excusing themselves on the plea that they were too just to give evidence in the absence of the accused, and deprive him of the opportunity of refuting the charges if he were innocent.

At the same time the Jewish Sages realized that Jesus would be on his guard; and also that Queen Helena had no legal right to bring any of her subjects to trial on such a charge on Roman territory. So they persuaded Helena to resort to subterfuge, and to feign that she had become convinced that Jesus had escaped by a providential interposition, which had also saved her from being accessory to persecution against a holy man. The Queen thus persuaded some Jews who were honorable men and disciples of Jesus, that she was conscience stricken and anxious to make reparation by explaining to Jesus in person the circumstances which had brought pressure to bear upon her. Also to assure him of her satisfaction that he could now enjoy peace and safety. Helena further enlisted the sympathies of these unsuspecting men so far, that they undertook to carry her message and to persuade Jesus to visit her.

But Jesus was on his guard. However these men urged that he owed certain duties to Queen Helena as the mother of his clan and chief of his family. Also, that although she with her sons were outsiders to his teachings, yet they might be induced at least to afford him their legal protection against his enemies, who would certainly not desist from their persecutions and intrigues against him. They further argued, that the chief priests and ecclesiastical lawyers could not possibly harm Jesus on the occasion of a friendly visit to his chief and kinswoman.

When Jesus arrived at the residence of Queen Helena, accompanied by some of his friends and the suitable number of attendants, he found that a number of the chief priests, elders and ecclesiastical lawyers had come at the same time.

The reception was conducted with great state, and when the formalities of salutations between hostess and guests were at an end and seats had been given to the visitors, Queen Helena addressed Jesus. She explained, that the object of her invitation to him at the same time with the Jewish elders, was made with the desire of bringing about a reconciliation between them. She believed that both he and they were godly and righteous; although evidently opposed to each other in some of their methods of teaching. This, she trusted was only caused through misunderstanding of each others motives.

Then Jesus rose to reply. His discourse, so easy in style, was so sublime in sense and spiritual magnetism, that the majority of his audience felt their spirits raised above the paltry superstitions of ceremonial creeds with which they had hitherto contented themselves; while their hearts and intelligence were stirred with noble resolve to emulate so holy and heroic an example, as the life of the Lord Jesus.

But the malignity of base, sordid natures against that which is noble, was only increased in his enemies as they witnessed the effects of the words of Jesus upon his auditors.

Eleazer, the ex-high priest, now claimed a hearing as spokes-

man for his party. He said, that ecclesiastical Israel had always been noted for its promotion of humanity and peace; and demanded nothing more than to be allowed to continue its work unopposed by any self seekers. He and his colleagues had been much troubled of late. A number of their faithful adherents had dutifully sought counsel and advice, whether they should receive the announcement of the coming of a political Messiah, made by the apostles of Jesus, as the truth, or reject it as the false teachings of them that lead astray. Fearing to excite wrath and persecutions against themselves by the Roman government, whose faithful allies and subjects they were, the chief priests had arrested Judas and had given him the choice either to make confession in private before Queen Helena, or to be given up to the Romans as one who went about inciting to treason.

The Queen signified her pleasure to hear Judas; who then rose with seeming reluctance. He began with an exhaustive, rambling oration, explanatory of his own pious search after righteousness, sanctification and justification, and how such quest had led him to appreciation of the Essene doctrines of rigorous abstemiousness and social equality with communal funds. After this he proceeded with suave sycophancy, to relate how he was drawn to become an apostle of Jesus and zealous in his service.

Seeing that thus far he had made a very favorable impression, Judas proceeded to explain that he had felt great indignation against Queen Helena when she had given the Judean priests permission to persecute and seize Jesus, in Galilee. His heart had gone out in sympathy for the Great Teacher, who had once been his fellow student and Khaber; more especially, as he himself was also regarded almost as a renegade for having joined the sect of the Essenes. For such reasons he had labored with extra zeal to spread the message which Jesus had confided to them; believing it to be but a righteous retribution that a just man should dethrone the son of an unjust Queen; a son who blindly obeyed the dictates of his mother.

But since he had had the extreme honor and privilege of being in her illustrious presence, and had witnessed her noble, pious efforts to mediate and restore peace between Jesus and the chief priests, he had felt that he had done wrong to work for the cause of one who could send messengers under the guise of physicians, to win the subjects and allies of so pious a Queen from their lawful allegiance.

This unfounded and totally unexpected accusation shocked Jesus and his friends so greatly that they were silent for a few moments. Then when Jesus attempted to ask the reason why Judas Iscariot so boldly misrepresented the mission on which the disciples had been sent, Queen Helena, won over by Judas' shrewd flattery, became totally oblivious of the duty she owed her noble kinsman, and allowed him no opportunity to ask the question. So Judas continued to speak without intermission or interruption.

Helena also became eager to hear of anything derogatory to this perfect man, whose influence and whose words had become such a mighty power with the people that the hierarchy of Israel feared him. She was jealous of Jesus because of his great fame, a fame which all their demonstrative piety had failed to gain either for her or for her favorite son, Izates.

Encouraged by Helena's injustice in not allowing Jesus to question him, Judas went on to quibble with the words the Lord had used when giving the seventy and two others the charge concerning the Kingdom of God. He also represented the command to "Salute no man by the way," as a warning to the apostles not to communicate the secret of the treason against King Izates and the Romans to any orthodox loyal Jew; lest he should betray it to the authorities.

For two hours Judas Iscariot revelled in verbose and hysterical oratory, and when he had exhausted his ideas for the time being, Jesus was permitted to speak.

Calmly, nobly, concisely and convincingly, the Lord denounced the calumny as one without foundation.

Then Judas Iscariot had recourse to tears and pious invocations; that infallible refuge of the defeated liar who calumniates, either through malice or from a mistaken sense of religious duty. This trick proved very effective on the audience, that again experienced a revulsion of feeling in favor of Judas. Seeing this, and having been instructed to watch the most opportune moment for such a blow, Judas added as proof of his former statements, that he had been instructed to betray to his Gentile subjects, the fact that King Izates had identified himself with Jewish interests by becoming a "proselyte of righteousness" secretly.

This statement, made with a loud voice, in presence and hearing of so mixed an audience and of her Gentile guards, drove Queen Helena well-nigh distracted with anger. It was in vain that Jesus appealed to her sense of justice and duty, by the demand that the testimony of the seventy apostles be taken before she believed that he could have been guilty of such dishonorable actions.

The chief priests strenuously opposed such a course, because they already knew that it would be impossible to induce any one of the seventy disciples to witness falsely against Jesus. They had made advances to each of them with all the craft of which they were masters, but had failed to corrupt or to deceive a single one. Consequently they urged Helena to take immediate and decisive measures for the safety of her son, and represented that if Jesus was permitted to communicate with his fellow-conspirators they might precipitate matters so as to cause the destruction of her son Izates, to insure the safety of Jesus.

As Helena hesitated, Annas proposed to remove all doubts in the Queen's mind and in his own as to the veracity of Judas' statement. He ordered that the most solemn oath which is only

exacted in the gravest cases, should be administered to Judas Iscariot.

Helena consented to accept this as sufficient test of Judas' honesty, and the oath was forthwith administered to him with all the prescribed formalities of swearing on the sacred roll of the law, invocations, anathemas, lighted candles and wearing a shroud during the ceremony.

Judas Iscariot had no scruple whatever in committing perjury; for he annulled the oath in his mind while taking it with his lips; and in his religion this was permissible against foes of Judaism and against Gentiles.

When Judas had taken the oath, the chief priests suddenly attacked Jesus and knocked him down with such brutal force that he lay stunned for some time on the ground while they taunted and jeered at him.

The savagery that is always latent in the undisciplined nature of every bigot and fanatic overcame all the polite training of Queen Helena's life, and she witnessed the disgraceful scene and unprovoked outrage upon a defenceless man whom she had trapped into the situation, without any expression of disapproval.

At the suggestion of Eleazar, son of Annas, the Queen bade the guards raise Jesus from the ground, and questioned him as to the names and number of the nobles of her kingdom who were in league with him. But she could receive no other answer than that he knew of no conspiracy at all.

Then Helena ordered those of her servants who were the executioners, to bring the instruments of torture and to scourge Jesus; thereby to wring a confession from him. But receiving none, she delivered him over to the chief priests and lawyers to murder according to their pleasure.

Now the laws by which Rome governed her provinces of Galilee and Judea, were such that the Jewish Sanhedrim could not put any Jews to death without sentence after due trial. For such trial, the Sanhedrim were obliged to obtain the official permit of

the Roman governor of the province. This permit received, the Sanhedrim had the power to bring to trial, condemn, sentence and execute any one who was a Jew by religion, unless he were a Roman by nationality or by purchase of protection. In that case, the accused could appeal to Cæsar, and demand a trial by the Roman Courts.

If the accused, although Jew by religion, was by nationality the subject of a power that was an ally of Rome, as Adiabene, the Roman Governor could not grant the Sanhedrim a permit to bring him to trial unless the reigning sovereign of the allied power withdrew his protection from the accused subject, and delivered him to judgment by the Jewish tribunal.

A trial for conspiracy against the king of an allied power, in Galilee which was Roman territory, was totally illegal. Helena was abusing her authority over Jesus, and making herself accessory to a dastardly murder.

Therefore, as the chief priests did not dare to put Jesus to death openly, they confined him in a subterranean dungeon, such as were attached to the majority of their synagogues for disciplining Jews who dared to gainsay or oppose the rabbis.

These dungeons, built of solid stone walls or cut in the rock, were dark, foul smelling and filthy places, where the victims could be beaten and starved to death without the Roman authorities ever even hearing of the occurrence. For under fear of the ban of the synagogue, and the danger of being abducted or entrapped to suffer a similar fate, no Jew ever dared expose these horrible outrages. They were spoken of with bated breath among themselves, and the rabbis continued their undisputed sway over the bodies and souls of their luckless co-religionists.

The terrible malignity of unscrupulous men, who usurped the place of the Deity towards their fellow creatures, was exercised against Jesus. Not content with mocking, taunts, insults and blows, the chief priests and ecclesiastical lawyers lacerated his noble head with a crown of sharp thorns, and put him to the

torture of standing bound, without food or drink for three days and three nights.

The jailor in charge, was doubtless one of the Sicarii or hired assassins of the chief priests, who kept organized bands of these murderers and robbers in their employ. Revelling in deeds of torture and scenes of suffering, the jailor offered vinegar when the Lord Jesus, buried alive in the evil dungeon, broken hearted at the perfidy of man and woman, agonized beyond further endurance by bruises, wounds, weariness, hunger and thirst, begged for a little water.

As for Judas Iscariot, he was later absolved from the sin of perjury by the High Priest. The Essene oath he had taken, was not at all counted as a perjury. To bear false witness under such oath, seeing it was for the safety of Judaism, was rather a deed of merit than a sin, and the Essenes were outsiders.

Oh sacred Head how wounded,
With grief and pain bowed down.
How scornfully surrounded
With thorns thy only crown.
What thou Oh Lord hast suffered,
Was all for sinners' gain ;
For, Man's was the transgression,
But Thine the deadly pain.

See Appendix corresponding chap. XXVIII. See also pages of same, 560-567.

CHAPTER XXIX.

HEROD THE TETRARCH OF GALILEE.

HEROD ANTIPAS, the Tetrarch of Galilee and Perea was a son of Herod the Great by his wife Maltace, a Samaritan woman.

Religiously and as regarded fellowship, Judaism placed the Samaritans on the same footing as the Gentiles. For such reason Herod Antipas, being the son of an Idumean and a Samaritan, was regarded as a usurper against whom it was a religious duty to plot and conspire.

The city of Tiberius, on the western shore of the Lake, had been built B. C. 16, over an ancient cemetery, probably the remains of a former town. It was beautified and named Tiberius by Herod Antipas in honor of Tiberius Cæsar, and became the capital of the tetrarchy.

It was some time before the apostles could learn what had become of Jesus; for Helena had kept him in ward till the Jewish elders had opportunity to take him away unobserved. Also the ban of the synagogue had been pronounced against any Jew who, knowing where he was imprisoned, should betray the place to the followers of Jesus.

But some of the laity, humane and just men, and weary of the oppression of the rabbis, found means of conveying the intelligence to Peter, James and John, without being suspected of having done so.

To insure against the Lord's being secretly removed from that dungeon while they appealed to the government of Herod, a large number of the disciples of Jesus were notified to surround the place and keep watch night and day.

This dastardly and illegal action by Queen Helena and her coadjutors caused a great commotion both among the Jews and Gentiles. Bigots, cruel fanatics and the lawless element in pay

of the chief priests, maintained the rights of unlimited power for the ecclesiastics as their divine prerogative; and claimed that such illegal actions were necessary and wholesome discipline for rebels and heretics. But the law-abiding lovers of justice, the intelligent and humane of the population, vigorously denounced such proceedings as equivalent to highway robbery and an ambushcade of murderers.

Members of families were arrayed against each other in such discussions at home; while on the streets and all public places it was the chief topic of conversation, argument, dissension and strife.

The chief priests waged bitter war against the laity by deadly anathemas, threats of excommunications, and by appeals to the superstitious and the bigots.

Meanwhile, Peter, James and John had laid a statement of the case before Herod, and demanded a legal investigation by his court of judgment; the alleged offense having been committed within his jurisdiction.

When Herod heard what had happened he was greatly perplexed. The eastern monarchs, Aryans or Semites, had so gradually encroached on the rights and liberties of the people, and had so long exercised absolute power over their subjects, that it was very difficult to define how far their legal rights extended. Besides Queen Helena was the mother of a sovereign who was an ally of Rome, and whom it was not politic to offend.

But his course was clear so far as the elders of the Jews were concerned. They had no legal right to put Jesus into prison without a trial, for which an official permit should have been given by Herod. Further, they could bring Jesus to trial only on an accusation which concerned Jewish ecclesiastical law.

Herod therefore issued the official writ which demanded that Jesus Nassar be produced before his tribunal.

The elders of the Jews who always had their spies in the Courts and around the Tetrarch, were regularly informed of all

the proceedings. But on account of the strict watch that was kept around the prison by the disciples of Jesus they were not able to remove him to another place.

Such of the apostles as were subjects of Herod, had lodged complaint against Queen Helena's illegal action; and she had been officially notified of the same. So she warned the chief priests against committing any further outrages on the person of Jesus Nassar, lest thereby they might expose her as well as themselves to public disgrace or trouble.

The chief priests and ecclesiastical lawyers then assembled in council to consult what should be done. They argued, that as Herod Antipas was not of Jewish race, his sympathies would be with Jesus; and if these two descendants of proselytes were permitted to meet under such circumstances as a question of a Jewish Messianic kingdom, there was great danger of their coming to an amicable understanding. They therefore decided to incriminate Jesus by making him appear as a fugitive. This they felt would save them from the public odium, which would surely fall on them if the Lord should be brought before the Court for examination.

To carry out this plan several Pharisees were chosen who had never openly opposed Jesus or his followers. These carried an order for the jailer to report in person to the president of the council, and when he was gone they set another whom they had brought, on duty. After this they entered the dungeon with a great show of secrecy, caution and sympathy, and proceeded to loosen the cords and chains by which the Lord had stood bound hand and foot.

They informed Jesus that his enemies had so incited the jealousy, suspicion and anger of Herod Antipas against him, that the Tetrarch was seeking for all means whereby to convict and execute him for treason.

They assured the Lord that they had resorted to artifice and fraud to secure admission into the dungeon, because they were

powerless to act openly; and had determined at all risks to help him to escape beyond the reach of Herod and of all other enemies.

Then they spoke of the means by which his safety should be insured. They had brought with them, secretly hidden on their persons, all the necessary garments to dress him as one of themselves. Thus arrayed he could pass out unnoticed by the jailer in the dark and ill-lighted corridor. They would accompany Jesus to the wharf where a boat waited to carry them to the opposite shore; whence he could easily escape into Philip's territory beyond the reach of Herod.

But if he distrusted them and feared treachery on their part, he could immediately call to his aid, and join, his own disciples; a number of whom were surrounding the premises. Then they urged the necessity of immediate action lest the soldiers of Herod should arrive before he could effect his escape.

But the Lord refused their offer. He was glad that the fact of his imprisonment was known to Herod; as it would insure for him a just trial and an honest investigation of the accusations against him.

The Pharisees gnashed their teeth with anger at the Lord's firm refusal to accompany them. Entreaties, arguments, and persuasive warnings were all in vain, and just as they were losing control of themselves the measured tread of armed men was heard overhead, with the clash of weapon against metal armor. Curses deep and bitter were uttered against Jesus as the Pharisees realized that it was too late.

Only the stern voice of the officer in command was occasionally heard as the steady measured tramp of the Roman soldiers was heard on the dirty stone steps, and along the unclean, slimy corridor, which was now lit by means of blazing resinous wood, carried aloft in iron cressets.

In the dungeon they heard the command given to halt, after which absolute stillness reigned for a few moments, and then

came the order to "Open in the name of Herod the Tetrarch."

Iron bolts were withdrawn, the large clumsy key grated in the strong lock, the rusty hinges creaked noisily, and the heavy, oaken, iron girded door swung open.

The smoke and flame of the torches cast flickering lights and shadows on the earnest manly faces, the athletic forms and gleaming armor of motionless soldiers, whose exceeding cleanliness of person and accoutrements contrasted strongly with the dark and filthy corridor in which they stood.

Just behind the soldiers a couple of ecclesiastical lawyers stood with humble mien. They represented the chief priests who had put Jesus in prison, and had come to deliver the Lord to the legal authorities, according to the order of Herod.

After these, with countenances expressive of love, anxiety, sympathy and great indignation, came a group, composed of Peter with the Lady Marya, and Joanna wife of Herod's steward. Also James and John with their mother, the Lady Salome, and servants carrying clothes and refreshments.

The officer gave the signal and the lawyers stepped forward.

Preceded by torch-bearers and two soldiers, the commander entered the dungeon; the lawyers, the apostles with the women followed; while the rest of the soldiers remained mute and motionless on guard outside; where also waited the servants and other torch-bearers.

First the officer read the order to produce Jesus; upon which the lawyers came up humbly to the Lord and formally delivered him.

A spasm of pain and indignation contracted the stern face of the Roman warrior at the scene that met his gaze. The beautiful, wan face and pallid hands, bruised and stained with blood that had scarcely dried over the wounds and lacerations, the golden hued hair of head and beard clotted with gore, the rich garments torn and soiled. For thus stood before him the noble

prince, the kindly benefactor, the godly man and teacher, Jesus Nassar.

A glance like a gleam of death-dealing lightning, shot from the officer's eyes towards the lawyers. They had stepped aside, and with the Pharisees and the jailer formed a group that well personified lawlessness, abject and craven in the presence of the majesty of justice.

The old warrior cleared his throat with a sound like a stifled sob as he respectfully addressed the Lord.

Sir, are you Jesus Nassar?

Yea, replied the Lord, I am he.

The officer then read the official summons for Jesus Nassar, resident within the jurisdiction of the Tetrarch, to appear on the following day before the tribunal of Herod; to answer a charge of inciting to treason against the Governor; said charge having been made by the chief-priests and elders of the Jews.

Knowing that Herod neither would, nor legally could take action concerning the charge of conspiracy to compromise Izates, but would protect Jesus against illegal detention or arrest so long as he lived within his jurisdiction, the ecclesiastical lawyers had hastened to accuse Jesus of treason against Herod and Cæsar; as soon as the apostles had appealed to the Tetrarch.

After reading the summons the officer ordered the lawyers, Pharisees and jailer out of the dungeon. Then, with a respectful salute to the Lord, he went into the corridor, where with his soldiers, he waited while the apostles and the women ministered to Jesus.

They cleansed the blood stains and clots from his hair, face, hands and feet; revived him with some light nourishment, and when the Lord had exchanged the torn, soiled garments for fresh raiment, the party was safely escorted by the Roman guard to the house of Chuzah, Herod's steward; where they were to abide until after the examination.

As soon as John, James and Peter had learned of Helena's

perfidy and of the false accusations made by Judas Iscariot, they had dispatched messengers to call as many of the seventy to Tiberias as could be reached in time ; that they might bear witness concerning the instructions which the Lord had given them when he sent them on that memorable mission.

These came with haste, as also a great multitude from many towns and villages, who had heard of the treachery and persecution against Jesus.

When the Lord came before Herod, he was received and treated with the courtesy due to his rank.

Although regretting the untowardness of the occasion, Herod was very glad to have the opportunity for personal intercourse with this wonderful man, who had sacrificed ease, ambition and pleasure in order to benefit the people. These, according to Herod's experience and observations generally betrayed their benefactors to them who oppressed and enslaved the ungrateful herd.

The chief priests and ecclesiastical lawyers vehemently accused Jesus of teaching that it was not lawful for Jews to pay tribute to Cæsar.

But a number of Jews as well as Gentiles stepped forward of their own accord to contradict this, and to testify that they themselves had heard these his accusers ask the Lord whether it was lawful for them to give tribute to Cæsar or not, inasmuch as they had vowed allegiance to Jehovah alone ? Also that these elders had prefixed the question with the flattery : We know that thou speakest the truth and fearest not any man.

What answer did Jesus Nassar give them ? asked Herod.

The witnesses related how Jesus had taken a piece of money of the legal current coin of the country, and had asked these Pharisees and Herodians whose image and superscription it bore ? Obligated to reply : " Cæsar's," the Lord had bidden them therefore to " Render unto Cæsar the things that were Cæsar's."

The cross examination of the witnesses further elicited the

fact, that although the laws of tenure exempted the Assyrian nobles in Galilee from paying tax or tribute to the successive conquerors, Jesus Nassar had of his own free will paid both tax and tribute, and had thus set an example of good citizenship ; which bears the burdens of the State as well as enjoys its privileges.

It was proved by the testimony of the apostles and of many who had learned of them, that the teachings of Jesus were of a Kingdom of God which could not be established by the substitution of one King for another, nor by war, nor by enforcement of particular doctrines. But that the Kingdom was one which must exist in each individual heart, and make both rulers and subjects, in their various occupations, co-workers in justice and brotherly love.

When Jesus had risen to answer in his own defense, he requested Herod to question any of the people as to who they judged Jesus to be, by his teaching and deeds. Also to ask the apostles who they represented their Master to be.

Among the scores of witnesses examined from the crowds that were eager to testify, there was not one who had had any reason to regard Jesus Nassar as a possible earthly ruler. His words and actions had brought no other conviction nor expectation to their hearts or minds, than that he was a great and beneficent teacher or prophet ; and many of the people simply replied : When the Christ shall come, will he do more than this Jesus Nassar hath done ?

When the Apostle Peter was called to testify, and Herod asked him : Who do you represent your Master Jesus Nassar to be ? the majority of the audience were touched with awe as Peter replied with simple earnest reverence :

The Christ of God.

It was further proven by reliable, honorable men, that Judas Iscariot and his assistant had been the only two of all the apostles who had given and sought recognition to secret organizations, by salutations on that circuit ; and who had also given a political interpretation to the teachings of Jesus Nassar.

In reply to this accusation, Judas Iscariot justified himself by the plea, that according to the tenets of Judaism, in regard to the Messiah, as also according to the creeds of the Gentiles concerning the Great Deliverer, the miraculous age when man should all be happy and prosperous, would be ushered and perpetuated by one who would be a King.

The ecclesiastical lawyers then began to accuse the Lord of seeking adherents to his cause by supplying a large number of people with fish and bread during a period of time, when, because of the failure of the crops there had been much distress among peasantry on the east side of the Jordan.

But the Tetrarch remembered that the elders of the Jews had charged his father, Herod the Great, with the worst motives, when, in similar seasons of distress he had remitted the taxes and assisted the peasantry out of his own private means.

He therefore himself answered this charge against Jesus, by asking the chief priests: Whether, since they attributed such motives to Jesus Nassar, they would also accuse Queen Helena, who had supplied the poor of Judea with provisions during the same period, of any intention to win the Jews as adherents for King Izates whose province they had counted as "Land of Israel," and thus incite to treason against Rome?

The elders of the Jews, with much vehemence, replied that the Queen Helena had performed such charity only through piety.

Then said Herod: All the testimony of the multitude examined before us, is sufficient proof that Jesus Nassar had conferred all his benefits of healing, teaching and also of feeding the poor, not only for pure disinterested love for God and man, but also that he sought to avoid even the just rewards of fame and praise for his goodness.

At the close of the examination the Governor rendered his decision. He had found no fault at all in Jesus Nassar concerning the charges which had been brought against him by the

elders of the Jews; and seeing that he was not guilty, the Lord was to be free and safe from molestation by any man within the jurisdiction of Herod Antipas, Tetrarch of Galilee and Perea.

After these things Herod saw Jesus privately and advised him to go to Adiabene and to appeal to King Izates against a repetition of such illegal proceedings on the part of Queen Helena. For his future safety against her perfidy and the wiles of her spiritual rulers, would depend on the protection of his direct chief, Izates. Prince Monabaz, the king's elder brother, had also always proved a faithful friend and ally of Jesus.

And, added Herod, we will send our ambassador with your highness, who shall carry to our cousin Izates an official copy of the examination and decision of our tribunal. Also a letter written by our own hand, which shall express our great esteem for you and the assurance of your loyalty to him as the chief of your family and clan.

And so the Lord Jesus went with his company to his own country and people.

See Appendix corresponding chap. XXIX.

CHAPTER XXX.

THE THIRD TEMPTATION.

AT this time the great Parthian Kingdom extended over all the provinces of what had been the Persian Kingdom, and comprised the most fertile regions of middle and western Asia. It was divided into eighteen provinces or principalities, governed by vassal kings. The dominions of Parthia were separated from those of Rome by the Euphrates on the west. Sometimes at peace, sometimes at bitter hostilities with Rome, sometimes victorious and sometimes vanquished, the Parthians were never subjugated by the Romans.

The government of Parthia was monarchical, but as there was no line of succession, rival aspirants, encouraged by Roman policy, weakened the country by frequent internal broils.

Artabanus III, King of Parthia, was both hated and feared by Tiberius Cæsar. By offers of large sums of money, made through his General Vitellius, Tiberius succeeded in persuading the feudatory kings of several provinces to deal treacherously with Artabanus by giving the Scythians, who were formerly allied to the Parthians, passage through their territories to make war on Artabanus. Parthia was filled with war, during which the principal men were slain and the country in a state of great disorder. The Roman General had also bribed a number of the kinsmen and friends of Artabanus to kill him, but the King discovered the conspiracies and escaped with those that were faithful to him to the upper provinces; where he raised a great army and finally retained his principality.

During this time also, great depredations were committed throughout the country by a band of robbers. The gang was headed by two Jews, natives of Neerda, a strongly fortified city of the province of Babylonia and possessed by Hebrews. These

robber chiefs were brothers, who having been punished by their master for neglecting their work, robbed his house of a large number of weapons it contained. They were joined by a great number of vicious young men who were poor because they refused to do honest work. The gang betook themselves to the rich pasture lands between the rivers; where they made raids on the cattle and on the stores of provisions laid up by the peasantry for winter. The robbers also levied blackmail on the villages; killing the cattle and devastating the property of such as dared refuse to pay them tribute.

Repeated attempts by the Parthians and Babylonians to destroy the gang, failed on account of spies who warned the robbers betimes of the approach and plans of the enemy. Also, being Jews, the chiefs were sustained and protected by their co-religionists. The band was so constantly reinforced from the vicious and lawless elements and they terrorized the country to such an extent, that Artabanus was obliged to make a truce with them; which he did on the conditions that they should keep Babylonia free from incursions by other robbers. But the brothers broke faith and devastated the villages belonging to the son-in-law of Artabanus as well as of Babylonia.

Josephus remarks, that the two robber chiefs flourished in this happy condition for fifteen years, but when they deviated from that course of virtue by which they had gained such power, and transgressed the laws of the Hebrews by marrying a foreign wife, they risked that high authority which by God's blessing they had arrived at.

At this time also, the non-Jewish citizens of the province of Adiabene were in a state of angry discontent. Their king, Izates, had embraced Judaism with circumcision, and had granted unlimited privileges to all Jews within his realms at the expense of his other subjects. He had now begun to make serious encroachments on the hereditary rights of his people, by abrogating their religion and endeavoring to substitute Judaism as the

creed of the State. The oppression of all non-Jews induced a large number of the people of Adiabene to embrace Judaism in order to escape persecution, to retain office, or to enjoy the favors and privileges which now were granted to Jews only.

A number of the nobles of this province formed a league to dethrone Izates, and in his place to elect one who should neither encroach on their rights, nor grant privileges to any of his subjects on account of creed or race. This league appealed to Vologases, an able general and a son of the King of Parthia, to support them in this undertaking.

Such was the political condition of the provinces of Parthia, when, by the advice of Herod the Tetrarch, the Lord Jesus went to Adiabene for the purpose of securing the protection of Izates against Helena's variable moods.

The Lord Jesus was more or less allied by kin or by marriage connections with the reigning families of the Parthian Provinces. The disaffected nobles of Adiabene saw in him an easy solution of their difficulty. He was one of their own princes and clansmen. True, Jesus had been born and reared in the faith of Judaism, but he had abjured its dogmas. He had been thoroughly instructed in all Magian and Zoroastrian doctrines; of which he had rejected none that were true and good. With perfect and impartial justice he denounced the errors, and with convincing logic he pointed out the truths in all creeds.

So while Jesus Nassar tarried in Adiabene, a deputation from this league of the nobles came to him, and entreated him to become their King in place of Izates whom they had determined to dethrone.

But the Lord refused to consider the proposals and offers by which he should be made King of Adiabene. He advised the disaffected nobles that although it was their bounded duty firmly to withstand all encroachments on their rights as men and citizens, yet they should endeavor to restore and maintain just government in the State by other means than civil warfare. He

also undertook to expostulate and remonstrate with Izates; without in any manner implicating or compromising the nobles who had appealed to him.

Jesus redeemed his promise faithfully. He united argument and entreaty to dissuade Izates from encroaching on the rights of his people.

He first pointed out that States and communities lose their strength and vigor by a gradual decline, and that the first stage of the downward course is a loss of interest in its citizenship. He then demonstrated that the second stage would be the decay of the sense of duty towards the State, and that by such progressive decay a nation is stripped of its honor, stability and greatness. Thirdly, the Lord showed Izates how, from such internal exhaustion of the strength of a State, its resources and vital energy would be steadily consumed, and the people led rapidly to ruin and extinction.

In the plainest terms, the Lord spoke to Izates of his responsibilities towards his subjects, and the injustice of granting privileges and immunity from the burdens of the State to foreigners, because they exacted such under plea of religious obligations. He further pointed out that a pure undefiled religion towards God, the All-Father, would teach its adherents to bear the burdens of the State as a sacred duty and that those who evaded any of its obligations, had no right to claim its protection nor a share of its benefits; much less to exact privileges.

Finally Jesus pointed out to Izates the danger of exasperating his non-Jewish subjects; because such a course must end in revolt, civil war and desolation of the land. The Lord also warned Izates that on his soul would be the guilt of the decline, decay and destruction of the State; because as King, he was "his brother's keeper" and God would surely require his brother's blood at his hands.

Prince Monabaz had been present at the conference, and Jesus had remonstrated with him on the unworthy motives which

led him to desire to embrace Judaism ; viz. the hope of gaining additional esteem and power through the influence of the adherents of that creed.

No spy system has ever proved so thorough and effective as those instituted under the name of religious duty. Every sense the spy possesses is employed and quickened by the conviction that he is working out his own salvation, securing the welfare of his co-religionists and the triumph of his creed by the watch he keeps on the words and actions of his neighbors. Nothing eludes his observation, and neither kindred nor friends are sacred from betrayal in what he believes to be, the interests of religion.

To the propagators of any creed which necessitates the use of a spy system to insure its existence and success, it is a cheap method of ecclesiastical government ; because the spy, as a rule, seeks neither wealth nor fame but is satisfied with having performed his duty in this life, and to wait for its due reward in the life to come.

Founded, builded and sustained by so-called miraculous interpositions, the continued existence of Judaism depended on a spy system which enabled it to circumvent any movement that might tend to deprive it of the privileges and immunities which it exacted from the Gentile governments, under the plea of religious obligations.

The policy of Judaism was a perfectly safe one for its own protection and benefit. It professed loyalty to the party in power, whether petty chieftain or mighty emperor. To such sovereigns it was always, what Josephus terms, "very useful," through its perfect spy system which enabled it to detect and report to the magistrates, the revolutionary words and actions of their subjects. For such services, the rulers and elders of Judaism were paid by grants of the privileges and immunities which they demanded. But they did not consider such services at all degrading, or as treachery towards the people among whom they

lived and flourished. On the contrary it was regarded as a meritorious religious duty; one of the means whereby the Chosen People should finally accomplish its noble mission.

Consequently the chief priests and elders of the Jewish community of Adiabene, were fully cognizant of the conspiracy of the nobles against Izates; as also of their desire to place Jesus Nassar on the throne in his stead. They called a council to discuss ways and means whereby they should not only retain all they possessed, but if possible, even derive additional benefits by the change of rulers; in case the revolutionary nobles succeeded. The chances in favor of the nobles, were considered strong enough to determine the council to resort to the policy of dividing its forces between the supporters of Izates and those of Jesus.

In view of the fact that Izates, King of Adiabene, had embraced Judaism and that the Jewish community of that Province was very large, influential and wealthy, that community was regarded as a very important "Wing of the Temple of Jerusalem."

The chief priests and elders of this "Wing," had worked hard to persuade Izates to make an attempt to wrest Palestine from the Romans, to establish a Jewish Kingdom and to restore the Asmoneans to the throne of David and Solomon; under the protectorate of Adiabene. They informed Izates that their seers had foretold that the Messiah would fly or swoop down from a "Wing of the Temple" to conquer the enemies of Israel and to restore the dominion to the house of Judah. Izates was much elated because he was the temporal ruler of this "Wing," as also at the prospect of becoming a conquering Messiah for his adopted co-religionists. But the pagan population of Adiabene would not be persuaded that it was their duty to sacrifice their lives and wealth in a struggle to establish and maintain an independent kingdom for a people whose creed they suspected to be inimical to the welfare of the peoples of other religions.

Izates had convened a council of the principal officers and nobles of the realm, to request their support and co-operation.

But the Minister of War had replied : If the Jews want an independent kingdom, why do they not build ships of war and fortresses, and maintain armies of soldiers that are Jews ? It would be utterly vain for us to waste life and treasure in an attempt to establish an independent State for the descendants of a race who record of themselves ; that they had six hundred thousand fighting men all armed when they left Egypt, that as soon as these Israelitish warriors learned that a company of Egyptians were in pursuit, they were ready to surrender without resistance and fled across a morass which had to be miraculously dried to insure their escape. With about one sixtieth of that number of warriors from our people, continued the War Minister, I would undertake not only to conquer, but also to hold Egypt.

In later periods of their national existence, said an old General, they recorded of some of their redoubtable wars and victories ; that "in the day of battle there was neither a sword nor a spear to be found in the hand of any man among the forty thousand of Israel." Also that their enemies were incited by a ruse of the Jewish deity to fight and exterminate each other ; after which the people of Judah came forward and stripped the slain of great riches and precious jewels in such quantities, that the carrying away of the spoils occupied them three days.

But, argued Izates, their Jehovah fought for them because they were his chosen people.

Yea, replied one of the irreverent nobles, so they say. But it was done by persuading or inciting the short sighted Gentiles to make war upon each other for the benefit of Israel.

This policy, remarked an aged Magi, is all taught in their sacred writings and reads thus : "Proclaim ye this among the Gentiles, prepare war, stir up the mighty men ; let all the men of war draw near. Haste ye and come all ye heathen ! beat your ploughshares into swords and your pruning hooks into spears. Put in the sickle for the harvest is ripe, come, tread ye, for the winepress is full, and the heavens and the earth shall shake. But

the Jehovah will be the refuge, harbor and stronghold unto Israel; for whom the mountains shall drop down sweet wine, and the hills flow with milk."

It is utterly impossible, said the Prime Minister, to make this people independent. A creed that teaches its adherents to expect miraculous interpositions for their support, maintenance and ultimate triumph, necessitates their becoming an indolent people, dependent for subsistence on the labors of the nations among whom they settle, and consequently totally self seeking in all their dealings with those that till the soil, raise the fruits and the cattle, work the mines, build the dwellings, sail the seas and fight the battles.

Yea, replied the Magi, and so long as the creed of Judaism which destroys the noble instinct of self reliance in man, is propagated in this world, so long will the nations of the earth be burdened with a community whose members will be consumers but never developers of the resources of a State.

This disobliging spirit of the nobles was remembered against them by Izates, who avenged himself by a system of oppressive encroachments on the rights of his Gentile subjects.

Such were the relations between Izates and the nobles when the members of the councils of the "Wing of the Temple" appointed some of their number to join the party of disaffected nobles. The men selected for this undertaking professed to have thrown off the popular prejudices, restrictions and narrow nationalism of Judaism.

A large number of the laity of the Jews were very much discontented with the religious spy duties imposed on them by their rabbis and teachers. The privileges and immunities they enjoyed among the Gentiles did not compensate for the state of abject moral slavery in which they were held by the rabbis. For it was also a religious obligation on every Jew, to act as a spy on the words and actions of his own kindred and co-religionists; in order to prevent neglect of the performance of rabbinical laws,

and to guard against renunciation of Judaism by the people. However, such malcontents did not dare to rebel openly. They could only confide their troubles to Gentiles who had sufficient tact to give no clue by which a discontented Jew could be convicted by the rabbis.

It happened, that among the number of prominent Jews, chosen by the council of the "Wing" to join the disaffected nobles, there were several who sincerely desired to witness the curtailment or overthrow of rabbinical power. This, they hoped might be accomplished by Jesus Nassar whose courageous attitude against the rabbis they greatly admired, but did not dare to imitate.

The representatives of the anti-rabbinical tyranny party with the politicians, came to Jesus and made their proposals to him. They were agreed with the pagan nobles to place Jesus on the throne of Adiabene, and had come to offer him the support of their party.

The politicians bargained to retain the privileges and immunities which their co-religionists enjoyed. But the anti rabbinicals said that the party whom they represented, would be willing to share the burdens of the State with their pagan fellow citizens if they could be released from the tyrannical power of the rabbis.

The anti-rabbinicals were agreed with the politicians in offering their support on the condition that, when he was King of Adiabene, Jesus should wrest Palestine from Rome by force or policy, and establish it as an independent Jewish Kingdom under the protectorate of Adiabene; to which policy the dominion of Parthia would surely lend its support.

The politicians proposed that this new Kingdom should be inaugurated on the principles of King Solomon's, viz.: that the Chief of the State be also the Head of the Church supported by the priesthood; and the High Priest was not to exercise authority over the king and politicians of the State.

And we shall have a greater than Solomon with us, said the

anti-rabbinicals; for although Solomon was a wise chief of the State, he was no prophet. But you, Oh Jesus Nassar, will also teach the people the way of righteousness, and thus establish the Messanic Kingdom.

Then the politicians and anti-rabbinicals told Jesus that if he promised to carry out their policy during his administration as king, they would immediately send their messengers to charge the Jews in all lands to work in his interests and in support of such an enterprise. They further stated, that the party of the Jews, who were more or less dissatisfied with the tyrannical rule of the rabbis was much larger than those ecclesiastics had any idea. These would be instructed to be on guard that the policy of the government of Jesus should receive no check nor injury from the rabbis who considered themselves as the "corner Stone" of Judaism.

In reply, Jesus explained to the politicians and anti-rabbinicals that the political independence of a religious sect which was composed of an admixture of every race on the earth, could not be effected for it by alien armies, nor maintained by alien support; but must be evolved and developed from a power within itself. Such power Judaism did not possess, because its ideal Messianic Kingdom, whose people were to be maintained in ease and luxury as a reward for their religious belief, was a vain chimera and a delusion, for the realization of which there was no room in the infinite universe, which is the workshop of the Creator, the All-Father and his children.

But the anxious politicians argued that, if again restored, the Jewish community would this time surely become a credit to its champions and a model nation.

Then Jesus answered that he would neither promote conspiracies, nor crown rebellion against the governments of the nations under the pretext of establishing a Kingdom of righteousness. For no man could tempt God to approve of injustice, by a prom-

ise to establish thereby a Kingdom that would acknowledge His supremacy.

However, the politicians and anti-rabbinicals with the pagan nobles, would not renounce the project, but argued so plausibly with the Lady Salome and with her sons James and John, that these his kinsfolk were quite won over, and promised to persuade Jesus to reconsider and to favor the scheme.

The Lady Salome labored earnestly to gain the Lady Marya over to assist in convincing Jesus that a Kingdom of Good could be established by him if he would accept the throne and the government offered to him. But the Lady Marya refused to join them, because her faith in her Son's unselfish and godlike wisdom was absolute; and the utmost that her sister and nephews gained, was her promise not to dissuade Jesus from the project if they should succeed in inducing him to reconsider it.

Lady Salome, accompanied by her two sons James and John and also by Peter, came to Jesus. Believing that his sphere for doing good would be greatly enlarged, and his power to suppress evil greatly augmented as King of Adiabene, Salome felt assured of success if she could get a hearing.

She began by saying that she had come to make a request of Jesus, and then secured his promise to hear and consider the matter as impartially as though it concerned total strangers.

In eloquent terms, and as they believed, with convincing logical arguments, did this loving, loyal kinswoman and also the three disciples set forth all the advantages to be gained for Adiabene, and eventually for the world in general if Jesus would consent to be King.

The Lord heard all, and answered with patience and love. He showed them how no king nor government could insure absolute liberty, prosperity and happiness to the people of a State by the best laws that were ever enacted, nor by their rigid enforcement. And he explained to them how the best kind of reform in government could be effected by voluntary suppression of the

bad and vicious in the individual, and of the development of a sense of justice and humanity.

Finally the good Lady Salome, thinking that perchance Jesus regarded the responsibility as too great to be undertaken by himself alone, promised that her two sons James and John should unflinchingly support him and his policy through all, and at all risks. They were faithful and fearless and brave. Had they not been surnamed "Sons of Thunder," on account of their stern warlike proclivities? They will support thee, Oh Jesus Nassar, "one on the right hand and the other on the left of thy kingdom;" she added as a last appeal.

Jesus explained to Salome and to his kinsmen, that they had not understood the nature of the request they had made. They could indeed support him on the right hand and on the left in establishing the kingdom of God in the souls and lives of men; but they must seek the wisdom, grace and strength needed for such position from the All Father who alone could grant it.

Having failed in the mission through Salome and her sons, the nobles, politicians and anti-rabbinicals with some of his kinsmen, agreed upon a stroke of policy which should make Jesus their king by force. Without his knowledge, they would warn their adherents to be in readiness, gather and concentrate their forces, and proclaim Jesus a king.

But Jesus learned of the plan, and having found refusal and expostulations vain, he departed secretly to the mountains where Artabanus, King of Parthia, was with his son Vologases, to whom the nobles of Adiabene had appealed to dethrone Izates.

Without endangering the safety of any of the disaffected, Artabanus convinced his fief Izates that instead of fearing and persecuting his kinsman Jesus as a rival for his throne, he ought to honor him as one who had saved his kingdom from civil war.

Crowns and thrones may perish,
Kingdoms rise and wane,

But the Church of Jesus
Constant will remain ;
Gates of hell can never
'Gainst His Church prevail ;
We have Christ's own promise,
And that cannot fail.
Glory, laud and honor
Unto Christ our King,
This through countless ages
Men and angels sing.

See Appendix corresponding chap. XXX. Also pages of
same, 529, 549-556, 562, 563, 565.

CHAPTER XXXI.

THE STORM.

WHEN Peter, James and John realized that their efforts to induce their Master to become a king were in vain, they agreed to follow his advice and request, and return to their former mode of life; to continue their labors as physicians and teachers.

But their adherents, and retainers and servants had been permeated with the idea and desire to make Jesus king. They had entered with heart and soul into the movement, and were not easily persuaded to abandon the hope, and refused to be pacified. Large numbers of those who from time to time had become disciples and followers of Jesus, now fell away when they discovered that Jesus would never be of any assistance to their ambitions for temporal advancement and power.

Consequently there was a storm of opposition against the apostles, which threatened not only to break up the union of the community and disperse the adherents of Jesus, but also seriously to implicate the apostles as having promoted sedition by their sympathy.

Meanwhile the emissaries of the chief priests and elders were busy with their own intrigues; believing the time to be favorable to the promotion of such schemes without their being suspected. They stirred up wrath and strife by inciting the people to insurrection against the civil governors; while they made it appear that the commotions were caused by the followers of Jesus. The apostles were thus hard pressed on every hand.

While Jesus tarried in the North he learned that his disciples were greatly hindered and harrassed in their endeavors to resume their work; being under suspicion as revolutionists. He requested King Izates to send a messenger with letters to Herod the Tetrarch, to inform him that the apostles had never been

guilty of sedition against Herod, and to ask that they be permitted to resume their former avocations without hindrance.

The disciples who had tarried in the territory of Philip the Tetrarch heard that they would be free to return to their homes and pursuits in Galilee ; also that Jesus was coming with authority, having by his influence, teaching and advice prevented disturbance in Adiabene. They were much perplexed, because they feared that the report might be a delusion and a snare. So they sent word with all haste to Caesarea Philippi, at which place Jesus would tarry awhile on his journey from the North. Their messenger reached that city at the same time as Jesus. In reply, the Lord sent his disciples word that they need not fear, for what they had heard was true, and that his presence among his disciples would ensure their safety.

Then Peter sent and prayed the Lord to give him authority to quiet commotions in Galilee, by telling the people in the name of Jesus, what had really transpired in the North. He trusted by such means to overcome the opposition of the rulers, and also the reluctance of the people to be associated with the apostles through fear of being suspected of complicity.

The answer of Jesus was to grant Peter the permission to do so. But the chief priests and Pharisees, through secret agents, by open denunciations of the apostles as misleaders, and by excommunication of all such as held communication with the disciples, still hindered the apostles from resuming their work.

Peter endeavored to overcome the difficulties by going to the public places of gathering for business or amusement, and there addressing the people, to acquaint them with the true facts of the case.

But the wily Pharisees were too strong for him. They called attention to the fact that Peter could not deny that it had been the desire of the apostles to make Jesus a king in the place of Izates. They then represented that if such change should be effected, the direst misfortunes would overtake Israel ; whom

Jesus and his apostles sought to merge among the heathen, to prevent the fulfilment of their holy mission and glorious destiny as sovereigns of the world.

The chief priests pronounced the great ban of the Synagogue against all who should have any dealings with Peter, and the ban was to effect even those who traded with Peter's business agents and partners.

This mode of persecution not only hindered the brave Peter in his work for the Master, but it also so seriously injured his business affairs and connections, that he began to realize that he would soon be engulfed in financial ruin.

At this crisis of affairs, the Lord Jesus arrived with a large retinue of friends and retainers. He came as master of the situation. He would be sustained and supported, not only by Queen Helena, King Izates, Prince Monabaz and Herod Antipas, but also by Philip the Tetrarch, with whom he had been visiting, and in whose dominions he was always welcome and honored.

Realizing all this, the chief-priests and Pharisees withdrew all open opposition, and went to work in accordance with their long established policy and ancient adage: "If we cannot surmount, we must undermine."

But Jesus and his apostles resumed their work of love; healing the sick and teaching of the love of the All-Father everywhere.

God sitteth on the water floods ;
 Then doubt and fear no more,
 For He who passed through all the storms
 Has reached the heavenly shore,
 And every tempest-driven bark,
 With Jesus for its guide,
 Will soon be moored in harbor calm
 In glory to abide.

See Appendix corresponding chap. XXXI.

CHAPTER XXXII.

PUBLIC ENTRY INTO JERUSALEM.

SOME time after these events the people of Adiabene again had cause for discontent. King Izates' bigoted zeal for his creed had again made him completely subservient to the chief priests and elders, who persuaded him that in ceasing to encroach upon the rights of his people, he became neglectful of the laws of Jehovah, which commanded the destruction of all idolaters.

It had also been discovered that Prince Monabaz with other members of his family were seriously considering the policy of openly renouncing their own religion, and avowing the creed of Judaism; as a means whereby to gain such support as would secure them certain political advantages which they coveted.

This exasperated the grandees of Adiabene to such an extent, that some of them made a secret alliance with the King of Arabia; by whose aid they hoped to succeed in forcing Izates to cease his persecutions against their religion.

The King of Arabia complied, and brought an army against Izates. But before they came to a decisive battle, the nobles who were of the league deserted Izates as they had agreed to do.

When Izates discovered that the nobles had betrayed him to the King of Arabia, he retired into camp and executed the nobles whom he found guilty of having formed the alliance against him.

On account of this disturbance, King Izates did not go to Jerusalem for the feast of Passover as he had intended to do. But Queen Helena went to carry a thank-offering for his victory; and she was accompanied by her son Monabaz.

The Essenes had a house of entertainment for their people at Bethany; where lived the Essenes Lazurus, Martha and Mary, the friends of Jesus. Another, on the Mount of Olives had been

provided by the families of Jesus and his Galilean disciples for the tender of hospitality to Galileans who visited Jerusalem. This place was called Mount Viri Galilei. To this house and to Bethany Jesus often resorted when he visited Judea.

The Mount of Olives was studded with the summer houses and gardens of wealthy nobles. The principal of these was that of Prince Monabaz. The chief-priests and elders had, among themselves, named his place Beth-Phage, which signifies "House of the Unripe Fruit;" on account of his tardiness and indecision about formally forsaking the faith of his race and country, to adopt that of Judaism.

To this beautiful summer house, situated on the east side of Olivet, came Prince Monabaz with his Mother, Queen Helena, and here they stayed to avoid the bustle of the city consequent on the days preceding the feast.

Jesus had now been for some time in Perea, and while there, had received a message from Martha and Mary of Bethany to inform him of the serious illness of Lazurus, and to ask him to come over and heal him.

The resuscitation of Lazurus maddened the chief priests and Pharisees. In special council they determined to put Jesus to death as soon as possible; either secretly or openly, because through his works and doctrines the people would soon all be led to believe that he, and not ecclesiastical Israel, was the Son of God.

But the question remained, how to accomplish the act? So often had they attempted it and had failed every time. And now that Queen Helena and King Izates were convinced that Jesus had resolutely refused to accept the throne of Adiabene, they would not easily be persuaded to withdraw their protection from him. Besides, was not Prince Monabaz, who had always been a staunch friend of Jesus, and who at heart was his disciple, even now at his summer house on Olivet, and in daily communication

and companionship with Jesus? It would not be safe, and would be quite useless to attempt any open attack.

Caiaphas, who still was High Priest, then spoke and said: It is written that wisdom is better than strength and than weapons of war. This has been the successful policy of Israel through the ages; and you all know our adage that, "It is better that one man should die, than that the community should perish." If Jesus lives, Judaism must perish. Therefore he must die. In Prince Monabaz, that unripe fruit, you can see only a friend of Jesus. I see farther. My father and brother-in-law, Annas and Eleazar now here present, have secured the co-operation of such of our co-religionists as are held to be liberal minded, and these have brought Monabaz to the verge of embracing Judaism openly for worldly interest. But at the same time that they labored to secure him for Israel through his unsatisfied ambitions, they labored none the less through agents in their pay or power, to instil doubts into his mind, as to whether Jesus was really the Great Deliverer who had been expected by all nations.

Therefore, said Eleazar, we must watch for opportunity to utilize this doubt so wisely and skilfully instilled into this Unripe Fruit; this Asses' Colt on whom we have not yet sat, and who is tied where two ways meet; tied through his mother and by interest to the way of Judaism, and tied by conviction to the way of the Essene faith with Jesus as its reformer.

Have you any definite plans for immediate action? inquired one of the council.

Yea, replied Annas, we have. Pilate is at present absent from the City, so our proceedings can be summary. Our Siccarii also have their orders to watch for an opportunity to find Jesus alone, or insufficiently guarded.

Nicodemus, who was present at the council, sent a warning to Jesus to be on his guard, and also urged him to assure himself of Monabaz' honor in friendship, as between men and kinsmen, irrespective of all religious beliefs for or against the mission of Jesus.

Jesus who was at Bethany, conferred with his trusted disciples, and sent two of them, Peter and John, to the summer house of Monabaz to secure his promise faithfully to protect Jesus during his stay, irrespective of all the interests that he had in gaining the support of Judaism.

Monabaz readily gave his word of honor that he never would betray Jesus.

It was further agreed that they should all join to escort Queen Helena into Jerusalem from Monabaz' summer house, on the morning of the Eve of the Passover. That day she was to make her public entry in order to eat the Passover at her palace in the City; and which was now being ceremonially prepared for that supper.

In accordance with the customs of the country, those of the pilgrims who had arrived, used to go in parties a little way out of the City to meet and welcome the incoming pilgrims. Both parties carried standards, banners, drums and cymbals; the sounds of which blended pleasingly with the sacred chants of the pilgrims.

The news that Helena would make a public entry into the City was soon circulated. The Queen and her sons were respected for their many charities in Jerusalem. Consequently a large number of Jews as well as the proselytes and other visitors from the north made ready to go out to meet them, and to give them a right royal welcome.

It likewise became known that Jesus with his people would accompany the Queen. The laity who had partaken of the larger, nobler generosity of Jesus decided also to go forth and give him special welcome.

Having learned of this intention through their spies, Caiaphas, Annas and Eleazer at once conceived a plan whereby to make this act of friendly courtesy from Jesus to Queen Helena appear as a subtle ruse to test the strength of his popularity as a candidate for the office of king of a restored Davidic kingdom.

Bar Abbas, now chief of a large and formidable band of Sicarii, was in the employ and pay of the High Priest. With his robbers, he came up to Jerusalem regularly at the feasts as though for worship, but in reality to commit murders, robberies or insurrections, as the chief priests and rulers should direct.

Caiaphas, Annas and Eleazar gave him orders to have his men in readiness to join and mingle with the different parties who would go out of the City on Sunday morning, the Eve of Passover to meet and welcome Queen Helena with Prince Monabaz and Jesus Nassar.

Though bold and daring, Bar Abbas had learned prudence. Consequently he kept secret from his band, the fact that Jesus would be of the party, and informed them instead, that he had received some special intelligence in connection with Queen Helena's public entry which they were to keep secret. When he had secured their pledge of secrecy he told them that King Izates had arrived privately, and that he would enter Jerusalem with his mother and brother, Monabaz. The chief priests desired to pay him special homage; therefore they—the robbers—were to carry and wave palm branches, which salutation would doubtless be imitated by others as a greeting to royalty. When the royal party should approach and be greeted by the multitudes with the songs of Hazzen and Hallel the robbers were to add: Blessed is the King that cometh! Even the King of Israel, and other similar expressions. Bar Abbas explained, that as a goodly portion of dispersed Israel lived in the dominions of Izates, he was in fact a king of Israel. Such acknowledgement would flatter and please him and his mother, and insure further favors for the priests and Temple of Jerusalem.

From the earliest ages of its existence, Jerusalem has been a place of sacred shrines for many races and nations. One of the shrines much visited by the eastern Aryans at this time, was the tomb of Melchisadek, ancient King of Uru 'Salim, or Town of

Peace. This shrine was known as Ras or Rais il Adameen Chief or Head of the upright ones.

On account of the great heats of summer and the heavy rains of winter, the season of spring was the most favorable for travel. For such reasons the city of Jerusalem was filled with large numbers of pilgrims during that festive season of the year.

The morning of that memorable day dawned clear and rosy and dewy. The blue of the sky was soft and tender, the hue of the sunlight, rosy; the odor of the green growing wheat, fresh and sweet; the perfumes exhaled by millions of wild flowers of every color and shade growing on the grass covered hills and valleys, was delicate and most agreeable. The gentle breeze playing among the tree tops caused the leaves to cast flickering lights and shadows on the grass beneath. The musical hum and buzz of summer insects mingled with the twitter and chirp of of birds, the occasional caw of the clever crows as they flew overhead in search of some unguarded field of peas to plunder, the notes of the shepherd's flute as he led a few sheep or goats to pasture, a snatch of song of the muleteer and the tinkle of the bells on the mules as they arrived bringing additional pilgrims to the already crowded city; now and then the distant crowing of a cock or the bark of a dog, were the sounds heard about the surroundings. But on account of the exceeding clearness of the atmosphere and the hilly features of the country, cut by gorges rather than valleys, all sounds, which under other conditions might have been harsh or abrupt, became softened, melodious and harmonious.

In the midst of such surroundings stood the city of Jerusalem, crowning a group of hills. Its strongly fortified battle-mented walls, turrets and castles were built of large blocks of white limestone which had grown grey with the years; while the flat roofed and domed houses and palaces were constructed of the native pink and white marble. All this mass of stone was relieved here and there by the green, feathery crowns of the date

palms, the soft, æsthetic green of the olive trees, the rich emerald of the pomegranate trees with their bright scarlet blossoms, the graceful, sweet-scented stone pines, the stately tapering, dark-green cypress trees and the climbing grape vines in the gardens and open courts.

Almost every nationality and race on earth was represented by the pilgrims and visitors to be seen in the streets of Jerusalem, and the variety of their costumes differed not only as to nationality, but also as distinctive of castes and creeds.

Soon after the sun had risen, numerous little parties of women with children, of non-Judaic race or creed, went out of the city and seated themselves under the trees, to enjoy the beauties of nature, and to amuse themselves by looking at the parties of pilgrims as they issued from the city gates with banners and standards; with the beat of drum and clashing of cymbals, with sacred song and religious dance. Behind the men walked the pilgrim women, chanting in weird yet strangely sweet tones. This would change to a song of welcome and a chorus of hallels as soon as they encountered the party of pilgrims they had gone out to meet. Such parties were continually arriving from the towns and villages, north, south, east and west.

At the sounds which heralded the approach of such parties, the children and young people usually rushed from under the shade of the trees to the roadside, and climbed the low stone fences which skirted some of the fields and gardens.

But the greatest number of spectators had taken up all available points on the east side of the city. From the gates, down the slope of Moriah, across the gorge or valley of the Kedron, up the Mount of Olives, everywhere could be seen the respectfully loving and expectant countenances of the women and the eager smiling faces of the children. The beauty, variety of color and grace of the costumes and ornaments, as well as of the wearers, added a wondrous charm to the enchanting scenes of nature.

One name was on every tongue. Jesus! the kindly teacher, the great physician, the faithful, loving, helpful friend of the common people. What had he not suffered for their sakes since they had last seen him! One desire animated young and old, rich and poor, learned and illiterate, wise and simple. Only to get near enough when he should pass by with his royal kinsfolk, to see again his blessed face, to distinguish his loving, answering smile as they gave him the loving greeting of loyal hearts.

There was a sudden stir, as it were of all nature animate and inanimate. No one could tell what had caused it. Hearts almost ceased pulsating for a moment, and then beat with redoubled force. All eyes turned toward the summit of the Mount of Olives, and then to the eastern gates of the city. Wide and large as these were, they were not roomy enough to pass the hundreds that crowded behind one another, bearing aloft banners, standards and palm branches; striking their cymbals and drums gently and rhythmically and chanting softly. Round the northeast and southeast angles of the city wall came similar parties who all joined forces as they descended the slopes of Moriah.

They come! they come! The Lord Jesus is with them! were at the same time, the exclamations rapidly and joyfully passed from one to another along the line, from the summit of Olivet down to the valley of the Kedron.

Eagerly did the people press forward and line the road along which the royal procession would travel. Mothers held up their little children and infants that the atmosphere which would be sanctified by the presence of Jesus, might reach and bless them. The bigger children climbed into the trees bordering the road, and upon the rocks, and lined the road several deep in front of the older people.

Put the children to the fore where the Lord can see them! The Lord loves the children! Let his hallowing glance rest on them! He will bless them as he passes! Such were the eager

exclamations and orders of the parents and guardians of the little ones whom Jesus always loved, and blessed and received.

And now the expected procession came into view. First walked the armed guards and retainers bearing the standards and banners of the royal families of Parthia, Adiabene and Kharax; all attired in gorgeous, glittering raiment. Then, seated on snow-white steeds, rode the Queen Helena, Prince Monabaz and the Lord Jesus, abreast; the Queen in the middle. Following these, came a great company of Essenes and disciples of Jesus, all robed in white, and on foot. Behind them came many companies of pilgrims from Bethany and neighboring villages, from Jericho and Perea beyond Jordan. Each of these companies carried its waving banners and standards, its cymbals and drums; striking the latter musically and rhythmically, and chanting in rich, sweet tones, praises to God for all they had seen and heard and learned of the Great Master Jesus.

The procession came along the southern slope of the Mount of Olives, and as the royal party approached and halted at the spot whence the view of the entire city of Jerusalem is perfect and beautiful, the foremost of the welcoming parties from Jerusalem met them.

As they recognized Jesus along the route, the surrounding hills echoed to the welcoming songs and joyful hallels of the many hundreds of women and children. Victoriously clashed and clanged the cymbals; triumphant rolled the beat of drums, gracefully waved the banners and palm branches. Majestic and awe inspiring swelled the hymns of praise to the Almighty; grand, heart-stirring were the shouts of hazzen and of welcome to the Great Master Jesus.

The royal personages acknowledged these demonstrations of welcome with courtly grace and courtesy.

As Jesus beheld their eager, happy faces, and listened to the enthusiastic greetings, his heart was stirred to its depths by the love that is akin to pain. His eyes filled and overflowed with

tears of sympathetic pity for the people of Jerusalem. Ah, this laity, who was so oppressed under the galling yoke and cruel rule of their priests. How glad they were to see and welcome him, the only One who had ever understood them, sympathized with them and lovingly helped them.

Suddenly, as they neared the base of the Mount of Olives, a discord seemed to enter the harmony of the welcome. Here and there began to mingle some loud shouts of: Blessed is the King that cometh! Even the King of Israel! Blessed is the Kingdom that cometh! Of our Father David!

The disciples regarded each other with troubled countenances. Was it an outburst of imprudent enthusiasm, or was the enemy at work?

As the procession wended its way, continually swelled by the numerous parties who had come from the City, these strangely worded shouts increased. The multitude grew enthusiastic, and cut down branches from the trees, which they waved and then threw down before the approaching guests; while others took off their loose cloaks and flung them down to serve as a carpet under the hoofs of the snow white steeds that carried the royal visitors.

As the procession passed through the gates and along the streets, the people of the city noticed the peculiar wording of some of the shouts and began to inquire who it was that had arrived to be thus addressed.

The Queen Helena was welcomed and escorted to her palace with much enthusiasm. The police had received special orders to arrest every person who should attempt to create the slightest disturbance, or whose actions or language might lead to riot. Consequently when they noticed the seditious shouts of: "King of Israel: Kingdom of David!" the police quietly arrested here and there some men who uttered such expressions, and locked them up in prison until the Governor Pilate should return to the City.

After they had entered the palace, Queen Helena invited Jesus to celebrate the Passover. But the Lord courteously refused. Helena however pressed him, and argued that it was a sacred and joyful duty to commemorate the wonderful event.

Jesus asked her the question which he put to all proselytes in regard to their obligation to commemorate the Passover : "What mean ye by this service?"

Their ancestors had no connection whatever with the residence of the Israelites in Egypt, nor with their departure. Therefore for them it was not only an entirely meaningless service, but also inhuman and sinful to rejoice over the disasters, ruin and death that one community in by-gone ages, had been instrumental in bringing upon a people among whom they had lived for several centuries in prosperity; even if they had suffered bondage for a season.

Further, although the ancestors of Queen Helena had caused the afflictions of war and captivity to come upon other races, and had suffered the same from alien nations during the ages; yet no hate nor enmity against each other was fostered or transmitted from generation to generation among those people.

When they were alone, Monabaz said to Jesus: I hold the same views as you do of the Passover. I once endeavored to convince my mother and my brother Izates of the utter incongruity and folly of such commemorations on our part. My attempt was worse than useless, and I now know my own interests too well even to have approved of your arguments in presence of the Queen. I would advise you also for your own safety, not to speak again in her hearing, against any of the doctrines and ceremonials which she has adopted; for you will only do your own cause much harm. This religion which my Mother and Izates have embraced, is the most fearful and powerful of any I wot of; for it can transform free born souls into abject slaves. The Queen will surely tell the chief priests what you have said, and I fear for the consequences to you.

Then Jesus left Monabaz and went to the Palace Grapte where the disciples were to be gathered to meet him. When it was near the sunset time, he went with them out of the city unto Bethany.

They came with rejoicing, they came with delight.
Nature was waking and glad and bright.
Hearts overflowing gathered that day,
With love and with rapture the Lord to pray.
To welcome our Redeemer, to tell of his love,
To Praise the Lord Jesus and God above.

See Appendix corresponding chap. XXXII.

CHAPTER XXXIII.

THE BARREN FIG TREE.

AFTER Jesus had left the Queen Helena and Monabaz to meet his disciples at the palace Grapte, he went to the Sanctuary which his grand parents had dedicated for the use of proselytes and Gentiles.

While in the north, he had been informed that the temple markets of Annas and his sons had again been established on the premises. He now found that although the day's traffic was over, yet the place had not been cleared of the stalls, stands and other furniture of those who traded on the premises, even though it was the Eve of the Passover, and the City crowded with worshippers, who were not permitted to enter further than the Court of the Gentiles of which this place formed a part.

Jesus was now fully convinced that all the learning and religious professions of Ecclesiastical Israel was nothing more than a fair-seeming covering for men who were totally barren of any desire or intention to bear the fruits of common honesty and justice. He therefore determined that the sanctuary and court, dedicated by his grandparents, should also bear no more financial fruit for the chief priests and other temple officials.

Jesus had sent instructions to his agents to prepare the legal documents which should deprive the Jewish priesthood of the custody of this sanctuary, and transfer the premises to the custody of the Essenes who would carry out the wishes of his grandparents.

On the following day, when Jesus came from Bethany into the city with his disciples, he signed those documents which had been prepared in accordance with his order.

In the deeds which transferred the custody of these premises, a special clause was inserted, whereby the Jewish priesthood was

forever debarred from deriving a pecuniary income or material profits of any kind from this sanctuary, and the Temple Court of the Gentiles was cleansed a second time.

To this part of the Temple Jesus came daily to teach ; and hither also came the sick to receive his advice, for the premises adjoined those of the Beth Zaitha.

By such transfer, the sanctuary and its court were so effectively protected by the Essenes against the chief priests and elders of the Jews, that even after the death and ascension of Jesus, the Apostles Peter, John and others, resorted thither daily without fear of molestation, to teach the gospel of Jesus and to heal the sick.

Nothing but leaves ! Now Jesus grieves
 O'er years of wasted life ;
 O'er sins indulged while conscience slept,
 O'er vows and promises unkept,
 And reaps from years of strife,
 Nothing but leaves

Ah ! who shall thus the Master meet,
 And bring but leaves ?
 Ah ! who shall at our Saviour's feet,
 Before the awful judgment seat,
 Lay down for golden sheaves,
 Nothing but leaves ? Nothing but leaves.

See Appendix corresponding chap. XXXIII.

CHAPTER XXXIV.

THE GREAT TRAITOR.

EVERY morning Jesus came into the city accompanied by his disciples and retainers, and at eventide they went out either to Mount Viri Galilei or to Bethany.

During the day they taught the people in the Court of the Gentiles or ministered to the sick in the Beth Zaitha. These always came in large numbers from the surrounding hamlets and villages whenever they heard that Jesus was in Jerusalem.

The Lord was aware that the chief priests and Pharisees had determined to assassinate him if they could. He therefore walked no more openly as heretofore in the garb of a prince with his disciples and retainers. But he wore the same outer garment, or white woolen cloak of the Essenes, as the rest of his company.

These cloaks were very wide and very long, reaching down to the ankles in length and wide enough to wind at least twice around the wearer. A large hood attached to this outer garment covered the head, and a long soft white cloth worn under the hood could be drawn over the face so as to leave no feature but the eyes visible.

Finding that they could not waylay Jesus to put him to death by assassination on his travels between the city and the places where he spent the nights, on account of not being able to distinguish him from his companions, the chief priests resorted to the other plan which they had formulated.

Annas, Eleazar and Caiaphas visited the Queen Helena and Monabaz. In the course of conversation they manifested a most friendly interest and sympathy for the King Izates in his recent political troubles with the nobles of his kingdom. They lauded the pious zeal which led him even to risk the loss of his

throne, to promote the cause of the holy religion of Israel. Very skilfully they expressed to Monabaz their grateful appreciation of his generous assistance to his brother and to Israel, in that he did not espouse the cause of the dissatisfied nobles and other pagans of the realm, although they were his kinsmen and clansmen.

They flattered Helena more openly. With many fulsome compliments, they said that the noble and righteous conduct of her sons was the natural result of the good influence of the Queen mother's faithful observance of Jewish moral laws.

Helena's great ambition to be a leader of men, was only equalled by her inordinate desire to be counted as the most pious woman of the age. She was therefore well pleased to find that wise and learned pontiffs so thoroughly understood and appreciated her rare qualities.

These preliminaries satisfactorily disposed of, the three conspirators proceeded to the main business of their visit.

Can you give us any information, oh gracious Queen and noble Prince, about the disturbance among the people, that either accompanied or went out to welcome your royal highness when you entered the City on the eve of the passover? asked Caiaphas.

Monabaz replied that he had neither witnessed nor heard of any disturbance.

It should rather be termed the sign or beginning of a seditious movement, said Annas. We are most anxious to ascertain the truth of the matter; so that we may take the necessary precautions against any trouble for ourselves with the Roman authorities.

It is probably also part of a deep conspiracy against King Izates, added Eleazar.

At this Helena became interested. Speak to us plainly, she said, for we know naught of the matter.

We heard that the Roman police arrested a number of men

out of the procession on that day. They are accused of having used such words of welcome as though a King of Israel had arrived. Also such expressions as only those who had cause to expect a speedy restoration of a Davidic kingdom, would dare to utter, replied Caiaphas.

It is true that we heard such expressions, said Monabaz, and we wondered what could be the meaning; as there was no king with us. But with our Queen Mother and our kinsman Jesus Nassar, we concluded that probably some of the people had mistaken one of us for our brother King Izates, and desired to do him honor for his favors to his Israelitish subjects. The demonstration was ill advised, but we trust that no harm will befall the men who have been arrested, beyond a caution not to allow enthousiasm to overcome prudence.

I endeavored to ascertain the truth of the matter from the men under arrest, but the Roman authorities give us no opportunity to have private speech of them. However we found some who had been in the throng and they tell a strange tale, said Eleazar.

But, interrupted Annas, having heard that Jesus Nassar had acted dutifully by our gracious Queen and the King Izates, and had refused to join the rebels against their anointed ruler, we doubted whether any credence should be given to the word of those men.

Helena inquired what was the tale, whereupon Caiaphas, Annas and Eleazar looked at each other as though reluctant to enter upon a painful subject.

Caiaphas spoke first. Do not the territories of Philip the Tetrarch and of King Abia, of the Arabians, lie between the former kingdom of Judah and Adiabene the present land of Israel's dispersed?

Helena admitted that geographically it was even so.

Philip the Tetrarch had alway been a friend and ally of the Arabian, remarked Annas.

Monabaz answered that Philip had always been at peace with his neighbors; being a man of moderation and quietness, who ruled his people with justice and kindness and was faithful to his chosen friends.

The best beloved of whom is your Highnesses kinsman Jesus Nassar, said Eleazar with a peculiar glance and emphasis.

To whose interests he is indeed more devoted than perchance a blood relation would be, added Caiaphas.

Monabaz glanced uneasily at his mother. He feared she might understand this as a reflection on her own vacillating friendship for her kinsman.

Peradventure as Philip hath no sons, he intendeth to bequeath his tetrarchy to his beloved friend Jesus Nassar, said Annas with a thoughtful mien, as though trying to solve a problem.

But meanwhile assists him to usurp the rights of others with safety, added Eleazar with a peculiar laugh.

Whose rights? asked Helena suspiciously.

The rights of the lawful successors to the throne of Israel and Judah, the kingdom founded by our father David, and which it is rumored Jesus wants to obtain and add to the kingdom of Adiabene under himself, replied Eleazar. The reason for his refusal to head the rebellious nobles of Adiabene, as I understand, was that he judged that the auspicious hour had not yet arrived.

Nay, said Monabaz, I pray you not to fret yourselves, my good friends. Jesus Nassar hath no ambition to secure temporal power. You are in error and unjustly suspicious. Jesus seeketh but to heal the sick and to teach the ignorant.

And to overthrow and destroy the power and divine authority of our holy priesthood and religion; so that he may lead the people astray to believe that in the sight of Jehovah, the common people are of equal value with their appointed rulers and priests, said Caiaphas angrily.

Annas smiled suavely at Helena and Monabaz, as he added:

See you not my noble patrons and friends, that one who striveth to usurp the lords spiritual, prepareth but the way to dethrone the lords temporal with greater security and success; since he will have the people with him.

Helena and Monabaz both expressed their convictions that the three chief priests were mistaken, and that Jesus was a most godly man and a great physician sent by the Almighty to help the people.

If the people regard him only as such, wherefore did the nobles of Adiabene not elect you, oh Prince Monabaz, to sit on the throne in the place of your brother? You, oh generous patron have not yet either secretly nor openly embraced our holy religion. Why then did not the people at least pay you the honor to make you the first offer of the throne, even on their own conditions?

Caiaphas and Annas watched Monabaz, and saw that Eleazar's crafty question had made an impression, spite of the prince's effort to appear unconcerned as he replied: But all these things are mere speculations; then wherefore should they trouble us.

Because it is our duty to insure the peace and safety of Israel in the lands whither the Lord hath scattered us for our transgressions, said Caiaphas with unction. It was told us that Jesus Nassar only delayed his acceptance of the throne of Adiabene. It is said that he made a secret alliance with Philip and with the Arabian king who are to assist him to become ruler of Adiabene and also to seize the Holy Land. We were informed that this was the meaning of the shouts that welcomed the "King of Israel" and "kingdom of David that cometh." It was a test of the strength and popularity of the movement in Judea.

Helena's fears were aroused, and she asked Annas for his advice in the matter. But Monabaz, while acknowledging their pious zeal in behalf of his brother, insisted that the chief priests were needlessly alarmed by the misrepresentations of enthusiasts or mischief breeders.

Annas assured them that his earnest desire was to secure indisputable proof that Jesus was as loyal to his royal kinsfolk as was his own family.

Eleazar suggested that since the men now under arrest would certainly be examined as soon as Pilate returned to the city, Monabaz should refrain from any prejudicial interference in the matter. If he withdrew his protection from Jesus, these promoters of sedition would be frightened and confess the truth.

But, replied Monabaz, we gave Jesus our word of honor to protect him as long as we stayed, against any attempts on his life and liberty. How then can we act thus treacherously? We would be forever disgraced to be known as a liar, by Jesus.

Your Highness need have no scruple in breaking faith with Jesus, if he is laboring to lead the people astray from their allegiance to our holy religion and to their lawful rulers, said Caiaphas. Is it not written: "Thou shalt not suffer sin upon thy neighbor." Is not the people of Israel your neighbor through your righteous mother and brother? It is therefore your duty to help us to put away evil men, so that they may not trouble the inheritance of Jehovah. If Jesus be truly a man of God, He will surely protect him and enable him to show us a sign and a wonder by which we will recognize him to be a prophet; even as Moses and Elijah performed miracles as their credentials to the people.

We cannot break our word, said Monabaz; we must protect him so long as we stay this time, and we believe that he will not tarry after our departure.

Stay where? Did you define the locality? Was the promise given at your summer house or in the City? The three conspirators eagerly asked these questions.

Monabaz informed them that he had given the promise at his summer house on the occasion of the public entry with the Queen on the eve of the feast. No definite time or place had been mentioned, but it was naturally understood that Jesus could rely on Monabaz' protection during his visit in Judea.

It matters not what you may imagine was understood, explained Caiaphas. The letter of your promise binds you only to your stay in the city of Jerusalem and your summer house. Absent yourself from these two places for a few days until we shall have investigated the matter.

We intend to visit our house at Lydda, said Queen Helena, and our son will escort us thither.

It was agreed that Helena should leave Jerusalem on the following day. When starting on the journey, Monabaz was to pass by the Court of the Gentiles where Jesus would be engaged in teaching or in ministering to the sick. Monabaz should inform Jesus that he was escorting his mother to her house at Lydda, where she would tarry awhile.

This action would serve a two-fold purpose. It would clear Monabaz from any imputation of having deserted Jesus without due notice of his departure. Meanwhile in the minds of Jesus and his friends it would promote trust and confidence in Monabaz.

Monabaz did not consent without a struggle with his conscience. He was a prince, descendant of an ancient line of monarchs and nobles whose code of honor taught them to face death in preference to becoming traitors. He had pledged his word of honor as a man, to protect a kinsman and clansman against the machinations of these priests of an alien race and creed; and now he was about to act treacherously and betray the confidence placed in him.

The enormity of the dastardly deed shamed Monabaz, and he refused to lend his aid to such iniquitous proceedings. But he was in the hands of men who had sounded the depths of his character. They successfully reopened the wounds caused by unsatisfied ambition and self interest. They now appealed to that arrogance in man which is born of ignorance and mediocre intelligence, the arrogance which expects that the Almighty will disarrange the workings of his eternal laws to perform a so-called

miracle, as a sort of endorsed credential for the benefit of the ignorant and of men of lazy brains.

If Jesus be a man of God, again said Annas, surely no one will be able to harm him. But on the contrary some sign will be given to convince us that he is indeed the Anointed One.

Thus argued the three wily chief priests, and Monabaz became the Great Traitor.

On their way home these three worthies congratulated each other on the successful result of their diplomacy.

Said Eleazar: Now that we have bridled this foal of a she ass, Monabaz, we shall surely be able to destroy our enemy and persecutor Jesus Nassar. We shall also avenge ourselves upon him for dispoiling us of our rights to have our markets in the Courts of the Gentiles.

Thou art right, brother, joined in Caiaphas ; for thou didst purchase that property from the community of Israel, and didst drive in the nail of proprietorship in accordance with our holy law.

Annas could hardly suppress a chuckle, as he added: This Jesus imagined that he could change the grant that our God made to his chosen people when he shone forth on Mount Paran, that the wealth of the Gentiles was common property for the community of Israel, and exposed their wealth for a free spoil unto us. Fear not, my Son ; for thou wilt yet recover that property from the renegade which thou didst purchase from the community. For have not our holy men rightly interpreted the law when they decided that the property of all Gentiles is a free wilderness, a free lake, in which only those Hebrews can place nets who have obtained a right to it from the community.

During the forenoon of the next day Monabaz dismounted at the entrance to the Court of the Gentiles, and leaving his horse in charge of his attendants went in to seek Jesus.

He seemed to be preoccupied in manner as he represented himself to be bound on an errand of duty rather than of pleasure.

He added that he would be absent only a few days, and that Helena had gone on with her train while he had stopped to see Jesus before leaving the city.

As soon as Monabaz had gone away, the spies detailed for that purpose immediately reported the fact to Annas who gave the order for his Sicarii to hold themselves in readiness to seize Jesus that day.

When the general public had left the temple precincts after the evening sacrifice, Eleazar with some of the rulers and his band of Sicarii seized Jesus just as he was about to leave the Court of the Gentiles.

There were only a few disciples present at the time. Peter, who was one of them, saw that Annas' cousin Jacob Levi the Mallukh Ha Moveth (angel of death) or chief of the High Priest's band of Sicarii, had drawn his dagger and was reaching to stab Jesus. With a rapid movement, Peter drew his own weapon and struck the Mallukh Ha Moveth on the side of the head, disabling him at one blow.

Peter then bade some of the other disciples hasten and bring all the friends of Jesus to the rescue. Meanwhile with several others, he followed the band as they led Jesus to Annas, who was now President of the Sanhedrim, and whose residence adjoined the Temple area. There they kept Jesus, while messengers hastened to the house of Caiaphas where the chief priests and elders soon gathered. They had already been notified that the capture of Jesus would be attempted that day, and were directed to hold themselves in readiness when summoned to the house of the High Priest.

Fearing that a rescue might be attempted, Annas ordered Jesus to be securely bound and conveyed to the residence of Caiaphas which also adjoined the temple grounds.

Under the Roman law the Sanhedrists could not hold a session as a Court to try any of their co-religionists on charges of capital offences without a special permit from the Roman Governor.

The Sanhedrim nevertheless assembled, and accused Jesus of seducing the Jews from Judaism, and made many other charges against him. They had determined to rush the trial, and to execute Jesus, before Pilate, who was absent from the city could return and prevent them. The ringleaders said to each other: If we execute this enemy before the return of Pilate, what can he do? If he storms very much we will find some means of placating him, or instruct our khaberim in Rome to see that he is recalled; and thus will we be rid of this heathen persecutor forever.

One of the guards who secretly was a disciple of Jesus gained an entrance for Peter, and secured him a position in the outer hall from where he could both see and hear the proceedings of the Council.

Here Peter was accosted by some of the Sicarii bystanders.

Oh, uncle! remarked one of them: The arrest of Jesus Nassar will cause a great excitement among the people. What dost thou think of the arrest of thy master, for thou hast the appearance of one of his followers.

Peter knew that if these men should ascertain that he was a disciple of Jesus he would be watched and be prevented from communicating with his friends who doubtless were already in the street about the pontiffs residence for the purpose of effecting a rescue of their Master, or they might throw him out bodily. It was necessary for him to get correct information about the progress of the proceedings inside, so that the friends who undoubtedly were rapidly rallying outside might know exactly the best moment when they should make the attack for the rescue of the Master.

So Peter replied: I do not know the man except by common rumor. As I was passing by I heard the high priests had captured him, and came in to learn what he had done to merit this arrest.

Just as Peter had finished speaking the chief priests declared

Jesus guilty of all the charges that had been brought against him, and the High Priest was about to pass sentence.

Peter who had been straining every nerve to listen, was in agony as he heard him pronounced guilty. He knew that the sentence would be death. Where would the chief priests imprison Jesus until he should be led out to execution? Time was pressing, and Peter trembled all over with emotion to find out all.

This attracted the attention of another of the Sicarii who had heard Peter deny all knowledge of the prisoner, and he sneeringly remarked: Wherefore dost thou lie in saying that thou dost not know Jesus Nassar. Art not thou so unduly excited on hearing the just fate of this renegade and enemy of Israel? And doth not thy speech betray thee as being a Galilean, and as being also of the same race as this Jesus Nassar?

Many of the settlers in Galilee were Greeks and Parthians, and could not well pronounce the Hebrew and Aramaic gutturals. Thus Peter was easily detected by the ecclesiastical guards.

A third Sicarii said the same thing, and added: Besides, did I not see thee outside in the Temple Court with him?

Anxiety gave way to anger with Peter, who now determined to remain to the end and find out where Jesus would be imprisoned after sentence. Thou son of perdition, he replied hotly: Have I not told thee twice already that I know nothing of the man. Wherefore dost thou seek to quarrel with me.

Peter spoke so loudly in his anger and excitement that the proceedings were stayed for a minute to ascertain the cause of the disturbance, and at the moment that Peter denied knowledge of Jesus, the Lord turned round and his glance met that of Peter.

Then the Sanhedrists passed sentence that Jesus Nassar be stoned to death on the following day, and his body afterwards be hanged on a tree, a cross, according to the holy laws of Moses; as a warning to all who should attempt to lead the Jews astray by denying the divine authority of Ecclesiastical Israel.

But to give this murderous sentence an appearance of judicial condemnation, on account of the laity and the Gentiles, the council ordered that public proclamation be made early in the morning throughout the city that Jesus Nassar would be executed by stoning and hanging for blasphemy.

They could not take Jesus to the municipal prison for condemned prisoners, because they had had neither warrant nor permit from the Roman authorities for the trial, and the jailer would probably refuse to connive at the violation of law. They feared besides that the friends of Jesus might have gathered in sufficient force to effect a rescue if they took Jesus through the streets, or at least to create sufficient disturbance in the attempt to attract the Roman soldiers and police.

For such reasons they decided to confine the Lord in the underground dungeon of Caiaphas' house, where they bound him to a pillar in a standing position.

A great horror fell upon Peter. It would be impossible for the disciples to rescue their Master out of the house of the high priest. And what, if the sentence should be executed before Pilate could arrive and prevent this murder? Then he remembered that the last words Jesus had heard him utter were a denial of all knowledge of the Master, to rescue whom he would gladly die. He perchance might never have the opportunity to explain to Jesus why he had done so, and his dear Lord would go to his death with the sorrowful knowledge that his disciple was a coward and false. Then Peter broke down and wept in bitter despair.

Not all the blood of beasts
On Jewish altars slain,
Gave the Great Traitor's conscience peace,
Or cleansed him of that stain.

See Appendix corresponding chap. XXXIV. Also pages of same, 560-567.

CHAPTER XXXV.

PONTIUS PILATE.

WHEN Peter went out of the high priest's house, he found a number of his friends and other Essenes gathered on the street. After he had informed them of what had transpired within, Peter inquired of the leaders, what else, besides assembling their friends to attempt a rescue they had done towards effecting the release of the Master.

They replied that messengers had already ridden away post haste to Hebron to appeal to Pilate, who was detained in that city to quell an unexpected disturbance. Others had gone to Lydda to Prince Monabaz, to claim the fulfilment of his promise to protect Jesus, while several of his kinsmen had hastened to the Deyar to fetch the Lady Marya, that she might personally appeal to Pilate's wife. This lady could help them if she would use her influence with the commander of the Roman legion stationed in Jerusalem, and persuade him to forbid the execution of Jesus before the return of Pilate. This officer was the lady's brother, and was authorized to act for the civil governor during his absence.

The Jewish law recognized a form of procedure when a person caught in the act of uttering blasphemy, might be done to death without further inquiry.

Under the rule of the Romans, the Jewish Sanhedrim could bring to trial, and punish by death those of their own faith who broke the Jewish religious laws. But to render such trial legal, the Sanhedrim were obliged first to procure the consent and permit of the Roman Governor. When a Jew, condemned to death by the court of the Sanhedrim was taken to the place of execution the Roman soldiers were stationed to preserve order on the

streets along which the condemned was led, as well as at the place of execution.

In this instance Annas and Caiaphas with their confederates resolved to hasten the execution of Jesus before they could be prevented by the return of Pilate. King Izates, the suzerain of Jesus, had not formally delivered him to be judged by the Jewish court, nor had Pilate granted them a permit to bring him to trial. But the chief priests had trusted to succeed by guile and bribery to evade too strict an inquiry into their proceedings by the deputy governor. The presence of Queen Helena and Prince Monabaz in the immediate neighborhood of Jerusalem would make it appear as though the consent of his suzerain and all other legal formalities had been complied with in the trial and condemnation of Jesus.

A sufficient number of friends was left to watch the high priest's house in case Jesus should be conveyed to some other place of confinement; and Peter with the rest went to the palace Grapte, where the Lady Marya soon arrived. Accompanied by Peter and John, and escorted by a number of their friends and followers, the Lady Marya went to the residence of the Governor, and requested audience of Pilate's wife, on a matter of life and death.

The noble Roman lady was greatly distressed and astonished, not at the lawlessness and malignity of the chief priests, of which Pilate had large experience, but that one so good and kind and faithful, so wise and honorable as Jesus Nassar should be betrayed by his own kin. For Pilate's wife divined that the Jewish priests and rulers would not have dared to take such extreme measures as they had done, if they had not been assured of Helena's and Monabaz' connivance.

Pilate's wife sent a confidential messenger to her brother, the commander of the Roman legion, with an earnest request that he come to her without a moment's delay, and that officer, who lived near by, soon arrived

When he heard what the chief priests had done, he promised his sister and the lady Marya, that he would not permit any illegal execution of Jesus, and would take immediate steps to prevent secret murder as well.

The commander then summoned several aides who accompanied him, and sent orders to double the number of sentries, also for extra guards to patrol the streets of the city until Pilate's return. These precautions would prevent or quell mob rule, in case the chief priests and elders of the Jews should attempt to carry out the sentence of execution with the assistance of their Sicarii, before the matter could be legally investigated.

Pilate's wife wrote a letter to her husband to enquire whether he had authorized the High Priest to assemble a Sanhedrim to bring Jesus Nassar to trial. At the same time she entreated him not to allow himself to be drawn into any action which might be construed as acquiescent by the Jewish lawyers, before he himself could return to make personal investigation into the matter. The lady further acquainted her husband that her brother had been notified, and would perform his duty as military governor. She dwelt upon her own distress at the exceeding anxiety and suffering of the Mother of Jesus, which she had witnessed.

This letter with another from himself, the commander of the legion sent to Pilate by a trusty officer; who received orders to ride on an errand to save the life of a prince, and to deliver the letters only into the hands of Pilate himself.

The commander also wrote to Queen Helena to advise her of what had occurred; to inquire whether the High Priest of the Jews had received authority from King Izates to arrest Jesus, and to notify her of the steps taken to acquaint the Governor with the state of affairs, and expressing his intention to release Jesus if he had been illegally arrested. The aide who carried this letter to Lydda had strict orders to deliver it only into the hands of Queen Helena or of Prince Monabaz, and to await the reply which he was to bring with all speed.

When the messengers had been despatched, the commander bade the proper officer, already in waiting, to take his guard of soldiers, go to the High Priest's house and request that dignitary to show him the permit which had authorized him to assemble a Sanhedrim, and to arrest and bring Jesus Nassar to trial.

Should the High Priest produce such documents in due form, the officer was instructed to inform the High Priest that the order of the military commander was, that in accordance with Roman law, two days must intervene between passing sentence and the execution.

But if the High Priest failed to produce the necessary legal permits, the officer was authorized to demand the immediate release of Jesus Nassar in the name of the military commander, who was Pilate's deputy during his absence.

The friends and followers who had escorted the Lady Marya to the residence, waited in the courts and in the street to learn the results of the conference with the Governor's wife. The number constantly increased as the news had been quickly conveyed to all those whose support could be relied upon. All of these now followed the officer and his company of soldiers to the house of Caiaphas.

As the High Priest had not the requisite legal documents to show the officer in command, he was obliged to produce Jesus and deliver him up to the Roman, who with his guard escorted the Lord to the presence of the military commander.

After the short examination of the disciples who had been present at the seizure of their Master, the military commander informed Jesus Nassar that he was free. At the same time he told him of what he had done to acquaint the Governor and the Queen with the action of the Jewish rulers.

The Lord replied that he would tarry in Jerusalem until the return of Pilate, before whom he desired to clear himself of the charges brought by the High Priest.

The disciples and friends who had anxiously and unweariedly

followed and watched the course of events that evening, now surrounded Jesus and accompanied him as a guard to the palace Grapte.

After Caiaphas had been compelled to release Jesus he instantly called again his confederates to secret council. They knew that they would be obliged to answer to Pilate for the attempt they had made to evade the law during his absence. They therefore agreed to bring a formal accusation against Jesus without delay. It stated that by means of his cures and his teachings, Jesus Nassar had seduced many people from their lawful allegiance, political and ecclesiastical, to become his own followers. That he had been secretly anointed as king, to be put in place of Izates of Adiabene, and was now in Judea for the purpose of winning over adherents and a following sufficiently strong to insure success. That he had promised to restore the Kingdom to Israel, in return for Jewish assistance, and had already been tried by Herod on a charge of inciting the people to treason. As a proof of such charges, Caiaphas and his confederates considered that the testimony against the men who had been arrested during the memorable entry into Jerusalem, would be sufficient evidence. Further they decided to lay all the emphasis upon the political, and not the religious aspect of the said charges against Jesus; since it was the essence of Roman procedure to enter only on definite accusations.

Consequently on his return, Pilate found that the High Priest had filed a formal complaint against Jesus Nassar, as a perverter of the nation of the Jews; who forbid to give tribute to Cæsar and said that he himself was an anointed king.

Caiaphas, Annas and Eleazar also presented themselves before Pilate as soon as he would grant them audience after his arrival. It was the policy of the High Priest and of the President of the Sanhedrim, not only to be the complainants, but also to vindicate their action concerning Jesus, as in the interest of law and order; seeing that according to the laws whereby Rome

governed the Jews, the High Priest was responsible to answer for, and produce those of his co-religionists who were guilty of misdemeanor against the State.

But for reply, the Governor directed the attention of Caiaphas and Annas to the fact that this Jesus Nassar was the subject and kinsman of a king who was no vassal but an ally of Rome. The unauthorized seizure, trial and condemnation of such a person in the Roman dominions, would cause serious complications between the allied powers, if Jesus should become the plaintiff for redress. In such case, Pilate declared that he would not attempt to shield the High Priest, but would leave him to bear the consequences of his rash act.

Annas stated that they had the permission of Queen Helena.

By skilful questions Pilate soon elicited sufficient information to understand the part that Helena and Monabaz had been induced to act in the matter; and to their chagrin explained to those chief priests that although connivance implied consent, and even sometimes collusion, it was not acceptable in lieu of an official legal permit from the suzerain of the accused. Also that the exposure of such relations between the chief priests of the Jews and the august kindred of Jesus Nassar, would only bring down upon them all the odium of that public, whose veneration they were so jealous to retain.

Annas and Caiaphas waxed wroth, and signified that they would now show that they possessed a legal right to dispose of the person of Jesus, the son of the Lady Marya, according to their own will and judgment. Annanus, as chief of Jewish lawyers would prove the same to the satisfaction of the Governor.

Then, for the first time Pilate learned of the claim which Annas had made on the Lady Marya as his legal wife. Jesus was represented to be her illegitimate son, conceived and begotten after her espousal to Yohanan or Annas the son of Seth.

Annas had never granted the Lady Marya any divorce, which fact, Annanus asserted, precluded the claim of Jesus to be a sub-

ject of King Izates of Adiabene, and made him, in law, a son of Annas the Jew ; who now claimed to be entitled to hold the same power over Jesus, as in Roman law was granted to a parent. This was such, that although in the forum, senate or camp, the adult son of a Roman citizen enjoyed the public and private rights of a person, yet in his father's house he was a mere thing ; confounded by the laws with the moveables, the cattle and the slaves, whom the capricious master might alienate or destroy, without being responsible to any earthly tribunal. For the majesty of a parent was armed with the power of life and death. Neither age, nor rank, nor the consular office, nor the honors of a triumph, could exempt the most illustrious citizen from the bonds of filial subjection.

When Annanus had ended his argument, Annas demanded of Pilate a permit to re-arrest Jesus, and bring him to trial by the Sanhedrim, on the charges of breaking the Jewish law by performing cures on the Sabbath day.

But the Governor courteously reminded Annas that he had as yet, only his word for the truth of the statements just made ; which in Roman law, was not sufficient proof to justify him, as Governor, with taking any such action. The claims of Annas on Jesus must be legally verified by proper witnesses and records. The Queen Helena and the Lady Marya were in the city, and Pilate would therefore without delay send his own confidential secretary to the lawyer of those ladies, to seek for information upon the subject.

On his return to the city, Pilate had made instant inquiry into the case of Jesus Nassar. He learned that the Queen Helena had, in reply, written evasively to his deputy, the military commander, implying that she "had confidence in the chief priests that they would not transgress the bounds of the law through any friendly investigation which concerned her family and kindred ; that she would soon return to the city, when every

circumstance would doubtless be explained satisfactorily to all concerned."

Pilate had next conferred with the president of the municipal courts upon the subject of the formal accusations brought by the High Priest against Jesus. Opportunely, Herod the Tetrarch of Galilee had also just arrived on a visit to Jerusalem, and Pilate commissioned this officer who ranked next to himself in the civil courts, to visit the Tetrarch and to pray him on the part of the Governor Pilate, to acquaint him with the facts of the case of Jesus Nassar having been tried for inciting to treason in his jurisdiction, as charged by the complaint of the Jewish High Priest.

Herod had replied that he had found no fault at all in Jesus Nassar, who had been proven not guilty of the charges brought against him in Galilee by the Jewish priests and elders.

Through the same civil officer Pilate had communicated to Queen Helena the nature of the accusation brought by the High Priest against her subject and kinsman, Jesus Nassar, and had asked for her instructions in the matter. In reply, the Queen had authorized the Governor to investigate the case, and to judge Jesus accordingly. Then Pilate perceived that through envy of his superiority to herself and her sons, Helena had betrayed Jesus into the hands of the chief priests, and now delivered him to be judged before a Roman tribunal on an exceedingly perilous accusation, considering the unnaturally suspicious and cruel nature of the reigning Cæsar.

Pilate felt convinced that Annas was making false charges against the Lady Marya. He knew full well that for guile, duplicity and wile, Annas was unequalled even among his colleagues, and divined that at some former time, he must have essayed to ensnare the noble Lady Marya into some situation which should bear the semblance of an espousal according to Jewish law. Pilate was also aware that the Queen Helena's life and actions were chiefly influenced and guided by this self-seeking, crafty ex-pontiff; and wondered what would, in the

present circumstances, be the outcome of this wicked device of the chief priests for getting Jesus into their power. But at the same time he determined that they should produce unassailable proofs for all their allegations and accusations against Jesus Nassar, before he would impeach his motives or arraign him on their charges.

He therefore now ordered that a messenger be summoned, and bade him seek Jesus Nassar to pray him on the part of Pontius Pilate, to come to the Court that the Governor might have speech with his highness concerning certain matters that interested Jesus Nassar.

This manner of procedure on the part of the Governor greatly disappointed Annas, Caiaphas and Eleazar. They had already been dismayed at the inopportune presence of Herod in the city, and had trusted to gain their ends by means of Annas' claim on the Lady Marya, in case Pilate failed to convict Jesus of treason on their complaint.

When accompanied by his lawyer, Joseph of Arimathea, and a suitable number of attendants and retainers, Jesus Nassar arrived at the official residence of the Governor, the officers and guards saluted him with the honors due to his rank as he passed to the hall of audience where Pilate accorded him additional respect by rising from his seat to receive Jesus.

All these tokens of honorable distinction so angered Caiaphas, Annas and Eleazer, that they not only murmured among themselves, but became sufficiently discourteous to the Governor to expostulate with him on the propriety of according such courtesy to one who had been tried for, and accused of treason to the State. By this they trusted to intimidate Pilate as laying himself open to suspicion of collusion with Jesus.

Knowing the exceptional ability of Annas for subterfuge Joseph of Arimathea had requested the presence of a number of honorable Jews of the city of Jerusalem, who had been present on

the occasion of the public betrothal of the Lady Marya, of Kharax and Adiabene, to her cousin Youseph Pandar.

By the testimony of these citizens and other legal proofs, the claims of Annas were proven altogether untenable, and Pilate decided that the Lady Marya was the lawful wife of Youseph Pandar, and Jesus Nassar their legitimate son; and therefore a subject of the King of Adiabene.

After this, Pilate requested a private interview of the Lord Jesus; during which he informed him of the nature of the charges brought by the High Priest. He then invited Jesus to give him his confidence. Had he indeed been annointed king by the disaffected nobles of Adiabene? What was their strength? And what their chances of being supported by the Suzerain and kings of the provinces of Parthia.

For reply, Jesus inquired of Pilate whether he sought information for himself, or whether it was at the request of others that he asked such questions.

Am I a Jew! to seek to gain your confidence, for the benefit of your enemies? exclaimed Pilate. Your own nation in the person of your Suzerain and kinswoman, Queen Helena, and the chief priests of the Jews your co-religionists, have delivered this charge against you to be judged by me. What part has your highness taken in the trouble between King Izates and his subjects? We, as Governor, are obliged to investigate, not only in the interest of righteous judgment, but also in the interests of Rome and of our Master Cæsar. Inasmuch as King Izates has rendered himself obnoxious to Rome, and is unpopular among his own subjects, and is also not in favor with his Suzerain, the King of Parthia, Rome would help Jesus to take the throne of Adiabene from such an unreliable prince.

When Pilate learned that the throne of Adiabene had indeed been offered to Jesus and refused by him, he was astonished, and asked of Jesus his reasons for not accepting.

The Lord explained that the object of his life work was not the gain of earthly power, but to establish the reign of truth.

Then said Pilate: What is truth? Do not the teachers of all creeds claim to teach the truth, and the adherents of each claim that they alone have the truth? And yet how many of the creeds are contradictory to each other.

You would teach the truth as a wise and enlightened man understands it. But then how can you expect to succeed against this immensely powerful organization of Jewish priests who have earthly powers to back them, and will surely kill you before you can break their prestige and their influence over the people. If you had accepted the throne of Adiabene you would have had the support of your nobles and of your army; and your followers would flock to your standard from all lands.

When the men who were arrested on the occasion of the public entry into Jerusalem were brought before Pilate for examination they all made the same explanations, and gave their reasons for the peculiar expressions of welcome to Helena and her company. The tale told by the men was simple, and no cross examination could shake their testimony. They had heard that King Izates had arrived unexpectedly, and would accompany his Mother on her public entry into the Holy City. The chief priests had religiously included his province as the "Land of Israel." It was reported that King Izates and Queen Helena would feel so flattered and pleased at his being greeted as "King of Israel," that they would probably be induced to double their gifts to the Temple and the number of privileges to their Jewish subjects. The men added that it had been reported, that as a thank offering for her son's victories over his enemies, the Queen would distribute a large sum of money among the people who should go out to meet and escort her with honorable welcome.

The origin of the report concerning the presence of King Izates could not be traced; for the followers of Bar-Abbas were cautious not to betray themselves as having any connection with

that famous robber chief. Each of them further swore, most emphatically, that he knew naught of Jesus Nassar in connection with that occasion. Consequently the men were set at liberty, because evidently some one had blundered or intentionally misled the people by circulating a false report; and of which these men were apparently dupes and victims.

A large number of Essenes and other friends of Lazurus of Bethany, who had escorted Jesus when he accompanied Helena on her public entry into the city, gathered in the hall of judgment to witness the examination of Bar Abbas' men. These friends also came forward and gave their voluntary testimony that they had escorted Jesus on that day to do him honor as the Great Physician and Teacher. Also that when they had inquired of some Jews in the crowd their reason for the cries of welcome to a King of Israel, they had received for answer, that the King Izates was the one whom they desired to honor.

The witnesses produced by the chief priests against Jesus were soon entangled in a mesh of contradictory statements; out of which not even the intricate quirks and subtle quibbling of Annanus could extricate them. Proven false and perjured they were driven out, escaping punishment for false witness and perjury only on account of being protected by the High Priest.

Then Pilate rendered his decision that Jesus Nassar had been proved innocent of the charges brought against him by the high priest and rulers of the Jews. Thus again did the Lord escape out of the snare and power of his enemies.

Immediately after the Lord Jesus had been freed from his arrest by Caiaphas, Peter hastened to explain his reason for having denied him during the trial by the High Priest.

The Master in reply, assured this devoted disciple that he had known Peter's motive to have been one of love, and had divined that he hoped thereby to further some plan for his release. Nevertheless at the same time, Jesus lovingly counselled him never again to resort to untruth in order to promote the good.

Peter had suffered inexpressible agony at the time, for fear that his beloved Master would never know the true reason that caused the denial; he also now perceived that his deviation from truth had grieved that noble heart, and exclaimed with sincere fervor: Lord! even if I have to die for it, yet will I never again deny thee!

Peter and John now found themselves obliged to go, on account of their business interests, to Galilee, where Jesus appointed to meet them later. He himself, soon after, also departed from Jerusalem and travelled eastward beyond Jordan.

See Appendix corresponding chap. XXXV.

CHAPTER XXXVI.

CATCH OF THE GREAT FISHES.

PETER, James, John, Didymus, Nathaneal, Bar Ptolomy, and Philip the Ethiopian, called a meeting to deliberate upon the best measures for strengthening the position of their Master against the unceasing attacks and snares of their enemies.

After a number of propositions had been considered and rejected as not feasible or not practicable, Peter made a proposal which was unanimously approved and adopted. He was convinced that their surest defense would lie in numbers, and their best protection in an increase of adherents from among the powerful and influential men and women among the Pagans. Therefore, said he, I go to preach and bring into our community those of the Gentile population who have never accepted the creed of the Jews. And to this decision of Peter the other disciples had replied: We also will go with you.

The colleagues then appointed to each a circuit to labor in for six months among the Pagan population of the surrounding territory. At the end of that period the disciples agreed to return to Tiberias where they would convene to report experience, success or failure.

When these seven devoted men returned from their mission and gathered together, they were weary and dispirited, for they had met with no success whatever. They had toiled all the six months and gained nothing. But while they earnestly considered ways and means for future action, and had sought the causes for their failure, the Lord Jesus came to them. They had not received any notice of his arrival, and did not expect him. In reply to his questions, they soon told the Master all they had attempted, and how utterly they had failed.

Then Jesus pointed out to them that they had been working

in the wrong way, and therefore had not succeeded. In this mission they had labored for the special needs and benefit of the Church of their Master as an Institution. But that was not the right way. He reminded them that when they had labored in accordance with his instructions they had saved multitudes from the error of their ways. So Jesus now again explained to them that if they would be his followers, they must labor for the special needs and benefit of the individual, quite irrespectively of the benefits which might or might not accrue to the Church as a secular institution.

Then John said to Peter: It is indeed the Lord; the same Lord as at the beginning, unchanged by the deadly persecutions and dangers through which he has passed. He is still thoughtful of, and striving for, the welfare and salvation of men, before even his own safety.

They organized another mission under the direction and leadership of the Master, which proved so successful, that, besides a great multitude of the people, there were joined to the Lord one hundred and fifty-three representative men from among the nobles and priests of the Gentiles.

All of these converts expressed a desire to meet to commune with the brethren and with the Lord Jesus. He therefore appointed a place near the Sea of Tiberias, on property belonging to him and his cousin disciples for this Great Communion; and hither they came from the surrounding territories, men, women and children, a great host. At this time the Lord taught the people many things, and although the greater number never saw him again, they carried his influence away with them to their homes, where their future lives were ennobled and beautified and made a blessing to others, by their following and carrying out his instructions in their daily lives.

Brightly beams our Father's mercy,
From his Lighthouse evermore,
But to us he gives the keeping,

Of the lights along the shore.
Let the lower lights be burning !
Send a gleam across the wave !
Many a struggling fainting brother,
You may rescue, you may save.

See Appendix corresponding chap. XXXVI.

CHAPTER XXXVII.

JESUS VS. JUDAISM AND ESSENISM.

FROM this time the Lord Jesus began to prepare his disciples for what he foresaw would be the inevitable consequences of his firm refusal to compromise with fraud, oppression and injustice: whether ecclesiastical or political. He had devoted his life to labor for the establishment of justice and holiness against injustice, hypocrisy, and fraud; and with the heroism of the great patriotic soldier he would not quit the battle-field, although he knew that a violent and cruel death would sooner or later overtake him through the malice and machinations of his powerful and relentless enemies.

But Peter who devotedly loved his Master, believed that his personal safety was of the first importance and ought to be secured at all hazards. Consequently he proposed different plans for compromise with the enemy, and also for a course of action whereby, through the superstitions and credulity of the masses, they could advantageously compete for, and win to themselves, the allegiance of the laity both Jews and Pagans. Although all of his projects and plans involved some sacrifice of what Peter regarded as doctrines of minor importance he urged upon Jesus that in pity for himself and for his followers, it was his duty to avert the foreshadowed doom.

But the Lord reproved Peter, because by such advice he was proving a stumbling block instead of a helper to his Master; being more mindful for temporary success and safety than for the lasting enlightenment and enfranchisement of the human race.

The Lord then pointed out to his faithful apostles that, not only would the chief priests and elders continue to hunt and persecute him until they compassed his death, but they would also hate and persecute all those who were his disciples, and who de-

voted their lives to free men's souls from Jewish and Pagan errors and superstitions.

He further impressed upon them that they would encounter such usage, not only from the Jews, but also from their brethren the Essenes; from friends, from kinsfolk, and even from parents; from all and any whose souls and intellects were bound and enslaved by the superstitions and false dogmas and precepts of men's devising.

He also said to the disciples that he now reminded them of the persecutions they must encounter; even to be delivered up to death by those whom nature had constituted their protectors. So they were not to undertake the charge of the work he would commit to them with the idea that perchance such troubles might be avoided. For in that case when they were overtaken by fiery trials they might stumble and fall.

The Jewish Sanhedrim of that period wielded tyrannical and lawless power over their unfortunate co-religionists. The Government of the Cæsars had constituted the Court of the Sanhedrim independent of the ordinary magistrates, who, like the Roman Governors, evidenced the greatest care to consult the wishes of these rulers of the Jews in all matters that related to their co-religionists.

The Beth Deen, or Hall of Judgment, as the ecclesiastical Court was termed, therefore took to itself, irrespective even of Jewish oral or written Law, the authority to punish its people by excommunication, boycott, scourging, destringing of goods, imprisonment, and even death, for the smallest liberties the Jews might take to transgress the rules for conduct, speech and thought laid down by their Rabbis.

Whenever the Rabbis noticed that the laity showed any inclination to live on honest and friendly terms with their Gentile neighbors, or dared to intimate that a Pagan might possess a soul of divine origin as well as a Jew, or evinced any laxity whatever in the observance of all the silly superstitions, and sometimes

wicked ceremonials called, "works of righteousness," or if they presumed to express a doubt of the divine authority of the rabbis, the Sanhedrim made terrible examples of the persons who showed the courage of their convictions. They scourged, they excommunicated, they boycotted, they imprisoned and bound with fetters, they tortured, they robbed the goods without even a show of legal process, and they put to death their hapless victims.

No Jew could find redress from the Gentile rulers in whose lands they dwelt against these wicked Sanhedrim when the offense had been one of a religious nature; for the Roman and Parthian governments had relegated all such judgments to the High Priest of the Jews; and from his Court there was no appeal for his co-religionists. Any interference with his administration was immediately heralded to all the Jews throughout the world as a persecution of Israel, and the Jews were ordered to stir up their countrymen every where to sympathy with him against the supposed aggressors.

These lawless persecutions, robberies and murders of their own people the rabbis justified as holy zeal on their own part to preserve the sanctity of their Law, and to prevent the Jews from falling away from the Jehovah of Israel, to follow after the God of the Gentiles.

Like the Jewish Sanhedrim, the Essene ecclesiastical courts also punished with inhuman severity those who transgressed their rules. "Such," says Josephus, "were cast out, excommunicated out of the Society, and often died in a miserable manner; for, being bound by the oath they had taken, and the customs they had been engaged in, they were not at liberty to partake of food that they met with elsewhere, but were forced to eat grass and to famish their bodies with hunger, till they perished."

The Essenes of Palestine had also associated themselves with Judaism, that by the Romans, they had come to be regarded as a sect of Jews. Jesus and his disciples were therefore looked upon as the founders of a new sect of Judaism somewhat hetero-

dox, but still Jewish; although in truth, the teachings of the Great Master struck at the very roots of the Upas tree of Judaism.

But it was the policy of the chief priests and rulers that Jesus and his followers should, by the Romans, be classed as Jews. This placed them under the jurisdiction of the Jewish High Priest or of the Essene Elders in all matters concerning religious heresy. And creed with its ceremonial and financial obligations and penalties, was the great lever by which the Rabbis moved the Jewish world, and the yoke by which they kept their co-religionists in abject subjugation.

Up to this period of time Jesus and his apostles had in a great measure lived after the manner of the Essenes, sharing their property in common with that community.

But now the Master perceived that the time had come when a community of property was no longer advisable, nor compatible with the safety of his followers. There were grave points of difference in the dogmas and precepts which the Essenes held to be indispensable to salvation, and the doctrines and precepts which Jesus taught as being the will of the All-Father.

To the apostles who had been with him from the beginning of his ministry, those whom he had trained to be teachers and physicians, Jesus now delivered his final charge, and trusted them to carry out his instructions during their own earthly career. Also to transmit his charge in such a manner as would enlighten and bless and benefit succeeding generations of men for all time. He therefore rehearsed to them the essential points of difference between Judaism and Essenism which must be maintained in their lives and teachings to establish his Church and the Kingdom of God.

The Jewish dogmas held woman to be an inferior being to the man. According to Jewish doctrines and teachings woman was not possessed of the higher and divine soul. Jewish doctrines taught that although the Creator had taken much thought and

many precautions to form a good woman, he had failed, and had produced a creature naturally depraved, given to levity and easily led astray; a creature to whom God did not condescend to speak except only as to a physical part of her husband. For such reasons Jewish doctrines advised women to lead lives of seclusion, attending to their household duties. Their voices even should not be heard by men lest men should thereby be tempted to evil desires. And not only were men in general to avoid much conversation with women, but even the husband was advised to talk but little with his wife.

The Essenes, although holding in very high esteem, and placing on an equal footing with men, such women as had devoted their lives to celibacy and good works, yet regarded the rest of womankind in the light of a temptation to carnality, best to be avoided.

Jesus had always taught by precept and example, that the Great Creator and All-Father had not formed the woman as an after thought and a failure, but had, "in the beginning made them one;" created them at the same time and with the same quality of soul and the same order of moral and intelligent being. In the Church of Jesus and the Kingdom of God there were no such distinctions to be made between male and female; but they were one and equal; and the husband, so far from regarding the wife as a spiritual evil, although a physical necessity, was on the contrary to love his wife as Jesus had loved his people; devoting his life for their welfare and happiness. Further, that the evil desires of a man's heart proceeded from within his own heart which defiled his soul, and not from extraneous causes.

Judaism, teaching the doctrine of inherent depravity and original sin, placed the children on the same spiritual and moral level with women. From the mother, the child inherited only the physical body and animal life. At birth it was also immediately possessed by an evil spirit which never left it during life. A Jewish male had as many as five souls which entered into him

at different periods and occasions of his life. But until a Jewish boy was thirteen years old, and became clean by formally joining the congregation of Israel, when he received two angels appointed by God to watch him, he was on the same moral plane as women. Women, children and slaves were exempt from reciting the, "Hear, O Israel," by which the Creator and his Shekhenah were made to produce souls for incarnation by Jews.

According to Jewish precepts, parents were to train their children in unquestioning obedience, and were to use the greatest severity. The child's spirit was to be well subdued in youth; and death by stoning was the punishment for a rebellious son. A Jew might sell his daughter to a co-religionist for a term of six years. If her master knocked out her eye or her tooth, she was not indemnified by freedom from slavery; but her master was to pay her damages, and she was to continue her servitude until the expiration of her term. The Canaanitish law of the land in such circumstances, freed the maid; but the Jews evidently were allowed to govern themselves in those early times as under the Greeks, Romans and other nations under whose rule they came.

But Jesus taught that, far from being full of original sin and possessed of an evil spirit at birth, the young children were on the contrary, fit for the Kingdom of God; and that whosoever did not discipline his spirit to purity such as that of an infant, could never become a partaker of the Kingdom of God. Children were to obey their parents in the Lord, but the same parents were directed to train their offspring kindly, and in the right way, and were cautioned not to discourage their children by harsh measures.

The rabbis taught that it was a deed of merit to get drunk on Purim Day as also on every Friday night or Saturday; which was to be spent in all attainable pleasures and prayer.

The Essenes held rigorous fastings; abstinence from wine and flesh, and extreme ascetism as indispensable to perfect purity.

The followers of Jesus were not to indulge in revelling and

drunkenness, nor were they to hold any food or drink as defiling to the soul of man. They were to use the world without abusing it, and to let their moderation be known in all things.

Practically, the Jews and Essenes held that man was created to keep the Sabbath sacred.

Jesus taught that the Sabbath was instituted for the benefit and convenience of man.

Relations between the employer and the employed among the Jews were very unjust and capricious. If a Jew possessed a bondman or a bondmaid, and beat them to death, there was no penalty attached, provided the bondservant did not die under the rod, but lingered a day or two. But where the service was rendered by a wage earner who was indispensable to his employer, the latter was advised to treat him with familiarity in order thereby to retain his valuable services.

The Essenes went to the other extreme among themselves; for they did no labor for wages, but performed all services for each other as voluntary contributions to the Society. In such contempt did they hold the office of a servitor, that when they waited on each other at meals those who performed the service loosed their tunics while in attendance, because the wage-earning servitors waited on their employers with girded loins.

But Jesus taught his followers otherwise. The relations between the employer and the employed were to be conducted with equal justice to each other. The servitor was to perform faithfully all the work for which he had hired himself to do, without affecting to despise his office; and the master was to pay those whom he employed such wages as were just, and equivalent to the work performed.

The position of a servitor was greatly despised by Judaism; and honor was accorded to men who though utterly despicable as men, could yet employ subordinates. If a man had occupied a subordinate position, he was on that account regarded unfit to fill the position of a ruler. The Jewish perfect ideal of a ruler

was one who neither could nor would perform work of any kind for himself, and certainly not for others; one, descended from ancestors who had never done any labor, but had lived on the productions of others, as their hereditary priesthood and princes had done.

But Jesus taught that hereditary rank alone was not sufficient to fit men to be rulers over their fellows. Of this matter the Jews and Gentiles had similar and totally wrong conceptions; their kings and rulers being styled Benefactors for exercising lordship and authority over their people.

But the followers of Jesus must be quite different, and be Chiefs or Elders only in proportion to the amount of service they were competent and willing to render their fellow men. He himself was their Lord and Master by earthly rank as well as by spiritual grace, but he had been among them the One who had done the most service of all.

Members of the families of the high priests used to secure the farming of the taxes of Palestine and neighboring regions, from the Gentile kings and emperors under whose successive sway those countries came. They practiced inhuman cruelties and unlimited extortions upon the people; and this accumulated great wealth, and escaped censure by bribing in high places. Julius Cæsar, however, forbid the state tribute due from Jews being farmed out, but ordered it to be paid directly to the Government; the tax gatherers being appointed by the provincials themselves. Such arrangement did not at all suit the high priests who could no longer extort more than the religious tithes and impositions from their co-religionists. They therefore constantly denounced the payment of taxes to the "heathen oppressor," who no longer permitted them to rob their people in the name of the State, as an offense against Jehovah the King of Israel.

The Jews of the province of Judea had been exempted from military service, and also from contributing in any wise to the support of the Roman army stationed in those parts. The Roman

Cæsar also ordered a large portion of the tribute in money and produce from Galilean, Syrian and Phoenician towns and villages to be paid to the Jewish High Priests for their maintenance, with numerous other privileges. Yet all these things failed to satisfy their greed of gain and the lust for power.

But Jesus taught his followers that His Church and the Kingdom of God must bear the burdens of the State. There was to be no evading of paying tax or tribute. They were to render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor, and to give unto Cæsar the things that were Cæsar's; fulfilling all obligations of good citizens to the State in which they lived. And this he taught not only by precept but also by example; for, as a member of the royal family of an allied power, Jesus was exempted from paying taxes. He did not avail himself of this privilege, but bade Peter, who evidently was his head man of business, to go and use the price of a whole catch of fish on the Lake for the payment of taxes for himself and his Master. Thus proving by precept and example that no community nor individual had any right to exemption from the payment of State taxes, either on religious or political grounds.

It was a principle with the Jewish priesthood and rabbis, that the laity, who were not versed in the traditions and interpretations of their Elders, could not be pious; and all such were therefore classed as "sinners." A "righteous man" was one who was learned in the traditions, and who scrupulously performed the ceremonial law. In fact the majority of these so-called learned men, priests, Pharisees, Sadducees and Scribes, regarded it as wrong to hold any friendly intercourse with such as were not initiated in the cabalistic cipher or secret interpretation of their canonical scriptures. Even the murder of such was counted as no sin; for, like the beasts, the common or uninitiated people were regarded as created for the service of ecclesiastical Israel.

The Essenes of higher degree also held themselves aloof from

the brotherhood of lower degrees; even to considering themselves defiled by personal contact.

But it was just this uninitiated laity, this "common people," to whom Jesus had come to minister. All the preceding and then existing religious and social systems had been established and maintained for the benefit and enrichment of the privileged few, whether ecclesiastics or nobles. Jesus, the only true Representative of the All-Father, came to do away with such systems, and to teach men that it was not by juggling deceptions nor by vain or wicked interpretations of simple godly precepts, that any class of men could become righteous; but that it was the honest, sober, kindly lives which would find acceptance with the Almighty. And this he accomplished by association and friendly intercourse with all classes and degrees of the laity; teaching them all things as one having authority direct from the All-Father, and not as the scribes who continually quoted some rabbi, priest or prophet of a bygone time, as authority for their dogmas.

The Jewish Hierocracy was maintained by a system of deception, oppression and extortion. The laity groaned under the heavy and grievous burdens imposed upon them, but never obtained relief nor redress. For, when the Israelites selected their own civil rulers the Jewish hierocracy was always united with the State in the administration of the government. And when they lived under Gentile kings, the Jewish priesthood never failed to become confederate with such rulers, and obtained from them such concessions as rendered them practically the sole arbiters of the lives and fortunes of their co-religionists.

But Jesus forbid such a system among his followers. No man was to be permitted to constitute himself the vicar of the heavenly Father, nor of Jesus their Master. For the Father loved them, and they were to address their prayers to Him direct. Nor was any one to be allowed to exercise lordship over the Church of Christ after the manner of the Jewish hier-

ocracy. The ministers of the Church of Jesus were to tend the flock of God by the will of the people, and not by constraint of any hierarchy or civil authorities. They were to prove themselves good examples to their congregations, taking pattern after Jesus who came not to be ministered unto, but to minister unto all.

Thus the teachings, precepts and actions of Jesus struck at the very foundations of the erroneous dogmas which Judaism and Essenism held to be indispensable to salvation. Consequently the Lord's followers, if carrying out his commands in their preachings and practice, would surely incur the ban of the Jewish Sanhedrim as well as that of the Essene Elders, and would be subjected to severe penalties for heresy by both. Such penalties included bodily torture, loss of liberty, of property and of life itself. Therefore, against these certain dangers Jesus now made the only provisions possible.

Up to this period of time the Master and apostles had lived after the manner of the Essenes, holding community of property so far as their personal authority extended over their possessions. But now, Jesus disrupted the Commune so far as his immediate ambassadors were concerned. Each of them was henceforth to own his property independently of any society.

This arrangement was a necessary precaution; because, according to Essene communistic regulations, individual property was also common property; and every individual, even though he neither possessed nor contributed anything to the society, was yet entitled to take whatever he needed from the possessions of the community, and had a claim on all. Thus great wrongs and abuses could be perpetrated by, and through such members who had joined the society for policy or gain. Again the goods of the entire community could be distrained under such conditions, and the largest owners and contributors of property and wealth would be driven out to face destitution under an accusation of heresy.

Further, the Lord bid those apostles who could not claim protection of the Gentile courts as Romans or Parthians, to secure such protection even if it cost them their social status. In such circumstances they could demand trial by Gentile courts, and as Paul did later, appeal to Cæsar against trial by the Jewish religious tribunals.

Having recapitulated the essential rules for the social relations of his followers, Jesus committed the supervision of instruction to Peter, and the care of his own earthly interests to John, as being the best adapted for such trusts.

On all occasions Peter had proved himself energetic, courageous, intrepid, heroic. But the Lord desired to draw the attention of his disciples to the fact, that although these were indispensable qualifications to carry on his work, there was a motive which would render such virtues effective and everlasting. He therefore said to Peter: Lovest thou me more than these?

Yea Lord, thou knowest that I love thee, replied Peter; and if I once did propose and counsel a course of action that was not right, it was through my love for thee and anxiety for thy safety. I pray thee command me to do that whereby I may prove my love.

I charge thee to fill the wants of such of my disciples as are weak or young in the faith; and, like lambs need to be specially tended by the shepherd. Furnish them with such spiritual and mental food as shall be meet for them in the times when doubts, trials and difficulties assail them.

Peter gladly promised to care for such, and besought to be assigned some additional service which should be specially for his Master.

This Jesus granted by recommending and committing to this heroic Apostle the protection, guardianship, and assistance in temporal affairs of such of his followers who were not able to cope with their adversaries.

Nevertheless, although Peter was gratified by the confidence

the Lord evinced in his love, yet he was not satisfied. He still craved for some work that should prove of personal service to Jesus; and the Master then asked him whether, for love of him he would undertake further responsibilities?

The third question grieved Peter greatly, because he now understood that no service for his dear Lord's personal benefit would be awarded to him. At the same time he realized that on the loving heart of Jesus there still lay the burden of some charge for which provision had not been made; a task that would be undertaken only by a great love, such as filled his own heart. So he stifled the keen pain of his own disappointment as he answered: Lord thou knowest all things; thou perceivest that I love thee, and will therefore perform whatsoever thou wilt bid me to do.

Thus it came to pass, that our Lord and Master selected Peter for his representative in these matters. Peter had recognized that Jesus was truly the Son of God by virtue of his infinite love for all mankind; and Jesus knew that Peter loved his fellow men as being brethren of his divine Lord. He therefore said unto him: Thou art Peter; firm as a rock in thy love, and upon this foundation of Love will I build my Church. For against Love for me, even the gates of death shall not prevail. And with this, the Lord Jesus confided to Peter the Supervision of Instruction for such of his disciples who could follow a shepherd, and depended on him to select the right pastures where they should obtain nourishing food and clean waters, instead of dry brambles with polluted streams.

To the care of John, as nearest of kin, and in every other way adequate for the charge, Jesus committed his beloved Mother. He knew that when the Chief Priests should succeed in murdering him, they would proceed not only to rob and persecute, but would also seek to put the Lady Marya to death.

Great sorrow filled the hearts of the disciples, because in the provisions made for the work of the Church, the earthly interests of the Master. and the disruption of their communal mode of

life, they realized that they must be prepared to lose the companionship of their Lord. How could they live without it? To whom should they turn for counsel and assistance in cases of uncertainty and times of danger if their Master were taken away from them?

Jesus assured them that his work and doctrines had taken such firm root in the minds and hearts of men that his death could not destroy nor obliterate them. In the event of his departure his spirit would influence and permeate the entire Church of God. So long as he remained with them in the body on earth, his power was limited; but after his departure he would return in the fullness and power of the spirit, and be their helper and comforter throughout the ages.

He had taught them many things, the full meaning of which they could not understand. But as they encountered different phases of life in the course of human events, he would recall to their remembrance such instructions as would guide them safely in the circumstances and through the difficulties of the occasion. Thus would their dear Lord be always present with them and with all his followers even unto the end of the world. Their moral and spiritual nature would also become more perfectly developed, strengthened and enlarged when they were obliged to stand alone, because deprived of his bodily presence.

But in order to grow in spiritual power and grace, and to retain the ability to commune with him through the Holy Spirit, the disciples of Jesus must ever be on their guard and watch the course of human events intelligently. They must beware of the false men who from time to time would appear in His name or as His Representatives. Some of these would perform such signs and wonders as should almost lead the initiated astray, and would present these as credentials of Divine Authority. Against such the Master bade them be on special guard.

The disciples asked the Lord what and when would be the

consummation of that age of political and ecclesiastical wrong, oppression, deception and error?

Jesus instructed them that when the Jews of Judea should rise in open rebellion and engage in warfare against the government of Rome, their Hierocracy would be destroyed, never again to rise as a temporal power centralized at Jerusalem. But that would not be the end of their spiritual sway, nor the redemption of mankind from political and ecclesiastical errors and troubles. Consequently, wars and tumults and rumors of wars would continue to take place among nations and kingdoms. Physical phenomena of all kinds, being the results of the workings or transgression of nature's laws, would continue to be seen and felt on the earth. But the Church of Jesus must not regard any of these things as signs of the great consummation.

The time would however surely come when the Spirit of Truth and Research would possess mankind; and this would cause much perplexity, on account of the ignorance of some and the opposition of others.

The political and religious systems of the Gentiles (the Sun) would fail to satisfy the nations; and the religious system of Judaism, (the Moon) which at best was but a pale reflection of an earlier and purer creed, should no longer be accepted as a direct reflection of the Light of God.

The state of men's minds while undergoing such transition would be as the roaring of the sea and raging of the billows during a great storm. Society would be filled with apprehension regarding the final results of such upheaval of the old systems; not having heeded the signs which gradually but surely heralded the coming triumph of Truth and Knowledge over Fraud and Ignorance; the triumph of the kingdom of the All-Father and His Son Jesus over the Powers of Darkness.

But this great religious and political transition and upheaval which would terrify the unprepared, must to the Church of Jesus be the great sign of deliverance; the herald that its re-

demption was nigh. For the Son of Man shall have his messengers in all lands, searching diligently and honestly for the truths of the past, whereby to correct the existing errors of that time. Thus will the elect be united from one end of heaven to the other, and men shall see their Lord and Master Jesus as He is; for the light of His love and of His teachings will at last have pierced the clouds that so long obscured the spiritual understanding.

The whole wide world for Jesus ! this shall our watchword be.
Upon the highest mountains ; across the widest sea ;
The whole wide world for Jesus ! Oh faint not by the way ;
Our Lord will surely conquer in this our glorious day.

See Appendix corresponding chap. XXXVII. Also pages of same, 526, 531-534.

CHAPTER XXXVIII.

THE SNARE.

WHEN the chief priests and rulers of the Jews found that the number of the followers of Jesus was constantly on the increase, they again took counsel how they might get him into their hands to kill him. They deeply regretted that they had not put him to death on the same day on which they had passed sentence upon him.

Among other advisers at this meeting Judas suggested to the council that he should be again sent into the camp of Jesus and his disciples. He was both a physician and Essene, and he felt confident that he would have very little trouble in being readmitted to the society. Jesus and his disciples were of very forgiving natures, and a passionate declaration of repentance on his part, or an explanation that he had been misguided would be sure to move their generous hearts. Once back to the fold of Jesus, Judas would know all about his movements, and could find an opportunity to have him arrested by the Jewish hierarchy.

This suggestion was adopted, and Judas succeeded in rejoining the company of Jesus.

In the meantime the pontiffs Caiaphas, Annas and Eleazar were not idle, but did their utmost to influence Queen Helena and King Izates against Jesus. To this end they employed all the arts of diplomacy and all possible religious arguments to induce the King and Queen to give them a formal legal permit for the trial of Jesus by the Sanhedrim, on the charge of heresy. Armed with such authority, they could defy Pilate, who would be forced to give them the needed additional permit to convene the Sanhedrim for such trial.

Several months later, Judas returned with the intelligence that

he had remained so long in the enemy's camp until he found an opportunity to ascertain how many of the followers and retainers of Jesus could be relied upon to desert from his authority under various pretexts. He had concocted a scheme which he now submitted to them for consideration. This was to make a sudden and unexpected assault, during which Jesus should be seized and delivered to the chief priests. But Caiaphas and Annas feared to proceed to open hostilities against Jesus in Galilee, lest thereby they might bring themselves into trouble with the Roman Government and be deposed for exceeding their authority. The followers of Jesus had increased in great numbers in that region, and a large proportion of them had sufficient influence to make even the chief priests careful not to provoke them too far.

They again held a consultation and decided to resort to their most effective weapons of hypocrisy and guile by which to lure Jesus into Judea, where he would practically be in their power. By special messengers they sent Jesus a letter purporting to express their contrition for the repeated wrongs they had done him and also a dawning conviction of the divinity of his love and mission. They further besought him to grant them another opportunity to learn of him, and invited him to come and labor among them in Judea.

A large number of the Essenes who were not sufficiently free from the yoke of spiritual bondage to perceive the hypocrisy and craft of the chief priests of the Jews, urged Jesus to avail himself of this opportunity to manifest himself to them. But the Lord knew their guileful natures and crooked ways, and returned a message that if these Jewish sages desired to witness his work they could come to him.

Upon this the chief priests again held a council and formed a plan to carry out their design to arrest Jesus. Knowing that he still trusted himself among the Essenes, they decided to set a snare for him through the people of that sect. With the hypocrisy and guile in which they were such adepts, Caiaphas, Annas

and Eleazer ingratiated themselves with the leading elders of the Essenes in Judea under the pretense of seeking for some means by which to conciliate the large numbers of Essenes and Jews who had transgressed the laws of their respective sects, and were at the time living according to the precepts of Jesus. These chief priests represented that if the doctrines of Jesus had not been in such direct contradiction to the rules of Essenism, there would be no cause for fear of a disruption of Judaism as a national religion. But if they allowed Jesus to continue his course unchecked and unhindered, all men would finally believe his doctrines, be guided by his precepts and become his followers. The results of this would be, that the Roman Government would cease to recognize the Jewish hierarchy as the lawful administration of a national religion, and would deprive them of temporal power over their present co-religionists, whether Jews or Essenes.

When they had sufficiently aroused the apprehensions of the Essene Elders, the chief priests proceeded to unfold their plan for conciliation by arbitration. They informed the Essenes of the advances they had made to Jesus, but he had evidently mistrusted their good faith. Now, if the Essene Elders would use their authority or influence with Jesus, in such manner as to cause a cessation of the promulgation of doctrines that were antagonistic to precepts which Essenism held to be indispensable to a godly life, they would not only perform their duty towards the preservation of their own community, but also of the Jewish sacred laws. Resolute action alone would stem the tide of unbelief and doubt in regard to sanctity and divine authority of the initiates in spiritual mysteries.

Finally, the chief priests proposed that the Essene elders should persuade Jesus to come to Jerusalem to a conference on religious matters. They represented that there was a very large number of priests and other teachers of the people who were honestly anxious to discuss with Jesus, those doctrines on which he differed from Essenism and Judaism. It would be impossible

for all these to travel to Jesus, and therefore it was his duty to come to them.

The Essene elders felt that they were obliged to recognize the influence that Jesus had acquired over their people, and agreed to act in accordance with the proposition of the chief priests.

The appeal to their discrimination, religious zeal and love of justice, flattered certain Essenes whose sympathy was soon enlisted, and whose active influence was immediately brought to bear upon such of the elders and influential members of the sect whose assent was indispensable for the convention of a court of judgment upon Jesus.

The most unwearied and successful worker among these was Judas Iscariot. His rabbinical training had taught him that "every Gentile has his price, either mental, moral or material." Consequently, with subtle discernment he appealed to the intellectual vanity that craves recognition, the jealousy that envies superiority, the religious pride that secretly hates a rival, the self-complacent virtue that brooks no question of its own perfection, the austerity which has no sympathy for human weakness and the ambition that must raise itself even if by the ruin of others.

Essene doctrines imposed upon the members of the sect the duty of a rigid watch and suppression of all those senses and passions that could be assailed by the grosser temptations for material indulgence. But their excessive zeal against the carnal left the defenses of their intellectual and perceptive faculties very inefficiently protected against the wiles of rabbinical attack.

Such training among the Essenes accounted for the fact that although the Essene Convention consisted of men who had assembled with an honest purpose to consider ways and means whereby, to a certain extent, religious union might be effected between Essenism, Judaism, and the doctrines taught by Jesus,

yet the great majority had already become tools of the Jewish chief priests.

This assembly of over one hundred white-robed Essenes was a beautiful and impressive scene. Their physical proportions were fine and manly, having been brought to perfection through generations, by moderate healthful labor and moral mode of life. There was also no lack of great beauty of face as well as of form. Refinement, courtesy, kindness and self-denial were legibly stamped upon almost every countenance. Added to this, the exceeding cleanliness of person, the glistening purity of the white robes, the kindly manners and gentle ways of speech would have convinced the average on-looker that he had indeed come among the sons of God, the living types of perfect manhood.

But the close observer would have felt that, with a few exceptions in that grand gathering, there was something lacking of that harmony of proportions which converts the beautiful and impressive into the majestic and sublime.

The average student of human nature would probably have been well pleased with the general appearance of this great Essene gathering. The physiologist would have been gladdened at the sight of these symmetrically built men, and a physiognomist would have been well pleased with the clear-cut features, undistorted by dissipation, and with the general expression of intelligence and kindness. But the student of phrenology would have found cause for regret in looking at the members of this assembly. Not that the heads of most of them were ill-formed; for that would simply have aroused a feeling of repulsion. But it was very sad to see that the great majority of the heads were small in proportion to their bodies, and seemed to have suddenly stopped growing during the physical development of the individuals, although they retained their original symmetrical forms.

Was this an indication that soon after passing through the stage of ambitious and aspiring youth, and on entering a pro-

fession that prescribed certain rigid rules, and forbid independent investigation and research, their brains had really stopped the hard labor of original thought, and contented themselves with simply musing over prescribed doctrines and dogmas?

Scientists say that the head of a human being who is not afraid to delve deep in the domain of thought will continue to grow and develop even after the body has reached its full state of physical development.

Alas for the chances that justice would be meted out in the cause of the Divine One, on whom these Essenes had gathered to sit in judgment. And alas! for the many yet unborn generations of men, who would follow their Great Master's example and dare to assert the rights of individual independent thought in spiritual matters. The majority of the heads of the men in this otherwise noble assembly of Essenes, had ceased to develop and expand before they had attained their thirtieth year. These men would have repudiated with scorn, the allegation that with them the power of intellectual growth and development through independent thought and judgment, had been fossilized into the form of meditation and musing upon the dogmas and precepts prepared for them by the ancient legislators and elders of their creed, and yet it was so nevertheless.

With the same shrewd tact by which he had succeeded in bringing about the selection of a certain class of men to sit in convention on this particular occasion, did Judas now labor to imbue these men with an obstinate determination to bring Jesus to their terms, and to force him to promise that both by example and by precept, he would cease to antagonize the dogmas of the Essenes regarding abstinence in food and drink, ascetism in mode of life, and prohibition of hired domestic service. The alternative should be his excommunication from the Society of the Essenes.

The debate in the Essene Convention was long and wearisome from its persistent reiteration of the inefficacy of faith in

God and charity to mankind without the practise of the rigid self-abnegation and self-denial which were necessary for salvation, as had been interpreted by the ancient founders of their creed. A few members raised their voices in dissent, but such were quickly silenced by thinly veiled insinuations, as also by open accusations of being already tainted with heresy.

The training and doctrines of Judaism had thoroughly impregnated Judas with the belief that a superabundance of all material pleasures with an innumerable host of Gentile slaves to to serve them, was the highest reward that the Jehovah of Israel could have conceived and promised for his chosen people. This insistence on voluntary resignation of such good things, as a means of salvation, was even more than a weariness to Judas; it was an absurdity, it was blasphemy, except that perchance through the self-denial of the Gentile, Israel might enjoy the good things more abundantly.

At last the perseverance and patience of Judas were rewarded. The members of the Convention were in the main finally convinced, and agreed that it was their bounden duty to adopt a course of action which should prove a powerful and effective check to heresy.

The vote was taken; the full number of one hundred assenting votes that were necessary before sentence could be passed, were polled.—The sentence was passed.—The Lord Jesus was to be officially summoned to a conference with the Elders.

If he agreed to recant his antagonistic doctrines, he should continue to be protected and respected as an honorable member in good standing in the community of the Essenes throughout the world. But if he should refuse thus to conciliate the appointed interpreters of the faith that had been delivered to them by their ancient Saints, the Lord Jesus would, by virtue of the vote of the Convention, be excommunicated for heresy from the community of the Essenes. This would leave Jesus defenceless

and exposed to the terrible consequences and penalties that would surely follow such ban.

Absolute silence reigned for a time after the dread resolve was passed concerning the Lord Jesus. Even through such fossilized intellects, glimmered for a moment the searching rays of the God of Light as they asked themselves: What, if it should be possible that Jesus teaches the truth, and that our ancient saints imposed upon us dogmas of their own devising?—But they hastened to stifle such doubts as temptations of the Evil One.

In accordance with the customs of the Medes and Persians, whence they originally came, a course of action once determined by the necessary vote, and the sentence passed, nothing could thereafter alter the decree of the Court of Judgment of the Essenes. But the resolution that was passed was kept a profound secret from all who might possibly have revealed its nature to Jesus or to his friends.

A letter was sent to Jesus. It expressed an earnest desire and request from the representative Elders of the Essene community in Judea, for a conference with the Lord Jesus. The object of this meeting was to confer on the possibility and advisability of a conciliatory adjustment of the differences in some of the doctrines that they respectively taught. It was admitted that in deference to his rank and influence, delegates ought to be sent to him, yet as so large a number who could not possibly take the journey to Galilee were anxious to see him, they besought Jesus to come to them. The seventh weekly sacred festival, which would fall about seven weeks before the Jewish Passover, was the occasion selected for holding the proposed conference.

On receipt of this letter, Jesus took counsel with his most trusted and faithful disciples. Some of the apostles endeavored to dissuade him from going to Judea, on account of the danger he would incur from the deadly enmity of the chief priests of the Jews. But as the letter expressed also the decision of the Con-

vention that, as an Essene, Jesus would be expected to obey its request that he should be present at the Conference, it was therefore unanimously conceded that it would not be prudent to risk forfeiture of the support and protection of the Essene community by a disregard of the order of the Convention.

Then Didymus, who had been most earnest in the endeavor to dissuade Jesus from trusting himself again in Judea, rose up, and addressing his fellow disciples, said: If ye believe that our Lord must needs go thither, let all of us who are faithful, accompany our dear Master, to keep watch and to defend him from snares or assaults; and let us be prepared also to die for him or with him should the enemy prove too strong for us.—And so also, said all the followers of Jesus.

An answer of assent to their summons was accordingly sent to the Essene Elders in Judea. However, the intended visit of the Master to the Conference, was kept strictly secret; and when the Essenes of the place where Jesus was then residing, had already departed for Jerusalem, the disciples were further charged to tell no man, outside of their own party, that Jesus was in their company. In this manner without any publicity, but “as it were in secret,” the Lord Jesus made his last journey to Jerusalem.

Through the agency of Judas Iscariot, the chief priests of the Jews were made acquainted with the answer sent by Jesus to the Essene Elders; and they immediately made arrangements with the large band of the followers of Bar Abbas, who professedly were Zealots, but in reality robbers. These were instructed to lie in ambush at different points outside the city, and to hold themselves in readiness to seize Jesus at the shortest notice. Bar Abbas himself had been arrested by the Roman authorities some time previously. He had been tried for raising seditious tumults, for robbery and for murder. He had been found guilty of many such crimes, and was condemned to death; and now lay in prison awaiting execution. His followers, consisting of many hundreds of men, had not disbanded; but under the secret pro-

tection of, and in collusion with, the chief priests, were always ready to commit any lawlessness and every crime for money or other rewards.

See Appendix corresponding chap. XXXVIII.

CHAPTER XXXIX.

THE LAST MEETING.

WITH his disciples Jesus traveled unrecognized and safely until they arrived at Bethany. From that town the Lord sent Peter and John on before him to Jerusalem to Joseph of Arimathea to give him notice that Jesus was on the way.

The disciples were further instructed to tell Joseph that the Master would celebrate the seventh week sacred festival at his house; also to request him to have all things necessary prepared for the occasion. Joseph of Arimathea was also commissioned to notify the Essene Elders, who had been appointed to attend the conference, that Jesus Nassar would receive them at Joseph's house.

This house standing in the centre of a large and beautiful garden was situated on Mount Zion, just within the outermost city wall, and adjoined the grounds of a house that was the property of the apostle John. Consequently no suspicion would be aroused on account of his appearance in the vicinity with Peter, if any spies of the chief priests should happen to be about. The place could also be reached without traversing any of the city's thoroughfares; being accessible by a small gate in the city wall, called the Gate of the Essenes.

It was late in the afternoon of a chilly winter's day, and the sun was sinking among the rose-red clouds, behind the summer houses and silvery grey-green olive trees above the Pool of the Waters of Millo. The lofty battlemented city walls, the fortress towers, the castle-like fortifications and roofs of interior palaces, stood out grey-white, distinct and cold against the background of the purple-blue tinted Mountains of Moab, and under the clear pale blue of the sky. A party of men came around and down the southern slope of the Mount of Olives. That these

men were of the sect of the Essenes might have been known by their outer garments, for they were enveloped in the ample folds of the white hooded cloaks of that order. The party attracted no particular notice from the chance passer by, to or from Jerusalem or Siloam; since it was common enough to meet the Essenes journeying between their colony at Bethany, and their city quarter on Ophel. In this portion of Jerusalem besides the palace of Prince Monabaz there were numerous residences of Parthians, both Zoroastrians and Essenes.

Perhaps for other reasons, or because the atmosphere was rapidly growing colder and damper, every man in that party of Essenes that came from behind the Mount of Olives had drawn the large hood over his head. Each of them had also arranged the inner wrap in such manner as to conceal the face so well that even a close observer could distinguish neither features nor figure.

The party descended into the valley of the Kedron, crossed the brook, and wending their ways between the vegetable and fruit gardens of the dale, ascended the opposite hill of Zion and entered the city by the gate of the Essenes. Continuing their way up the mountain towards the south-west, they finally arrived at the residence of Joseph of Arimathea.

Evidently this particular party had been expected; for the porter stood on guard at the entrance gate which was open. One of the men in advance, who was Didymus, addressed the porter and said: The Master saith; "Where is my guest chamber?" With a profound salutation, the man on guard replied: "Blessed is He that cometh; therefore, enter my lords."

At these words, Joseph of Arimathea, who had been waiting just within the gateway, came forward as Jesus stepped across the threshold with the greeting: "Peace be to this household." But as soon as the Lord had passed in with his disciples, the gate was immediately closed, bolted and barred. After this, all other comers were first examined and questioned through the

small, iron-barred and latticed oriel-window of the porter's lodge, before gaining admittance.

When the Essenes Elders, who had been appointed as arbitrators for this conference, arrived and entered the hall of meeting, Judas Iscariot was among them. To some of those who had come with Jesus, as also to the other Essenes, the presence of Judas among their Elders on this important occasion was sufficient guarantee for his honesty and good faith. But when Jesus saw him, he knew that he had been treacherously drawn into a snare; since Judas could be present only with the object of creating dissension and widening differences between him and the Essene Elders; as also of betraying the results of the conference to the chief priests of the Jews. He therefore warned the Elders that the traitor was among them, but Judas had ingratiated himself too thoroughly for them to heed the Master's warning; and they were soon after engaged in contention among themselves, as to which of them should be appointed Moderator of the Conference.

Finally, Judas triumphed. He had laid claim to that office in his three fold character of Jewish rabbi, Essene elder, and apostle of Jesus. He had argued that he was in sympathy with all and prejudiced against none of them; that he only sought to benefit humanity, and would consequently be the least biased, and altogether impartial in his judgment and decision. Failing to agree in the choice of one of their own people, the Essene arbitrators, blinded by jealousy of each other, by egotism, and by the plausible arguments of the traitor, agreed to appoint Judas Iscariot as Moderator.

With numerous specious pretences and suavely crafty arguments, did Judas Iscariot influence the Elders, during the conference, to insist and demand that Jesus should repudiate all of his most essential teachings and precepts which conflicted with the dogmas of the Essenes. But the Great Master could not

agree to forsake the cause of Truth, nor to cease to teach men the will of the All-Father.

The conference closed with the Essene arbitrators in official opposition to Jesus, and with a decree of excommunication of their Society for heresy against the Lord Jesus.

Having successfully accomplished what he had come to effect at the conference, Judas Iscariot excused himself from further attendance, on the plea of having pressing engagements to perform some religious and charitable duties of his office as treasurer of one of the Essene communities.

When Judas had gone away, the Elders who had been his pliant tools also soon took their departure. Then those of the company who were the faithful friends of Jesus held a consultation with him. Jesus was now placed under the ban of the Essene community as well as under the great excommunication of the Jewish priesthood. Judas Iscariot, whom they now suspected to have been present as an emissary of the chief priests, knew where he was to be found; it would consequently not be safe for Jesus to stay in the house any longer. All other houses where he was wont to visit in the city would now be, and perchance already were, watched by the spies of the chief priests. Finally they concluded that the safest plan for Jesus would be to leave Jerusalem with his disciples immediately. By leaving the city at night they would doubtless elude the spies of the chief priests and cross the Judean boundary before their escape became known to their enemies. They were not to delay to cross the Jordan, and then they were to journey southward to Egypt where Jesus would be safe for a while until his friends could devise some means by which he could be effectually protected.

The original plan had been that Jesus should leave the city at the dawn of day, and with the principal apostles who had come with him, go to the wall-enclosed garden that was the burial place of his grandparents. This was situated at the foot of the northern slope of the Mount of Olives, and the Brook

Kedron ran by its boundary wall. Here some of the faithful followers were to meet Jesus, and another party would join them further on the journey, on the summit of the mountain at Viri Galilei.

Great sorrow filled the hearts of the faithful friends, who must needs now bid their beloved Lord a long, and possibly a lifelong farewell. But he spoke loving words of comfort to them, and bade them remember that if they should see him no more in this world, it would be but for a little while; for they would meet him again in the many mansions of the All-Father's house, of which he had so often spoken to them.

Joseph of Arimathea had sent his trusted servants to station themselves, at a short distance from each other, along the route from his house to the Gate of the Essenes. They received instructions to give each other warning by certain signals, if they should notice any person or party lurking at any place within sight of the road that led from their master's house to the city gate. The Gate of the Essenes was only at a short distance from the house, and when by the preconcerted signals of the men on watch along the route Joseph ascertained that the neighborhood was clear of spies and other dangers, he escorted Jesus and his disciples to the small city gate. For the opening of the postern of this gate at any hour of the night, Joseph of Arimathea held an order from the Roman authorities, and consequently was able to obtain egress for the party without delay.

A final God-speed; a farewell embrace between the devoted friends, and Jesus passed out of the city with his faithful apostles into the darkness and silence of the night.

See Appendix corresponding chap. XXXIX.

CHAPTER XL.

BETRAYAL AND ARREST.

THE Roman authorities permitted the high priests to employ a band of guards or police of their own, quite independent and irrespective of the Roman army and municipal police. These officially recognized guards of the high priests were recruited either from Jews or Gentiles, and were selected for their reckless daring rather than for any other qualifications. The high priests chose their guards chiefly from among those Jews that were known as the National party, or Zealots, who first appeared in guerilla robber bands, in the time of Herod the Great, under the leadership of one Ezkias. Under the pretense of Jewish patriotism and Jewish political aspirations for the establishment of a Jewish kingdom, these zealots committed robberies, murders and all other crimes, either on their own account or as hirelings of others.

The boldness and lawlessness of the pontifical guards, was in proportion to the avarice and injustice of the high priest who employed them. Each of these guards was, by Roman law, permitted to carry a strong oaken club or bludgeon, between two and three feet in length, and its round or oval head was stuck full of heavy iron nails. A loop at the handle served to hang it to the leathern girdle which like the bludgeon was universally used by that class of guards, and is still used by shepherds, peasants and nomads.

Besides the bludgeon these guards each carried a terrible weapon. It was a short, curved dagger exceedingly sharp on both edges, and could inflict a wound that would cause death in a very short time, if not instantly. This kind of dagger is still called by many of the present inhabitants of Palestine, sickaye. The word sickaye, is undoubtedly derived from the Latin sicæ

(sickle), which this dagger resembles, and by which name the Romans called it. Hence the ecclesiastical guards, the Zealots and robbers were by the Romans called Sicarii. When these Sicarii were in the city however they concealed this weapon under the outer garment for fear of being disarmed by the Roman authorities. With these daggers, the Sicarii secretly stabbed such as they desired to silence in a crowd, or had been hired to murder, or against whom they cherished enmity.

The Zealot bands were headed and officered by notably aristocratic, and supposedly pious members and descendants of the priestly families of the Jews. The occasions of the Jewish festivals were the great opportunities for the Zealots to raise seditious tumults and to commit murders; for at such seasons they came into Jerusalem with the greatest security to worship Jehovah. At such times they mingled among crowds of citizens and pilgrims; and if so minded, raised their voices in loud demand for privileges from, or seditious cries against, the Roman authorities. By a dagger thrust with one hand, while often apparently flourishing a bludge on with the other, these Zealots quickly silenced such as attempted to raise their voices in dissent, or against them. Wearing no distinguishing costume from the city or rural populations, the Zealots, guerillas and ecclesiastical guards, committed crimes and raised disturbances with perfect freedom from fear, or chance of being implicated as a party, should any of their number fall into the hands of the Roman authorities.

It was members of the ecclesiastical guards, or police, authorized and recognized by the Roman Government as such, that under order of the High Priest, were employed to arrest all persons who, professing Judaism, transgressed the Jewish religious laws. It was therefore a band of such ecclesiastical police, armed with bludgeons and daggers, that by order of the chief priests, was sent to join the robbers who already lay in ambush to arrest Jesus on the Mount of Olives, when he should come that way.

The chief priests were anxious to effect the arrest quietly, and to avoid combat with the followers of Jesus. They also knew that if his friends even suspected their intention, they would secrete the Master and elude their vigilance until his escape could be effected out of Judea and beyond their jurisdiction. For such reasons not a single man of the band knew against whom the order of arrest had been issued, and even the locality where the seizure was to be made was known only to their captain, who received orders to take his instructions from a rabbi that would meet him in a specified spot, and give him a certain sign.

Judas had been notified to meet the Essene Elders at a certain house, to attend the Conference; but he had not been able to ascertain whether Jesus would also come to the same place. Consequently, in order to insure the arrest of Jesus in any case, Annas, as President of the Sanhedrim, had a band of his own police in readiness to start at a moment's notice, to any portion of the city when they should receive word from Judas that the results of the Conference had been disastrous for Jesus. As a means for such communication, a trusted member of Annas' guard was detailed to act under Judas' orders.

When, in the company of several Essene Elders, Judas issued from the house where he had met them by appointment, he threw back his hood as though better to adjust his cloak, thus leaving his face and head exposed to view for a few seconds. The Essenes saw in this action nothing more than that of one who had not always worn the hooded cloak of their Society. But as soon as the party had proceeded some way up the street, a man, dressed as a common house servant and carrying a bundle, stepped out from under a vaulted doorway and took the same route. The sun was nearly set, the streets were filled with artisans, shopkeepers and others going and coming from the various vocations and labors of the day; distinguishable in creed, profession, trade and social status, by the various costumes they wore. Up the hilly streets of Zion, in a south-easterly direction,

went the party of white cloaked and hooded men ; and, threading his way in and out among pedestrians, riders and small flocks of sheep and goats that were coming into the city folds from pasture, came the man with the bundle in his hand ; never approaching near enough to be noticed, and never losing sight of that particular group of Essenes. Yet all this was accomplished in so natural a manner, as one who was sent on some errand of simple domestic import.

The quarter to which the white robed men wended their way on Mount Zion was eminently aristocratic ; and the houses stood surrounded by gardens with trees, and enclosed by walls sufficiently high to shut out any view of the interiors from the streets and lanes. At this hour these were comparatively deserted, it being supper time and a cold winter evening on the first of the lunar month Adar, or early days of February ; when the darkness almost immediately follows the setting of the sun.

When the party of Essenes, accompanied by Judas, stopped at the house of Joseph of Arimathea, the man with the bundle halted before a door at the further end of the street, as though waiting for admittance. After they had passed in and the gate closed behind them, the seeming domestic came on, and turned down a narrow lane that ran between two gardens : over whose walls the branches of trees had spread until they met and arched over the lane. Here he retired into the additional shadow of a deep recess formed by an angle of the wall, and untied the bundle he had been carrying. Out of the bundle he took a large white hooded cloak similar to those worn by Essenes, and quickly drew it over his garments. Then lowering his head and drawing over it the hood he returned through the lane to a point of vantage where, unnoticed himself, he could see all who entered or issued from the dwelling of Joseph of Arimathea.

At last, after a vigilant watch of several hours, he heard the sound of footsteps approaching from within, and then that of bolt, lock, and bar being withdrawn from the gate into which

Judas had passed. Absolutely motionless, he almost suspends his breath while he strains his power of vision as the door opens, and a man, wrapped in the white hooded cloak, appears and momentarily raises the lower portion of this outer garment. At this signal, the spy walks into the middle of the street, and then slowly onwards towards the citadel of the city until overtaken by Judas. As the traitor passes the spy he exclaims in a low but perfectly distinct tone, and as though involuntarily: "Ya Moshé Rabbona va Elia Nabeena! To this the spy responds: "Samael Mallukh Ha Moveth!" The two men then walk on more swiftly, but silently, until they reach the large open square in front of the citadel palace of Herod the Great. Here they halt awhile, and Judas, speaking low, gives his instructions to the spy: Go and say unto him that sent thee these words: "What thou doest, do quickly," and he who sendeth this message, goeth unto the place ye wot of!

The two men then parted. Judas traversed the city until he reached the temple enclosure, within which, near to the eastern gate, waited Eleazar with some of the chief priests, elders and temple officials. Also the band of ecclesiastical police, in readiness to act under his directions.

The man to whom Judas had given the message, went directly to the official residence of Annas, President of the Sanhedrim and ex-high priest. This adjoined the temple area. When the message had been delivered, Annas bade the captain of his own special guard, whom he had reserved for this part of the work, to proceed with his men to the house of Joseph of Arimathea, and to demand and arrest the person of Jesus Nassar in the name of the President of the Court of Sanhedrim of Jerusalem. This officer was a relative of Annas, and was known as the Mallukh Ha Moveth. The detachment of ecclesiastical police under his orders were armed with bludgeons and daggers. A number of them carried, on poles, lighted torches of pitch, tar and pine wood in iron crates, to light up the neighborhood of

the house, and prevent the possibility of escape in the darkness to the surrounding gardens or houses.

On arriving at the house of Joseph of Arimathea, they first surrounded the premises so as to cut off all avenues of escape, and then demanded admittance in the name of the President of the Court of Sanhedrim and of the High Priest. To gain time for the farther escape of his Master, Joseph of Arimathea parleyed long and evasively before allowing his gates to be opened; but being forced to afford them entrance, he finally informed the captain that the Lord Jesus was no longer in his house. But he said this with such evident reluctance and hesitation that the Mallukh-Ha-Moveth suspected that he was not speaking with truth, and that perchance Jesus might be secreted about the place. He therefore ordered a thorough search to be made, which was done by his rough men with much rudeness and many vile imprecations. Finally, feeling satisfied that he whom they sought was not on the premises, the captain, with many curses on the master of the house for letting him waste so much time to no purpose, ordered his men to quit the place. The band, following their leader, took their way to the Gate of the Essenes, through which they passed out of the city, and then down the mountain on their way to join Judas, to search for the Lord Jesus in the places to which he was accustomed to resort on and around Mount Olivet.

The Lord Jesus, with the disciples who accompanied him, being perfectly acquainted with the ground on and around the Mount of Olives, proceeded on their way till they reached the Cœmeterium Garden. Outside of this, the Master left the main body of his followers to meet him after a while, and taking with him Peter, John and James, he entered, and left them to watch on the inside of the entrance.

On the way thither, they had conversed in low tones about the strange action of the Essene Elders. The disciples had become bewildered, and their faculties benumbed; as often happens

to men on the eve of some great misfortune, or the facing of an unexpected but imminent crisis of life.

Who can understand the awful agony of the Divine Son of Man on that night, when he was snared, excommunicated, and forsaken by those of his own race and people; and thus the more exposed as prey to be tracked, hunted and slain by his deadly foes, the chief priests of the Jews.

For revealing the All-Father to his misguided and oppressed children, the Perfect Son of God was excommunicated by Jewish priests and Essene elders; cast out of his Father's vineyard by these faithless hireling husbandmen, in order that the inheritance might be theirs to instruct the human race.

Will the All-Father now come to the aid of the only Son who served Him faithfully, never seeking his own glory; and will He avert the dread doom pronounced upon him by the wicked husbandman?

Or, will He leave the murderers to wreak their envy, rancor and malignity upon His Holy One, and suffer him to be tortured soul and body, with the greatest of sorrows and of physical agonies that human heart can feel and mortal frame can bear?

The gang, several hundred strong, composed of Bar-Abbas' Sicarii had come from their waiting-place on the other side of Mount Scopus, after the sunset glow had quite faded, and the early darkness had fallen upon the country. They distributed and concealed themselves among the trees, rocks and caves, on the Mount of Olives and in the valley of the Brook Kedron, in such a manner as to cut off all avenues of escape for any person or party that should once enter the ambushade.

The robbers were armed with bludgeons and daggers, and a certain number of them carried lanterns concealed under their cloaks, in readiness to be lighted instantly when required. They had received orders to keep strict watch whether any person or persons, coming from the city after the third hour of the night, should enter into the summer residences of the royal Parthians

or into the dwellings of their retainers. On the Garden Coemeterium of the family of the Lady Marya they were to set a double watch; for Judas Iscariot knew full well that Jesus often resorted, when sorrowful and weary, to this quiet retreat for prayer and restful meditation in the shadows of its wide spreading olive, cedar and cypress trees: and also that it was a rendezvous for him and his confidential trusty friends.

In case such places were visited, lyers in wait were instantly to announce the fact to their captain by a signal like the hoot of an owl; the number of hoots to indicate the locality, which thenceforth should be doubly guarded until the arrival of Eleazar, Governor of the Temple, with his officers and police. If any one was seen to leave the place after any persons had entered, such were to be followed and on no account allowed to escape until identified by Eleazar or one of the priests or elders who would be at the same place as their captain. Also, if after the hour indicated, any person or party of men coming out of the city, went straight towards Bethany, they were to be detained, by force if necessary, until examined by Eleazar or his coadjutors. Those roads were therefore ambuscaded with a sufficient number of Sicarii for such purpose.

Finally when they should see a party come out of the city, bearing many lighted torches, they were to light their own lanterns under cover of their cloaks, and to conceal their light until they heard the crowing of a cock. At that sound, they must proceed with all speed to the spot whence the signal came. There they would find Eleazar, Governor of the Temple, and other chief priests and elders whom they were to protect; and were also to assist the captain of ecclesiastical police with his force, against all and any that resisted them.

When the Lord Jesus with his disciples came down the hill of Zion, and directed their steps towards the Garden, they were being closely watched by the robbers in ambush, whose keen eye-

sight was well accustomed to distinguish objects even on darker nights.

After the Master with the three apostles had entered the Coemeterium enclosure, and its small oaken, iron plated door had been closed for a few minutes, the shrill hoot of an owl, apparently from some trees outside the Garden, rose on the stillness.

Clad in cloaks and headcloths of dust colored, brown gray materials, it was not possible to distinguish the lurking robbers from the boulders and the massive trunks of the olive trees. On hearing the signal, a number of them, crouching low, cautiously, stealthily and noiselessly approached the location indicated. The captain of these Sicarii placed himself well within view of the entrance.

Eleazar and his confederates were exceedingly delighted when they heard from Judas an account of all that had transpired at the Conference. Judas had also told them that he had sent a message to Annas by the spy, and that he calculated that the ecclesiastical police were already on their way to arrest Jesus in the house of Joseph of Arimathea.

Said Eleazar: It will be impossible for this usurper of the rights of Ecclesiastical Israel to escape us this time; for the watchmen of Zion do mark his steps, and if he be not taken in the city will surely fall into the hands of them that be zealous for the glory of the God of Jacob. But the time is precious; therefore let us hasten to that Garden where, may he that troubleth the heritage of Jehovah, soon lie buried with his forefathers. The Captain of them that be zealous for the restoration of the Kingdom of Judah and the house of David hath, by my orders, stationed messengers in such positions between himself and the outside of these city gates, that as soon as we shall pass out, we will receive word of all that hath been seen and heard since the Zealots have been on the watch.

As Governor of the Temple, Eleazar was empowered to pass

through the postern of the Eastern City Gate any time of the night, accompanied by his attendants; and also to give orders for his police to pass in or out. But on this occasion, he had obtained a special permit to have one of the leaves of the City Gate itself, partly open for himself and attendants to re-enter the city during that night.

With his company of priestly officers and police, several elders and Judas, Eleazar left the city through the postern gate. Showing to the Roman officer of the guard at the gate the special permit, he bade him hold himself in readiness to admit him on his return as was specified in the permit, and he explained that the large gate would have to be opened to admit the band should they capture the offending party whom they were pursuing.

The officer examined the permit, and finding it genuine and correct, saluted and replied: It is well.—He knew that the chief priests and rulers of the Jews with their robber followers, were incessantly intriguing against each others lives, liberties, and property, or against that of some possible rival. Like all other Romans, he only regretted that these avaricious ecclesiastics did not succeed in exterminating each other, and leave those of their people that were peaceable to live honestly unmolested.

When the postern gate had closed behind them, a man came out from the deep shadows of a wide spreading olive tree, and singling out Eleazar, said in whispered tones: Oh my Master, since we have been on the watch, a small party of men came down from the city by the Gate of the Essenes. They walked together to where the road parts to lead up the northern slope of the mountain. There they parted; four of the number went on, and entered the Cœmeterium of the family of the Lady Marya, and the rest dispersed among the dwellings of the retainers of the royal Parthians. Every one of those houses is under surveillance. The four who entered the Garden of the Cœmeterium must be waiting for those who parted from them, or for others; as the door has been reopened since they entered, and one of them,

standing within the doorway looked out in all directions as though in expectation of the coming of some one. The captain awaits you under the great tree near the bridge.

Eleazar with his coadjutors and Judas came close to each other, and held a whispered consultation. Then motioning to his attendants to draw near enough to hear his words, Eleazar addressed them in low tones: You must descend to the Coemeterium of the family of the Lady Marya so cautiously, that you may not yourselves hear the tread of your feet on the earth; and so silently, that the beasts of prey shall not distinguish your breath from the silence of the night. Creep down in the densest shadows, that your movements be not visible to the keenest eye of the birds of night.

For, added Judas, there is no doubt that he whom we seek is either already in the Coemeterium Garden, or is expected to come thither. As we are not certain that he is one of the four who entered, our approach must not even be suspected; otherwise he will surely escape us, if he is yet to come. If he be already inside, and discern any objects moving down the Mount Moriah, he will not come out, and the door of the Coemeterium enclosure is too strong to be forced. Neither would it be prudent to enter by forcing the door or scaling the walls; since such action would not only bring us trouble from the Roman oppressors, but also raise all the proselytes and Essenes against us as desecrating the burial place of their princes.

The right is always with Rabbi Judas, said Eleazar; therefore when we arrive, we must all lie concealed as near as possible to the Garden without being visible to those going in or out of the enclosure, until Rabbi Judas shall give us the sign, by embracing him whom we seek; and who believeth the Rabbi to be his disciple. At that sign, see that ye lose no time, but spring forward, seize him and hold him fast until we shall have bound him hand and foot, lest he or his followers, work some of their magic arts by which he may escape.

The band of ecclesiastical police assured their master with many ruffianly oaths and curses that he might trust them to seize and hold the Evil One himself, if they got the opportunity. These lawless-hardened men were not at all surprised nor shocked at the act of treachery about to be perpetrated by the Rabbi Judas. In their experience, every one of the chief priests would betray his colleague or superior, if he could advance his own interest thereby: and they themselves would not scruple to act in like manner for gain.

Accustomed to approach softly and noiselessly when about to surround and fall upon their prey unawares, the party reached the place whither they were bound, without displacing even the smallest pebble under foot, or causing the faintest rustle of bush or branch near, or under which they stealthily passed.

When they came to the tree where the Captain of Bar-Abbas' Sicarii waited, he informed Eleazar and Judas that just before they arrived, the door of the Garden enclosure had again been opened, and a man clad in Essene white cloak had looked out, waited awhile as if in expectation, and finally retreated and closed the door.

As soon as Judas and Eleazar heard this, they knew that either Jesus himself or an additional escort was expected. Word was passed to the robbers to hold their lighted lanterns in readiness, and Rabbi Judas Iscariot took up his position on the road, a few feet from, and facing the gate of the Coemeterium, so that no one could leave nor approach the place without being recognized by him and intercepted if necessary. Eleazar, ex-high priest and Governor of the Temple, with the priests, elders and police who had come with him, also noiselessly placed themselves in ambush on each side of the road.

A little while after this, the Lord Jesus, looking up towards the city, saw a company of men with lighted torches, coming along the slope of Moriah from the direction of Zion. He di-

ruffians bound the blessed hands which had healed and fed and ministered to the wants of thousands of the children of men; and they fettered the feet, which had never wearied nor faltered on errands of loving mercy and kindness.

As soon as this was done, Eleazar, ex-High Priest and Governor of the Temple, and the priests and elders who had accompanied him came forward and struck the Divine Man many hard blows; cursing, jeering and reviling Him all the while.

After such exploits against a man powerless to defend himself, and which were ever distinctive characteristics of rabbinical valor, Eleazar gave the order to move forward with the prisoner, to the residence of Annas in the city.

The hundreds of armed robbers, legalized as ecclesiastical police or honored as Zealots of their creed, all very worthy and most fit representatives of Judaism whose watchword was "Ou Yehudim, ou Tzeluf!" (Either Judaism, or the Gallows), now surrounded the ever kindly, loving, life-saving Master; whose arms they had pinioned and whose feet they had fettered, so that He could not move without great suffering.

The flare of the torches and the gleam of the lanterns lit up the supernatural beauty and dignity of the face and form of the Divine Man; while it threw into strong contrast the malignantly gleeful countenances of Eleazar and his coadjutors, and the brutally satisfied expressions of the Zealots, Sicarii and ecclesiastical police; who were vociferously congratulating one another upon the success of their stratagems, and mentally gloating over the extra largesse promised them by Caiaphas, the High Priest, Annas, President of the Sanhedrim, and Eleazar, Governor of the Temple.

Following in the rear of this multitude of man-hunters, came the disciples who had escaped being killed or disabled; and also some of the principal retainers of the royal Parthians, on their way to report to the Queen Helena what had happened; for she was in Jerusalem at that time.

See Appendix corresponding chap. XL.

CHAPTER XLI.

FORSAKEN.

ANNAS, President of the Court of Sanhedrim, waited with increasing impatience in his official residence. This was one of the ecclesiastical palaces that adjoined the Temple area. He had completed all the necessary preliminaries, whereby the Lord Jesus might, with strict conformity to Jewish law, be convicted as a religious seducer who induced the Jews to stray from the doctrines of Judaism.

This ecclesiastical palace, where Annas now awaited the results of the expeditions and of other stratagems to arrest Jesus, enclosed a large open court which was entered by a vaulted passage. In this passage and within the vaulted gateway, there were long stone seats built against the sides of the walls, for the accommodation of the doorkeeper and other servants. In the stone paved court there was a cistern with a stone guard around it, about two feet in height and six in circumference. In a small stone trough lay a leathern bucket with which to draw water, and as the cistern was deep the bucket was attached to a long rope. Several jars and mugs stood or lay around the cistern to hold water for the use of the thirsty among the attendants.

The principal apartments of the palace which was three stories high, looked into this court; and access to the upper stories was gained by a flight of stone steps leading up from the court. The bay windows of the upper stories projected from one to two feet, and were made of beautifully carved and painted wooden lattice work. These ornamental lattices shut out much of the light and sunshine, and screened the inmates from the view of persons outside. But at the same time they admitted sufficient light and air, and afforded a perfect view of the court to those within. The

stone stairways which ran up against the walls were protected by handrails. The whole palace was built of stone ; the walls, the floors, the domed and vaulted ceilings and roofs.

The spacious hall that served as audience chamber, and for the reception of male visitors who were not on terms of intimacy with the ex-pontiff, was situated on the ground floor and opened on the large court. It was divided into three distinctive parts. About one-fifth of the floor of this hall, extending from the door inwards, was sunk from five to six inches lower than the threshold. This was the dargah, or lowest degree of the apartment. Servants and messengers never advanced beyond this space, and all visitors removed their shoes or sandals there, before ascending to the eewans or estrades, on either side of the dargah. The floor of this space was handsomely inlaid with white, black and red marble, and a fountain in the centre played into a small, shallow pool lined with colored marbles.

Fronting the door, at the end of the dargah and about four feet high, a marble shelf was supported by three arches faced with inlaid marbles. Drinking cups and water pitchers of tasteful design and costly material stood on the shelf. The brazen perfuming vessels with a ewer and basin of the same material were placed under the arches.

On either side of the lowered space or dargah of the large audience hall the floor was raised. On one side, about half of the space occupied by the hall, the floor was raised three feet above the level of the dargah and was reached by three steps leading up from the dargah in the centre. On the opposite end of the hall the floor was raised one foot from the level of the dargah.

The raised portion of the floor of a room is called an eewan and used as a reception chamber. These eewans are not used indiscriminately, but the one which is raised the highest from the level of the dargah, "the upper guest chamber," is for the reception of guests of a higher degree ; those whose rank, wealth,

influence or other causes entitle them to greater consideration from the host or hostess than the mere acquaintance, the friend of humble social status or the visitor on a business errand. These latter are received in the eewan which is raised only one foot from the level of the dargah, "the lower room."

The upper guest chamber in the audience hall of the President of the Sanhedrim was handsomely furnished. The floor was covered with costly rugs, and the low soft luxurious dewans that ran along three sides of this eewan were covered with gold embroidered purple cloth. The side connecting it with the rest of the hall was partially screened by lattices of carved and fragrant cedar wood. There was an arched and pillared doorway in the centre of the screen and a large window of similar design on each side. These openings in the screens were furnished with gold and scarlet silken curtains which, when drawn, completely shut off the view of the interior of this upper guest chamber from the dargah and lower eewan.

The floor of the opposite eewan, or lower room, was laid with fine matting made of fragrant broom straw, and its dewans were covered with heavy linen cloth of native manufacture in dark blue and red designs. This eewan was not screened by lattice work from the dargah, but simply partitioned off by ornamental pillars and arches of cedar wood.

The roof of the hall over the two eewans was vaulted, but that portion of it which was over the dargah was raised much higher, and supported a cupola of fretted stonework.

The interior wall of this audience hall were covered with a cement made of lime which acquired the consistency and almost the hardness of white marble. The surface of this cement was polished as smooth as glass and was of an ivory whiteness.

A large lantern with sides of latticed brass work was suspended by long chains of gilt brass from the cupola over the dargah.

On this night while Annas waited to hear the result of the ex-

pedition that had been sent out to arrest Jesus Nassar, the large brass lantern in the hall of audience was still lighted although the time was near midnight. The upper guest chamber was in deep shadow; for the gold and silken curtains of the doorway and windows of the screen were drawn across, and the latticed brass lantern cast but a dim and chequered light upon the dargah.

In the lower eewan, two solid candlesticks of brass each three feet in height, stood on the ground not far from the central eewan. On each side of the candlesticks a clay lamp was placed, in which a linen wick was fed by olive oil. These had been lighted for some time.

Between the candlesticks, on a low stand of ebony inlaid with silver and mother of pearl, lay a brass inkhorn, some reed pens and a small roll of parchment, evidently in readiness for memoranda.

Under the vaulted gateway of the residence that opened on the Temple grounds, a lamp was burning; and another, suspended from the arched ceiling of the passage within, revealed about half a score of Annas' guards sitting on the stone bench and on low rush bottomed stools around a charcoal fire that burned brightly in a large brazier.

Occasionally the doorkeeper opened the gate and looked out, at which the men swore and cursed; because of the draughts of cold air that swept in at such times. As the night wore on and the atmosphere became more chilly, the men grumblingly discussed the prospect of being obliged to wait all night for perchance disappointment in the morning.

What will it profit us, even if our companions be successful? growled one.

The President Annas will surely be generous in this case, suggested another; and will doubtless not fail to reward those who serve by watching and waiting for the return of the hunters, as well as those who will secure the prey for him.

I cannot understand, remarked a beardless Idumean youth but lately recruited into the service of Annas' household, why the pontiffs should desire the destruction of a man who hath done naught but good ; for his generosity to the poor, the sick and the unlearned is never failing. Since the chief priests do not occupy themselves at all about the amelioration of the condition of such, why need they prevent this Jesus Nassar from performing the ministrations which the sacred priesthood of the Jehovah of Israel could not do, without becoming defiled through personal contact or association with the ignorant and diseased ?

For reply to these simple questions, there was first a loud laugh from the guards. Then the oldest of them spoke.

Thou art but a youth and a simple one. If the sick he healed and the unlearned he enlightened without due authority from the chief priests I pray thee tell me, whence will the sacred priesthood derive the tithes and the tributes, the offerings supplicatory, intermediary, expiatory, purificatory of body ? And would they not also lose the trade in sacrifices, thank offerings and other offerings which they extort from the people. What would become of their privileges and the power they possess over the property, lives and death of their co-religionists ?—All this would pass away, and reduce them to the position of being as servants to minister to the needs of the people, instead of masters over their souls and bodies.—Remember also, O youth, that all animals, both birds and beasts, are divided into two classes, hunters and prey, the hunted animals being more numerous, in order that the supply for the consumption of the hunters may not fail in plenteousness. Now, the sons of men are the same. The chief priests and other initiates are the hunters ; the unlearned people, their natural prey. Would you enlighten them that they may all become initiates ? What would you do to any one who should warn off, or deliver the prey on which you subsisted, out of your hands ? Even so will the chief priests deal with this Jesus Nassar.

Alas! exclaimed the youth, but it is a pity for so good a man.

We all must live, answered the man; and seeing that our trade flourishes under a regime like that of the chief priests of the Jews, and that we receive our share of the prey we secure for them, we are in duty bound to support them against all reformers of their practices.

As the night deepened the impatience of Annas visibly increased. He now sat in one of the upper chambers, whose windows commanded a view of the temple area, across which, Eleazar with those that had accompanied him, would return.

In company with Annas were two men; seemingly respectable Jewish citizens when judged by their dress and general appearance. But there was a furtive, treacherous glitter in their eyes which boded ill for any one against whom they should set themselves.

Can it be possible that our vigil may prove to be in vain? queried one of these men.

Nay verily, replied Annas, methinks that this time we have taken all precautions against his escape, not only with those vacillating fools, Izates and Monabaz and their mother, but also for the prevention of his rescue by the Roman oppressor, Pontius Pilate. The Sun of the Gentiles hath been well darkened, in that the Essenes have abandoned this Jesus Nassar, whom also innumerable Pagans accepted as the promised messenger of the invisible God they adore through the visible Sun. But we shall triumph and quench the light of this Sun of the Gentiles, that the Moon of Israel alone may enlighten the nations of the Earth.

The companions responded: Amen and Amen.

Then Annas, looking again out of the window, exclaimed: Blessed be the Jehovah of Israel! Look yonder, my friends, and see how the enemy hath been delivered into our hands. Let your eyes be brightened with the sight, and then will we descend before they arrive.

Scores of blazing cressets lit up the scene. Hundreds of men swarmed into the temple area through the eastern gate of the city. The ruffians had secreted their daggers and lowered their bludgeons before entering the gates; for they would not have been permitted to pass in, displaying the former or brandishing the latter. All of them also had assumed the respectful mien of ecclesiastical police and rural citizens, which they were wont to adopt in the presence of the Roman authorities, in order not to create suspicion that the legalized bands had been re-enforced by Sicarii outside the city.

But it was the sight of the captive of regal form, in the white robe of an Essene, with the light from the cressets gleaming upon the golden hair of his uncovered head, which caused the hearts of Annas and his companions to swell joyfully with the prospect of triumph.

Annas summoned the servant whose office it was to be ever within sight and hearing of his master, and bade him tell the doorkeeper to open the gate for the approaching multitude. Then they descended into the audience chamber where the two men secreted themselves from view behind the silken curtains of the principal eewan; while Annas took his seat on the central couch of the opposite and lower estrade.

The course which Annas with the other chief priests had resolved to follow against Jesus was strictly conformable to Jewish law. The procedure against those who sought to lead the people away from Judaism was very clearly defined.

Such were regarded as religious seducers, and were of two kinds; the Massith and the Maddiach. The first was he who privately seduced private individuals from Judaism, who spoke in praise of some other God than the Jewish one, and used the Hebrew language therefor. The Maddiach was he who publicly seduced the people from Judaism, and made use of the language in common use among the people.

Judicial ambushade was constituted an essential portion of

the criminal process. When a man was accused of religious seduction two witnesses were concealed behind a partition, and it was arranged to bring the accused into an adjoining apartment, in which he could be heard by the two witnesses without himself perceiving them. Two candles were lighted near him, that it might be fully established that the witnesses "saw him." Then he was made to repeat his blasphemy against Judaism. He was urged to retract.—If he persisted, the witnesses who had heard him, brought him to the tribunal, and he was stoned.

The two friends of Annas had now therefore concealed themselves in the principal eewan of the audience chamber, that they might act as unseen witnesses while Jesus was interrogated by Annas, President of the Sanhedrim, and thus become qualified to act as informers against him as a religious seducer of Jews.

With the priests and elders who accompanied him, Eleazar walked immediately behind the guards who led Jesus, holding him by the cords that fettered him. Thus they entered the residence and brought the Lord to stand between the lighted candlesticks before Annas. The guards then retired into the court which was filled with Sicarii and ecclesiastical police. The burning cressets had been fixed into the sockets placed for such purpose about the court and near the door of the hall, lighting up the scene within.

Then Annas began to put questions to Jesus concerning the doctrines and precepts which he taught, as to the manner they differed from those of Judaism, and also by what power he made so many disciples?

The Lord knew full well that these inquiries were not made with the honest purpose of obtaining information and enlightenment, but in order to entrap him into making some reply that could be distorted into proofs that he was a religious seducer of the people of the Jews. He therefore answered with sublime calm and dignity: I have spoken openly to the world; I ever taught in synagogues and in the temple where all Jews come to-

gether, and in secret I spake nothing. Why askest thou me? Ask them that heard, what I spake unto them.

A malignant scowl of disappointment and anger settled upon Annas' countenance, as he realized that this only, was the result of his crafty and well prepared trap. The Great Master had evidently understood and avoided the snare, leaving them baffled and without sufficient proof whereby to obtain the necessary permit from the Roman Governor for the Sanhedrim to bring him to trial.

But the brutal Eleazar who stood by, raised his hand and struck Jesus, saying: Answerest thou the high priest so?

The Divine Son of Man knew what rancorous hate they nourished against him. He therefore replied no more; and Annas finding all efforts to entangle him by speech in vain, gave orders that the guards should convey Jesus, fettered as he was, to the almost adjoining official residence of the High Priest Caiaphas. There the chief priests, scribes and elders were gathered, waiting to learn of the success of their enterprise; but when they ascertained that Jesus had not committed himself by speech, they became enraged. Being long past midnight, they separated to meet again in council during the forenoon; and Caiaphas demanded that Jesus should meanwhile be confined in the prison of this his ecclesiastical palace under a strong guard.

The retainers, who had followed the captors of Jesus into the city, after ascertaining that he had been taken to the residence of the President of the Sanhedrim, went on to Queen Helena's palace and reported what had occurred. Some of the disciples had accompanied them, while others remained behind to see what would be done with their Master, by Annas.

The Queen made a pretense of inquiry for the sake of appearances before the disciples, retainers and servants; but in fact she was not surprised that the chief priests had seized Jesus.

After vacillating for a long time between her natural regard for the welfare and honor of her own kinsman on the one hand,

and her superstitious faith in Judaism combined with fear of the unlimited financial and political power to which the Jews had attained in her kingdom, on the other hand, Helena had finally yielded. She had persuaded King Izates likewise to submit to the demands of the chief priests, that her kinsman Jesus Nassar should be formally and legally delivered over to them, to be tried for heresy.—The choice had been very plainly set forth to the Queen and the King. Either they delivered Jesus to be judged by the High Priest, or else that pontiff would excommunicate both sovereigns. This Helena knew full well, would set the whole machinery of Judaism throughout the world in motion, to deprive her and Izates of their kingdom, and would never cease until their total ruin or death had been accomplished.

Forced to action by the strong remonstrances and appeal of disciples and the indignation of the retainers, none of whom even suspected the transaction that had taken place between the sovereigns of Adiabene and the rulers of the Jews, the Queen summoned her chief eunuch and bade him go and request the President of the Sanhedrim to appear before her with Jesus Nassar, in the morning.

When Annas received the message, he sent Eleazar to inform Caiaphas. They knew full well that the interview would be a farce, by means of which Helena intended to be justified or excused before the public for her attitude in the coming fate of Jesus. This made the trio very angry, since they no more desired to bear the odium than she did. So they agreed to go to the palace, accompanied by the principal Sanhedrim; and to demonstrate very clearly to Helena, that she could neither revoke her action, nor cast the whole responsibility of the judicial murder on which they had determined, upon them.

With much pomp and display, the High Priest with the chief priests and principal rulers, proceeded to the palace of Helena in the forenoon. The imposing procession was headed by footmen dressed in red and white, who carried whips to clear the way.

Next walked the guards in gold embroidered garments of bright colors, and carrying silver maces. Behind these came the High Priests with Annas and Eleazar on either side, all gorgeously arrayed in rich purple and fine linen. After them walked the principal Sanhedrim in costly garb of priests, scribes or lawyers, according to their several professions. The ecclesiastical police were next in line, in gala dress of varicolored gowns, belted with red leather girdles, and red caps surrounded by scarlet turbans, and carrying their bludgeons in their right hands.

Then came the Lord Jesus walking alone, wrapped in a white cloak. Behind him, and closing in all around, walked a large body of Zealot Sicarii to guard against escape or rescue of the captive.

The news of the previous night's arrest had circulated quickly through the city, and the streets were filled with crowds who had congregated in that quarter of the town to gather what further tidings they could. The respectable citizens now gazed at the noble captive with faces paling with pity and fear, and asked each other: If one so righteous and of such high degree hath no safety, who then shall dare to oppose the priesthood? This, however, was exactly the impression which the chief priests had intended to produce, and with much satisfaction they now noted the expressions of fear on the countenances of the multitude. Though at the same time their rancor against Jesus was increased, because of the open sympathy in the faces of many of the women, many of whom smote their breasts and bowed their heads as they beheld Jesus, who acknowledged this their tribute with a look of divine pity and love.

The Queen received the chief priests in the audience chamber. This was not like the audience hall of the master of a house, situated on the ground floor, but on the second story which was reached by a stone stairway that led from the large open court of the palace. The audience chamber was a very large and lofty hall, An eewan, over three feet higher than the main floor,

occupied about one-third of the chamber. The eewan was covered with beautiful Persian rugs, and was surrounded by cushions.

The main floor was paved with glass mosaics of variegated colors and arranged in beautiful designs. At the further end of the eewan were several large windows that overlooked the courtyard, and near the middle window sat Helena. She wore a robe of fur-lined loose coat of dark, rich colored cloth. Her coronet, in form like a halo and indicative of royal descent, was completely covered by a large white veil of soft silken crape that fell below the waist at the back, while one side was drawn across the bosom. Somewhat behind her sat an elderly woman, her kinswoman and confidential lady in waiting, similarly veiled. Neither lady wore jewelry, and the difference in rank was marked by the height of the coronet.

No men were ever permitted to sit on this dais with the Queen when she gave audience, no matter how exalted their rank. Even her sons sat in the main body of the chamber on such occasions. Halfway down the apartment, on either side, a long dewan was placed for the accommodation of such as were of sufficiently high rank or favor to be seated in the Queen's presence.

As they entered, the Chief Priests and Sanhedrim saluted Helena who received them graciously. They were given seats according to their rank. In the remaining space below the dewans, stood the chief eunuch with other officers and attendants of the Queen's household; also the captains of the ecclesiastical police, guards and Sicarii. The subordinates remained in the court below.

In the centre, at a few feet distance from the dais, and facing Helena, stood the Lord Jesus. He had not been bidden to a seat, and his salutation had received scant and formal recognition from his kinswoman.

Helena inquired of Jesus what deeds he had done to merit

arrest by the chief priests, and their accusation of religious seduction of the people?

The Lord replied that he had done naught but the work which God had appointed, and the chief priests had persecuted him without just cause. He appealed to her as the son of her kinswoman, the Lady Marya, and also as his Suzerain, to have the accusations against him tried by the laws of her own race and kingdom, to deliver him from the power of the Jewish priesthood that he might not perish without law.

But the Queen replied: Did we not require you to make known to us what deeds you have done; that we might judge whether you are the chosen of God, so that no one may touch you to harm?

Jesus then spoke and told that he had continued to heal all manner of diseases, to relieve and comfort the distressed and the poor, and to instruct the ignorant concerning the love of God.

Fanatic, narrow minded, bigoted, superstitious, and self righteous, Helena still was not a religious hypocrite, and she became frightened as she listened to the simple recital of the sublime, heroic, self-denying actions of her kinsman. Could he indeed be but a mere mortal? She had never yet heard nor read of any man that could be compared to him.

Consequently she addressed herself to the High Priest and his colleagues, with the courtesy that is born of fear and the desire to recall or modify a permission which when made use of by the priests and rulers might entail more dreadful consequences than even a positive denial would have done.

We pray that you will not be hasty in your judgment, my good friends and honorable priests of Israel, said the Queen; for you might shed innocent blood. Such works as his are not the deeds of a mere man.

Then Caiaphas grew angry, and answered with a very profound sneer: If he is a God, let him perform a miracle, and deliver himself out of our hands.

At this, Annas and Eleazar added scoffingly: He saved others; let him now save himself, if he be the appointed of God and his chosen one.

The other Sanhedrim also began to mock and to say: We have heard him say that he trusted in God. Well, let his God deliver him now out of our hands if he desireth him.

Never before had Helena had occasion to hear and witness the undisguised expression of such vindictive rancor. Her spirit cowered within her as she foresaw that opposition on her part would only arouse the malignant enmity of baffled pontiffs against herself. Still she made a feeble attempt to extract a promise that justice might be tempered with mercy, in their judgment of Jesus.

To this, the High Priest replied with much insolence: It is time that the Queen be silent, that she may not be suspected; or it will be said of her: "She hath protected her kinsman who is a sorcerer and seduceth the people." Therefore O Queen, it is more meet for you to be silent than to speak; for he must be slain. And let it be known unto you, that to fulfil the precepts of our holy Law in this matter, we will devote our lives.

Annas made a sign to Eleazar, who beckoned to the captains of his police. These now came forward and began to fetter the Lord Jesus with chains, in presence of the Queen.

Then Jesus made a last appeal to her, and said: Gracious Queen, thou hast the right to deliver me, for I am thy kinsman. Oh my legal and natural protector, why hast thou forsaken me?

But there was none to succor Him, who had ever rendered assistance to others. Helena, though angered at the insolence of the Chief Priests, was subdued by fear, turned her head away and made no answer whatever; while the ruffianly servants of the Jewish pontiffs violently dragged him out of the audience hall, and took him to the dungeon of the official residence of the High Priest.

See Appendix corresponding chap. XLI. Also page of same, 560.

CHAPTER XLII.

THE FORTY DAYS.

THE Chief Priests were satisfied that they would meet with no further opposition nor interference from Queen Helena. But they could not put Jesus to death unless he were first brought to trial, convicted and condemned by the Sanhedrim. To render the trial legal, it was necessary to obtain an official permit from the Roman Governor of Judea for the Sanhedrim to assemble for such purpose.

Therefore Caiaphas, Annas, and Eleazar, with other chief priests, scribes and lawyers, went to Pilate. The High Priest first showed to Pilate the deed, formally executed, signed and sealed, whereby Queen Helena and Izates, King of Adiabene, did wholly deliver their subject and kinsman, Jesus Nassar, to the authority and power of the High Priest and the judicial Court of Sanhedrim of the Jews at Jerusalem, to be by them judged according to their laws, for offenses against the religious laws of the Jews. After this, they demanded the necessary permit of the Governor.

The Jewish chief lawyers charged Jesus with committing many crimes ; but, being obliged by Roman law to specify such charges, since it was the essence of Roman procedure to enter only on definite accusations, they proceeded to accuse him of attempting the dissolution of the Sabbath, and of magic.

Pilate required them to cite such instances.

Caiaphas stated that Jesus attended to the needs of the sick, whether lame, deaf, palsied, blind, leprous or insane, on the holy Sabbath just in the same manner as at other times ; although the Jewish law strictly forbade cures of the sick on that sacred day. Also that Jesus succeeded in his cures by evil methods.

Pilate asked : But how can he do such things by wicked methods ?

Annas answered: He is a conjuror, and casts out diseases by the power of the Prince of Diseases; and therefore all diseases are subject to his skill.

To cast out diseases, doth not seem to me to be the work of an unclean spirit, said Pilate, but rather to proceed directly from the power of God. And then the Governor added with logical sarcasm: If you, the priesthood of Jehovah, are his chosen representatives, and if he is all-powerful, as you say he is, wherefore then are not all diseases also subject to your doctors?

This question enraged the prelates exceedingly; but Eleazar undertook to answer, and said: Be it known unto you, Oh Governor, that the Jehovah of Israel is a consuming fire; and when he sendeth his judgments upon sinners and delivereth them over unto the ills of the flesh, it is not meet that we, his chosen ministers, should seek to thwart his will.

Since they had taken the precaution to render their demand so legal, that it could be enforced; the Governor, much against his will, was obliged to grant the permit for an assemblage of the Sanhedrim to bring Jesus to trial.

The High Priest then commanded that heralds should announce, every day, in the streets of Jerusalem, that Jesus Nassar, now in prison, was to be brought to trial for religious seduction of the Jews; the penalty for which was death by stoning; and to call upon all Jews who could produce any exculpatory evidence in his favor, to do so without delay.

The heralds, or town-criers, attracted the attention of the public on the streets and of the citizens in the houses, by raising the right arm aloft and then in a loud voice uttered the cry: "Oh ye law-abiding citizens!" This arrested all traffic. The inmates of dwellings left their work or amusements to hasten to the windows, to listen to the news which the town-criers were to make public. The passer-by stayed his steps, the merchant his selling, the purchaser his buying, the artisan stopped plying

his trade, to hear whether the tidings which the herald was about to impart, were for good or ill, for gain or loss, affairs of State or private matters, domestic business or foreign commerce, an edict of the Emperor or an order of the high priest, a public holiday celebration or the decease of a potentate, a change in the value of the currency, or the search for a stray child or animal. When the town-criers had delivered the message with which they had been commissioned, they wound up with the notice that the reward to the witnesses would come from the Jehovah of Israel.

The Gentiles listened with a great pity and deep indignation; The Jews heard with fear and trembling the proclamation of the power of their priesthood, even over a prince of Gentile race. It caused much murmuring among the Jews and many bitter divisions of opinion; for some said: Jesus is a good man and a godly one; while others insisted that he performed all his wonderful and generous actions by the power of familiar spirits, in order to deceive the people and to lead them astray from the Jehovah of Israel to serve another God. But they who spoke for Jesus dared not do so openly, for fear of the chief priests; who, they well knew, would inflict summary vengeance upon any Jew that would venture to defend Jesus.

The proclamation was a farce; since the High Priest, in ordering it to be made, was obliged to comply with the ancient law of the country. But in secret, the Jewish hierocracy had numerous emissaries among their people, who were commissioned to secure by any means, whether by persuasion or bribes, witnesses who should bear false testimony against Jesus during the coming trial. This was quite practicable; as, according to the Pharisaic and rabbinic law, witnesses who contradicted each other were not considered as false witnesses so far as punishment was concerned; not even if an alibi of the accused was proved. Consequently, it was an easy matter for the chief priests to secure false witnesses, whenever they were willing to

pay for such. Rabbinic legislation produced a class of men among the Jews, who made a business of hiring themselves out as witnesses. And whenever there was a demand, these men came forward, ready for a stipulated price paid in advance, to commit perjury and to bear testimony in accordance with their employer's instructions. The proclamation brought numbers of these men with tender of their services; so that the chief priests were enabled to make a selection, and to choose such as were seemingly respectable citizens and not yet publicly known to be hireling witnesses.

The Lady Marya, mother of Jesus, and his apostle cousins had, without delay, appealed to Queen Helena to use her lawful authority to release Jesus; but all in vain.—They had then addressed themselves to the Roman Governor and besought him to grant a stay, in case the chief priests condemned Jesus to death at the trial, until a commission, sent to King Izates, could have time to appeal to him to withdraw, or at least to limit the power that he had granted to the High Priest of the Jews over Jesus. This request Pilate most gladly promised to grant, and also furnished them with letters to the Roman ambassador at the Court of King Izates.—Then James, Matthew, Thaddeus, Andrew and Simon Canaan with Didymus, bearing letters from the Governor and from the Lady Marya, had gone on their journey traveling by post relays to Adiabene, to intercede with Izates for the release of his subject and kinsman, Jesus Nassar, from the hands of the High Priest and Sanhedrim.

After Jesus had been arrested, neither his Mother nor any of his disciples were allowed to see him: nor to communicate with him in any manner whatever. Consequently Peter and John remained with the Lady Marya in Jerusalem, in hopes that some opportunity might present itself whereby they could gain access to Jesus.

The prison in which the Lord was now confined, was the one in which the Jewish hierocracy immured those upon whose death

they had quite determined. It was so far below the level of the ground floor of the High Priest's palace, that its solitary small and iron grated window, situated at the top of the dungeon wall on the inside, was on a level with the ground on the outside. This was in an inner portion of the open court not accessible to the general public, and was guarded by some of the Mallukh Ha Moveths, or executioners, of the ecclesiastical police force.

The hapless prisoners in this dark, foul and noisome dungeon, were allowed so very small a portion of bread and water daily, that they gradually starved to death unless some relatives or kind friends supplied their additional wants. It has always been the custom in the Orient for people, when sick or in trouble, to vow to give food to the poor prisoners on their recovery or relief. The advent of festivals was another occasion when these poor unfortunates were remembered, and the friends of a person who died also sent food to the prisoners in memory of the departed one. A favorable turn of the wheel of fortune in the vicissitudes of life also moved many to these acts of charity.

But the rancor of the Chief Priests was so great, that they gave strict orders that Jesus be limited to the meagre prison fare: for they had determined upon his death by the most cruel means in their power.

When the day set for the trial had arrived, the whole assembly of the Sanhedrim was gathered together in the great Beth-Deen, or ecclesiastical judgment hall of the official residence of the High Priest.—This was a lofty, vaulted apartment over one hundred feet in length, and about forty wide. It had a number of large and small iron grated windows, placed at irregular spaces and heights on both sides of the hall. The floor was paved with highly polished red marble and black stone of the country. The entrance to this Beth-Deen was through another and smaller hall similarly paved, that opened into the street. The gates of both were two leaved, and of great height and width. During a public trial, both of these stood wide open. In the entrance hall, the

ecclesiastical police maintained order and kept a passage free for ingress and egress to and from the judgment hall; and the personal attendants of the chief priests occupied a portion of it, with the vessels of wine and drinking cups for refreshments to be served to the judges within whenever they needed them. Here, also, gathered the friends of the accused and other spectators who could not gain admittance into the Beth-Deen.

The ecclesiastical judgment hall was oblong-ovate; and at the narrower end, which was opposite the great doors of both halls so that the Court in session could be seen from the street, there was a solid stone dais, about six feet deep and three feet high. On either side, and reaching half way down the hall, a long stone dais was built against the wall; but these were narrower and somewhat lower than the central dais, being about two feet in height from the ground, and projecting three feet in width from the walls. The one to the right on entering the hall, was divided in the middle of its length; with sufficient space between for a doorway. This led through a short passage to an inner yard of the palace, that communicated with the ecclesiastical prison and underground dungeons. Prisoners were brought into the judgment hall through this door, which was of stout oak and clamped with iron. The central dais and side seats were covered with matting on top; and over this were placed mattresses of six inches thickness and two feet width, with cushions at the backs along the walls. Mattresses and cushions were covered with vari-colored cloth, and these dewans served as seats for the members of the council. A small private door to the right of those that sat on the dais, communicated with the reception chamber for men in the High Priest's palace. Arched and square recesses were let into the front of the dais and side seats, to hold the outer shoes of the members of the council, while they were in session.

In each angle, formed by the junction of the dais with the side seats, there was a stone platform of a foot in height from the

level of the floor. This platform was about six feet square, and was covered with matting. From the platform two steps led to the principal dais on which sat the President, the lower step being twice the height of the upper one. Where it joined the side seat, each platform also made a dewan, that served as seats for the scribes whose business it was to take notes of the proceedings.

The family of Annas adhered to the creed of pure Judaism in that they were Sadducees. These believed in a miraculous heaven-instituted, absolute rule of the rabbis. They held that souls died with the bodies, and denied the immortal duration of the soul or the rewards or punishments in Hades. They rejected all doctrines not in the Law of Moses, and denied that there was any proof for the doctrine of immortality in the Pentateuch.—Their only aim was to pursue in peace, their subtleties, and their contempt for the masses of the people was unbounded.

When Sadducees became magistrates, they conformed to the practices of the Pharisees, who, although few in number (only six thousand) had yet on account of their doctrines, a great influence over the laity, and especially over the women.

The Pharisees delivered to the people many observances which were not then written in the Law of Moses, and which their predecessors had received from the Persians, or Parsees, after the Dispersion by Nebuchadnezzar. They had learned from the Persians that souls had an immortal vigor which would have power to revive and live again. But they could not disassociate this doctrine from the pure materialism of original Judaism; and therefore believed that good souls were transmigrated into other bodies of men, while the evil souls were sent into inferior creatures.

Annas with his five sons, Eleazar, Theophilus, Jonathan, Mathias, Ananus, and his son-in-law Caiaphas, had possessed themselves of the chief offices of the Hierocracy of the Jews. At different periods, each of these seven men filled the office of High Priest. But at this time, Caiaphas was the High Priest; Annas,

President of the Court of the Sanhedrim; Eleazar, Governor of the Temple; Mathias, Vice-Governor and Chief Inspector of Sacrifices and Offerings; Theophilus, Chief of the Scribes; Jonathan, Chief of the Ecclesiastical Police; and Ananus, Chief of the Ecclesiastical Lawyers.—Thus the “Sons of Annas,” were practically, the chief rulers of the Jews.

The day set for the trial of Jesus had arrived; the captain of the band of ecclesiastical police on duty at the Beth-Deen, had received strict orders not to allow any person to enter the judgment hall who did not possess a permit from the Chief of the Scribes. And no strangers were allowed in the entrance hall until after the Sanhedrists had taken their seats, and the proceedings had begun against the accused. A guard of Roman soldiers kept watch at the outer gates to maintain order.

The members of the council began to arrive about three hours before noon. Two of the sons of Annas had taken up their positions just within the great doors of the Beth-Deen; Jonathan to the left and Ananus to the right. Most of the Sanhedrists were anxious to be on good terms with the chiefs of ecclesiastical police and lawyers. For these two men, Jonathan and Ananus, being among the most violent of the inside “wheel” or combination, exercised tyrannical power over even high Jewish dignitaries. Therefore every Sanhedrist on entering, respectfully saluted these officials. Ananus was, at the same time, very suave in his speech to persuade such as he could not terrorize. He now returned each man’s salute with friendly graciousness; then, pointing with his right thumb towards the place where the prisoner would stand, he said with peculiar glance and emphasis: “It is expedient that one man shall die for the people.” The salute of Jonathan to each comer, was supplemented by a wave of the left hand, palm upward, towards the dais, and the words: “As an oblation to Jehovah, that our nation perish not.”

The Sanhedrists gathered into little groups about the great

hall, to discuss and comment on the coming trial. They spoke in subdued tones, but gesticulated freely with right thumbs, with left hands, palms upward; with much shaking of heads and shrugging of shoulders.

Two hours before noon, the High Priest arrived with the President of the Court of Sanhedrim. Their approach was heralded by outrunners, and this was the signal for the members to range themselves in front of the seats they were to occupy. As Caiaphas and Annas passed through the hall towards the dais, the Sanhedrists saluted most respectfully; and the salutations received unusually gracious recognition.

When they reached the dais, the High Priest, who always presided on important occasions, turned to the right and slipped off his outer shoes beside the platform, by which he mounted to the dais. He took his seat in the centre of the dewan, while a personal attendant, waiting to perform the service, took up the shoes and placed them within one of the receptacles in the front wall of the dais. The President Annas ascended the dais by way of the left hand platform and sat down to the right of Caiaphas. He also slipped off his outer shoes which were placed in the same manner by another servant.

These outer shoes were slip-shoes, with dark purple kid leather uppers and buffalo hide soles, easily slipped on and off. The soles of the outer slip-shoes of the priesthood and all ecclesiastical officials were made of buffalo bull's hide; probably a remnant of the worship of the sacred bull Apis.

But the feet did not remain bare when the slip-shoes were removed, for fine, kid leather dark purple socks were worn.

Theophilus, chief of the scribes, sat to the right of the President; and next to him, Mathias, the Temple inspector. As chief of the lawyers, Ananus sat on the left of the High Priest. Then came Eleazar, governor of the Temple, followed by Jonathan, chief of ecclesiastical police.—When these seven rulers had taken their seats on the dais, the Sanhedrists and recording scribes

divested themselves of their slip-shoes, and mounted to their seats on the dewans of the side-seats and platforms; while the servants in waiting, placed the slip-shoes into the receptacles under the daises. All the assembly sat cross-legged on the dewans.

On the matted space between the dewan and the edge of the dais, and in front of the presiding chiefs, were placed four octagonal stands, two feet in height, made of ebony inlaid with silver and pearl shell. On the stand to the right of the High Priest lay a scroll of the Law of Moses, and on the one to the left, a rabbinical treatise on such of the laws as could concern the coming trial. The others held writing materials.

The recording scribes sat on the platforms; those who would note the testimony in favor of the accused, to the left; and they that should record the damnatory evidence, to the right of the Judges on the dais.

Joseph of Arimathea, the famous councillor, filled the office which represented the Roman Law at the Court of Sanhedrim. His duty was to challenge any infringement of the Roman laws governing the province, in trials by Jewish ecclesiastical law. Joseph's associate on this occasion was John. When the members of the council had taken their seats, Jonathan gave the sign to the captain on duty, and immediately a line of ecclesiastical police, armed with bludgeons and secreted daggers, was stationed across the hall where the dewans terminated. Those who held permits for admission to the judgment-hall were now allowed to enter, and filled the space between the line of ecclesiastical guards and the great doors that opened into the entrance hall.

Silence ensued; the High Priest Caiaphas waved his right hand in token that the court was opened, and that he would speak.

He said: Men and brethren; We are gathered here to-day for righteous judgment and the administration of strict justice. This, however, will not be possible if we do not cleave unto the

laws of Jehovah, delivered unto our forefathers to enforce their observance, or if we allow our holy religion to be lightly esteemed.

We are now at the season of the feasts of Purim and Passover, the most sacred, joyful and solemn feasts, when there have ever been special acts of communion between Jehovah and our nation. In the midnight of the Passover did our God reveal himself to our righteous progenitor Abraham, who in the noonday of that festival did also serve the fiery angels with unleavened cakes, and did slay the sacred calf which he had in anticipation for this Pascal sacrifice. At the command of our Diety, Abraham did offer up the first-born and only son of his wife Sarah, even as it was ordained: "The first-born of thy sons shalt thou give unto me." The firstlings being of special intrinsic holiness, therefore in exceptional circumstances which demanded a human victim, it was ever by preference a first-born or only child. Israel never hesitated to offer such to our Holy King, even until the time that our nation was dispersed by the Assyrian.

We also know that annual atonements at this season of Passover, have ever been the means of placing Israel in a special way under the protection of Jehovah in times of extreme peril.—At the midnight of Passover, Jehovah gave Abraham the stranger, victory over the chiefs of the country where he sojourned.—Lot was rescued, but the inhabitants of Sodom were destroyed at Passover.—Our father Jacob overcame the angel, but Laban the Aramaen was terrorized at midnight of the Passover.—The first-born of Egypt were slain, but Israel, the first-born son of Jehovah, was saved at midnight of the Passover.—Jericho was delivered into the hands of Israel on the feast of Passover. The camp of Midian was destroyed through the merits of the barley cake, that was made of the first fruits of the Pascal sheaf.—Sisera was slain on the Passover night.—Sanacherib's host was destroyed, and he himself was killed at Passover. The Assyrian princes of Pul and Lud were burned as sacrificial flames at Pass-

over.—A double fatal misfortune befell the inhabitants of Uz at the season of Passover.—The lands of Noph and Moph were wasted by our God at Passover.—The Deity Bel and his upholders were violently broken down in the darkness of that holy Night —Daniel, the beloved, was delivered from the lion's den, the unseen hand wrote the downfall of Babylon, and the King Belshassar was slain on the night of Passover. The victory over Haman was won, by King Ahasuarus being deprived of sleep on the night of Passover.—And Haman with his ten sons were hanged at Passover.

Throughout the history of Israel there have also arisen occasions when, through the sin of one man, the wrath of Jehovah fell upon the whole nation ; and the death of the sinner was exacted as a propitiation by our God.—When our forefathers associated with the Moabites, Moses our Lord was commanded to take all the chiefs of the people, and to hang them up unto the Jehovah, in order that the fierce anger of our God might be turned away from Israel.—Joshua took Achan with his sons and daughters, and put them to death by stoning and burning, before our Jehovah would consent to give our fathers the victory over the people of Ai.—The holy Samuel hewed the King Agag in pieces before the Jehovah as an oblation. King David, the man after God's own heart, said unto Saul : " If Jehovah hath stirred thee up against me, let him be gratified by an oblation," and later the King David delivered up the seven sons and grandsons of King Saul to be hanged up before the Jehovah, at the season of the Passover, as a propitiation that the three years of famine might cease.

Let us beware that we do not forsake the old paths, and to be led to esteem lightly the blessed examples of our pious and righteous forefathers, who were zealous to propitiate Jehovah ; especially, that his anger has now been pursuing us for some years, in that we are not regaining our former power and glory. It is plain to understand the reason ; for the people of Israel are

growing lax in the observances of the laws of our Deity, and many follow after the strange doctrines and the God of the seducer and blasphemer, Jesus, the Son of Lady Marya.

As High Priest, I warn you that if we leave him alone, all men will believe on him.—Then will our Jehovah turn away his face from us; and the Romans will deprive us of our holy place and our religious independence and privileges.—Therefore, it is now obligatory upon the rulers to purge this wickedness from among us, especially since our God hath manifested his will by delivering the Blasphemer into our hands at this sacred season, after having moved the hearts of the pious Queen Helena and the righteous King Izates to give him up to judgment according to the laws of our holy religion. By these tokens, ye may know that it is more expedient for us that one man should die to atone, not only for those who have gone astray, but also that the holy people now scattered abroad, might become reunited in their aims to attain to universal power and glory.

When Caiaphas had closed his speech, some of the Sanhedrists expressed their approval by words, exclaiming: Yea of a truth, and verily it is our duty now to propitiate our Jehovah! Others assented by gesture and facial expression, while a very few shook their heads in a manner that might be interpreted as assent or the contrary. Nicodemus, Joseph of Arimathea and John, looked stern disapproval; but they only became marked as men that needed watching on suspicion of being hostile to the administration of religious justice.

The President, Annas, said to Jonathan: Let the accused be now brought before us. Jonathan signalled to the ecclesiastical guards who stood at the oaken door between the dewans. These were immediately opened, and soon after the Lord Jesus was led in, strongly guarded by the Malukh-Ha-Moveth and his men. They placed him opposite the High Priest at a short distance from the dais.

Jesus wore the white flowing robe of an Essene. His head

was bare and his hands free ; but the feet were fettered by a chain to prevent escape. The unusual pallor of the fair, noble countenance showed the effects of his confinement and ill-treatment. The sun's rays, slanting from an upper window touched the golden hues of his head and beard ; so that they emitted gleams of living light. There was a prophetic look in the large grey-blue eyes, that saw the dread future, not with fear, but with the awful resolve to sustain the fight even unto death. He knew also that the rulers, into whose hands he had been betrayed, and the character of whose souls had been determined by the character of their Deity, could only kill his body ; and that his Spirit, working through his followers in the ages to come, would finally emancipate mankind from the curse of the Thuggee doctrines of these his ecclesiastical judges. The noble, perfect proportions of his form, graceful, erect, gracious and commanding bearing, the fair, manly beauty of face and body, all marked him a king among men, physically, as the whole course of his life had constituted him, Lord, spiritually.

The ecclesiastical judges on the dais stood out in strong contrast. Annas had always claimed an unsullied descent in the Judean racial line ; and truly, he, his five sons and Caiaphas his son-in-law were unmistakably stamped with the physical characteristics of the pure type of the original tribe of Judah. They were undersized in stature and round shouldered, squat and heavy in figure, self assertive and arrogant in bearing, whether seated or standing ; dark yellowish brown of skin and complexion, and with the flabbiness of flesh that betrays hereditary tainted constitutions : they had flat feet, clammy palms, and clawlike fingers. Their enormous fat noses were hooked ; their eyes, small, jet black, and ever glittering with suspicious unrest. Their ears were of great size, and stood out almost at right angles from the head, and their thick lips were dark and flabby. The low foreheads receded, and the hair was coarse, kinky, bushy, black and lustreless. The shape of the head was conical, very narrow at the top,

and the back of the skull was flat and terminated abruptly almost directly behind the ears.

When the prisoner had been brought in, the Roman officer, stationed with his soldiers at the gates of the outer hall that opened into the street, permitted a limited number of respectable looking men to enter the outer hall where they could both see and hear the proceedings in the Beth-Deen. Among these was Peter, who had enlisted the sympathies of a party of warlike Parthians, and had brought them along to make an effort to rescue his Master. But when he saw the company of Roman soldiers at the outer entrance he realized that he would only injure his cause by opposing the Roman authorities, even if his party should succeed in overpowering the Roman guard.

It was the duty of the President, at the outset of the trial to admonish the witnesses to remember the value of human life, and to take care that they forgot nothing that would tell in the prisoner's favor. Many witnesses who had been prepared in advance, according to the inquisitorial process set forth in the rabbinical laws, were now called and came forward from among the crowd that had been admitted through permits from Theophilus, the chief of the Scribes.

As no accuser appeared, Caiaphas, at the invitation of Annas, took that office upon himself, and charged Jesus with violation of the Sabbath, and with blasphemy against the divine sonship of ecclesiastical Israel.

The witnesses who had been suborned by the chief priests, had testified falsely against Jesus in regard to his cures and labors on the Sabbath. But being challenged and skilfully cross-questioned by Joseph of Arimathea, they repeatedly contradicted themselves and each other.

As evidence that tended to aid the accused was to be freely admitted, five members of the Sanhedrim now spoke in favor of Jesus. Their names were Mattee, Nossree, Vanee, Tadee and Nicodemus. These honorable rulers argued that the good and

generous actions of the whole life of Jesus were sufficient evidence that he was a holy man, and that he was possessed of a most godlike spirit.

Nicodemus, addressing the assembly, added : Men and brethren ! What is it that ye would do with this man ? He is a man who hath wrought many useful and glorious miracles, such as no man on earth ever wrought before, or will work. Let him go, and do him no harm.—If he cometh from God, his miraculous cures will continue ; but if from man, they will come to naught. Now let this man go ; because the very miracles for which ye accuse him, are from God ; and he is not worthy of death.

Annas, with his sons and Caiaphas, turned livid with anger at the speeches in favor of Jesus. They gnashed with their teeth and trembled with rage and fear lest a majority should be influenced for acquital. With a high-pitched tone, and pointing and shaking his forefinger at Nicodemus, Annas said to him : Mayest thou receive the doctrines of Jesus for truth, and have thy lot with him.

The countenance of Nicodemus became transfigured from its expression of earnest pleading to one of holy enthusiasm, as he replied : Amen ; I will receive his doctrine, and my lot with him, as ye have said.

The five who had thus spoken in defense of Jesus, became marked men to Annas, to his sons, and to their supporters. Spies were set on them, who in time discovered that these men had secretly been the disciples of Jesus since the first years of his ministry. Therefore, on various pretexts, these five rulers were stoned to death during the pontifical administration of the family of Annas.

Caiaphas, Annas, and his sons had also become more envenomed, because their witnesses had been exposed as falsifiers in their testimony. This had been arranged to prove that Jesus had taught and practiced the desecration of the Sabbath only with a view to destroy all religious observances of that day. These

witnesses had likewise said, that as a means whereby to lead Israel astray, the Lord had made use of magical mixtures and evil incantations to effect the wonderful cures for which he had become famous throughout the world.—Further, when Ananus, chief of the lawyers, quoted either the Mosaic Law or its rabbinical interpretations, Joseph of Arimathea, constantly and skilfully exposed the weakness and fallacy of his arguments, and challenged some of the rabbinical decisions as no longer admissable for practice in the land under Roman law.

Baffled in this line of attack, Annas now addressed Jesus in the name of the council, and said: If thou art the Christ, tell us.

Jesus replied: If I tell you ye will not believe,—and if I should ask you what the character of Christ is to be by which men may recognize him, ye will not answer me.

But I tell you that from henceforth men will begin to understand that the high position which they are destined to occupy in the world, as at God's right hand, is to be attained by the cultivation of the intelligence and of the abilities with which God has endowed them.

Annas, Caiaphas and Ananus, now consulted for a while in low tones, and then the High Priest raised his hand. Immediately absolute silence prevailed in the Court. He then addressed Jesus in a loud and solemn tone:—I, the High Priest, and presiding over the Court which hath been granted the right to judge you, both by your Suzerains and by the Roman Governor of this land, do now adjure you, Jesus Nassar, by the God of Life whom you acknowledge, that you tell us: Is Ecclesiastical Israel the only Son of the Blessed One to reveal God to mankind,—or art thou He?

Not a word, not a sound, not a movement nor even a motion broke the stillness that followed in the vast judgment hall, and also in the outer hall; while judges, guards, witnesses and spectators awaited eagerly and listened attentively for the answer.

Having been adjured by the "God of Life," the Lord Jesus

replied with divine dignity and calm; although facing certain death for his words: "I am."

For a few moments an awful silence fell upon the place; and all faces paled as they realized the import of the answer of the Divine Man.

Then Caiaphas suddenly started up, clutched with both hands the opening at the bosom of his official robe, and tore it open. Then he stretched out his right arm, and pointing his finger at the Lord Jesus, exclaimed with a voice that trembled with mingled hate and triumph:—"He hath spoken blasphemy! What further need have we of witnesses? Behold now ye yourselves have heard the blasphemy! What think ye?"

The reply came distinct, clear and almost unanimous from the Sanhedrists:—"He is worthy of death!"

Annas now handed to Caiaphas the scrolls of the Law and of the Prophets, opened at the portions to be read before the vote should be polled.

The High Priest then spoke and read in loud and impressive tones:—Men and Brethren; hear ye the commands of our God by the mouth of his holy prophets, concerning the matters for which this Jesus Nassar is brought for judgment before us. The Jehovah spake unto Moses, saying: Speak unto the children of Israel, saying: "Verily ye shall keep my Sabbaths; for it is a sign between me and you throughout your generations. Six days shall work be done; but on the seventh day is a day of solemn rest, holy to the Jehovah. Whosoever doeth any work on the Sabbath day, he shall surely be put to death. A man or a woman that hath a familiar spirit shall surely be put to death; they shall stone them with stones; their blood shall be upon them."—"And Moses called all Israel and said: If thy brother, or thy son or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee, saying: 'Let us go and serve other Gods, thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the

people. Thou shalt stone him with stones, that he die; because he hath sought to draw thee away from Jehovah thy God which brought thee out of the land of Egypt."

When he had thus read, Caiaphas paused awhile, and then looking round about at the Sanhedrists, he said:—Now that we have heard from the holy Torah, the will of our God concerning them that profane the Sabbath, and that deal with familiar spirits to work wonders that they may entice Israel from their Jehovah, we will further prove that this Jesus hath usurped the prerogatives of Israel, who is the only begotten Son of God.

The High Priest then read in exultant tones: "The Jehovah said unto Moses: Say unto Pharaoh: Israel is my son, even my firstborn."—"Moses went up unto God, and the Jehovah called unto him out of the mountain, saying: Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation.—Ye shall be named the priests of Jehovah; men shall call you the ministers of our God. So shall they put my Name upon the children of Israel.—For the Jehovah hath chosen Jacob unto himself, and Israel for his peculiar treasure."—"And Israel was holiness unto Jehovah and the first fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith the Jehovah."

When the High Priest had ended, in accordance with their customs, Theophilus the chief of the scribes called for the vote of the Sanhedrists. This was begun with the juniors in order that they might not be influenced by the vote of the seniors. When the vote had been polled, it was found that with the exception of the five who had spoken in his favor, the rest of the Sanhedrists voted that Jesus was guilty.

After this, the High Priest as President of the council, pronounced the formal sentence of death. He spoke with composed mien and tone. Addressing the noble prisoner he said:

Jesus Nassar; the council of the righteous rulers of Israel have tried thee, and have found thee guilty of breaking the holy Sabbath, of enticing the people of the Jews away from their allegiance to Jehovah, and of usurping the prerogatives of Israel who is the firstborn and only begotten son of Jehovah. Thou hast said that thou art the Son of God, which is blasphemy against Jehovah.—According to our holy Law, the penalty for such crimes is death by stoning.—I therefore sentence thee, Jesus Nassar, to be stoned to death by the congregation of Israel, as commanded by Moses our Lord.

As soon as the sentence had been pronounced, Jonathan, chief of the ecclesiastical police, descended from the dais; and with the Mallukh-Ha-Moveth and his men, closed round Jesus and began to fetter his arms. Caiaphas and Annas rose and left the judgment-hall by the small door on the dais, and this was the signal for the Sanhedrim and spectators to disperse.

And now, Jonathan with his brothers who had joined him, began to slap and buffet the Lord Jesus, and to spit in his face, and to curse him. The Mallukh-Ha-Moveth with his band of ruffians, quickly imitated their superiors, and amid such abuse and revilings, the ecclesiastical police led Jesus out of the judgment-hall, through the oaken side door, back to the underground dungeons for condemned prisoners.

The decision and sentence of the Court of Sanhedrim was duly signed and sealed with the pontifical signet, and sent to Pilate. At the same time, a demand was made for the death warrant to execute Jesus according to the sentence pronounced upon him.

When Pilate had examined the report of Joseph of Arimathea, and received the formal decision and demand of the Court of Sanhedrim, he invited the chief priests and rulers to a private conference at his official residence in the Tower of Antonia. After they had all been seated in the reception chamber for men, and the preliminaries of salutations were over, Pilate, in reference to their

expressed resolution to put Jesus to death, expostulated, saying : Do not act thus ; for I have found nothing in your charge against Jesus, concerning his curing sick persons and breaking the Sabbath, that is worthy of death.

Caiaphas answered : By the life of Cæsar ; if any one be a blasphemer he is worthy of death, but this man hath blasphemed against our Jehovah. Seeing that they could not prove that Jesus merited death by the atheism that blasphemed all deities, Pilate argued and remonstrated ; concluding with the question : Why then should he die ?

The High Priest arrogantly replied : We have a law, and by it he ought to die ; because he claims to be the Son of God, and therefore a king.

To Pilate, a " Son of God " meant an emperor or a king. The idea flashed through his mind that if Jesus had admitted in open court that he was a Son of God, he must surely have accepted the sovereignty of some Parthian kingdom, or perchance, the Suzerainty over them all. Here would be the opportunity of his life. He would speak with Jesus confidentially, and gain him and his kingdom as an ally for Rome

So Pilate ordered Jesus to be brought, and spoke to him privately in one of the chambers of the judgment-hall of the Tower. He asked Jesus to inform him over which country he had accepted kingship ; since he had admitted before the Jewish tribunal that he was the Son of God, and therefore a king.

Jesus answered by calling the attention of the Roman Governor to the fact that, if he had accepted the sovereignty of any earthly State, his subjects would have made war, and he would not have been delivered into the hands of the Jews.

But, exclaimed Pilate, does not your Honor know that the High Priest of the Jews has demanded that I confirm their sentence of death upon you, and that I have the authority to do so ?

Jesus replied : Your Excellency could have no such power

over me, unless it had been granted you by the action of my suzerains, the King Izates and Queen Helena.

The Governor then informed Jesus that he had been thus delivered to the Jews, to be judged by their law; and that therefore in accordance with the laws by which Rome governed the Jews, he, as Roman Governor, had been forced, altogether against his own will, to grant the High Priest the permit to bring Jesus to trial.

The divine kindness of the nature of Jesus showed itself even in this terrible stress, by his sympathetic consideration for the feelings of Pilate, as he replied: Then the sin of my unjust condemnation does not rest upon you, but upon them that delivered me up.

The Governor felt keenly and appreciated the noble justice that exonerated him in a matter in which, seemingly, he was worthy of blame. Filled with righteous anger against the malignant envy of the hierocracy that was hounding so divinely generous a man to a cruel and shameful death, Pilate returned to the reception chamber, and said to the chief priests: I will not grant you a death warrant, and I call the whole world to witness that I find no fault in that man.

But the chief priests and rulers were too crafty for the honest and candid Roman. They warned him that if he failed to ratify the judgments of the Court of Sanhedrim, the High Priest could no longer be held responsible for the actions of the Jewish nation; who would certainly consider themselves emancipated, and raise seditious riots if encouraged by such an instance of the Governor's clemency to culprits; and such defiance of their lawfully constituted hierocracy. In such case, added Caiaphas, your Excellency alone will be responsible to Cæsar for all insurrections that will surely ensue if you let Jesus Nassar go free.

But Pilate had determined to release Jesus if possible to do so. He therefore called for Nicodemus and for the fifteen honorable Jewish citizens who had witnessed against Annas' claims

upon Jesus and the Lady Marya, and said to them: What shall I do, seeing that according to the representations of the High Priest, there is likely to be a tumult of the people if I refuse to confirm their sentence?

Nicodemus replied: Oh righteous Judge! In the council, I and four of my honorable colleagues opposed the condemnation of Jesus. He then repeated to Pilate, the arguments they had used and the speech he had made.

This intrepid support given to Pilate's endeavors, enraged the Chief Rulers greatly, and Caiaphas, hoping to destroy the effect of Nicodemus' speech on the assembled multitude by arousing their suspicions against him, addressed him with a sneer and a loud tone: Oh Nicodemus, art thou also become his disciple, making speeches in his favor?

With unruffled dignity, with a respectful bow and a wave of the hand towards Pilate, Nicodemus replied: Has his Excellency, our honest and just Governor, also become the disciple of Jesus, and does he therefore make speeches in his favor? Did not Cæsar appoint him to his high position as one fitted to administer justice?

Pilate acknowledged his appreciation of this answer, by a courteous inclination of the head and a gesture of the hand towards Nicodemus. At this, a large number of Jews, both men and women who had gathered among the spectators took courage and cried out, saying: He only, is truly the Son of the God of Life, who cures all diseases; for this power can proceed from none but God!

Looking at the spectators, Pilate noticed that many of the Jews, who had thus testified, were in tears. He immediately turned to the High Priest and his clique, and said: You see and hear for yourselves, that not all the Jews desire the death of Jesus; therefore what will it profit you to shed innocent blood?

Caiaphas replied with pompous obstinacy: We, and all the people came here for this very purpose, that he should die.

During the action of the spectators, and the consequent expostulation of Pilate with the High Priest, Nicodemus had held a brief and hurried consultation with his honorable associates. He now craved the Governor's permission to speak, and then proceeded to call the attention of the Court to a proviso in rabbinical law ; that a person convicted of the crimes of which Jesus had been accused, should be punished by being beaten with thirty-nine stripes when extenuating circumstances could be proven. It had now been clearly demonstrated by many Jewish witnesses, that if Jesus was guilty of breaking the Sabbath by performing cures, he had done so for the benefit of humanity and to the glory of God.

At this, Caiaphas and his supporters started up as though stung sharply and unexpectedly. Gesticulating wildly, they exclaimed vociferously : This punishment will only atone for the profanation of the Sabbath ! But the Blasphemy ! the blasphemy ! he must be stoned ! he shall be stoned for blasphemy !

Pilate calmly waited till their clamor had spent itself. He then raised his hand and said : Oh High Priest and Rulers of the Jews ! Having fully investigated this matter, I, Pontius Pilate, as Roman Governor, now declare : that, by your law Jesus hath only incurred the punishment of whipping. Take him therefore, let him be only whipped, and then set him free.

The guards now led Jesus away and put him back into the dungeon of the High Priest's palace.

Baffled again, Caiaphas and Annas retired, accompanied by their confidential colleagues. On reaching his official residence, the High Priest invited them in to a secret conference, concerning further action against Jesus.

When they had all partaken of refreshments in the reception chamber and the attendants had withdrawn, Jonathan rose and closed the doors. Then they began to discuss the unexpected turn the case had taken, and decided that they would not inflict

the punishment of whipping; because, by their law, he who was condemned to death, was not to be previously scourged.

During the argument that ensued, Eleazar swore with much bitterness, that Jesus ought to be put to death; even if only for having deprived them of the privilege of holding their markets in the Court of the Gentiles.

But, Oh my son, said Annas, what is the loss of that privilege when compared to the annihilation of our holy religion, by the destruction of our temple as Jehovah's chosen dwelling-place; and consequently the loss of all our world embracing power and privileges which we claim and hold only on religious grounds? And all these calamities will surely come upon us, if this Jesus be suffered to live.

Ananus, chief of the ecclesiastical lawyers, had hitherto not taken much part in the discussion. With divided attention he had been mentally reviewing and pondering the case with the object of perchance discovering by some association of ideas, other cause for which Jesus could be slain, without any chance for Pilate's interference in his favor.

When his father had spoken, a strange gleam came into the eyes of Ananus, and he glanced furtively around the conclave, as though to assure himself that the same remembrance and idea which had suddenly occurred to him, had not also come to them. But the perplexed and discouraged expression which their faces still wore, made Ananus confident that no one present had yet arrived at a satisfactory solution of the problem. He dissembled his gratification at his own legal sharpness, and addressing Annas and the rest of the clique, said: Father and Brethren; I pray your permission to propose that we weary our souls no further this evening over the matter. Rest and reflection will surely bring to all of us wiser counsels. I will to-morrow make diligent search in the laws and among the archives for certain matters; and will submit them to your judgments and approval later.

See Appendix corresponding chap. XLII.

CHAPTER XLIII.

JESUS OR BAR-ABBAS?

THROUGH an innate disposition to pry into futurity, a strong curiosity to ascertain the course of fortune and the issue of contemplated schemes, a great portion of the human race in all ages and climes, allowed themselves to be guided in the most important as well as in the most ordinary occurrences of life, by seers, augurs, dream-interpreters, oracles, predictors, magicians, soothsayers and other imposters. These, by ingrafting vulgar traditions on a certain stock of natural knowledge, established their claims to possession of an occult science; the importance and influence of which they dexterously increased by associating it with all that was pompous and imposing in the mysteries and ceremonials of their several religions.—This science of divination, if that can be called a science, which was the product of credulity, ignorance and fraud united, was divided into various branches, each of which had its separate professors among all ancient peoples.

From the earliest historical records of the race, the priests and wise men of Israel laid claim to the power of divining things, secret or future. They divined by the air, by the motion of the clouds, by the conjunction of the stars, by combinations of numbers and letters, by the numerical values of a name, by the lines on the palm of the hand, by the smoke of sacrifices, by the liver of newly killed sacrifices, by water, by fire, by the flight of birds, by casting lots, by consultation with familiar spirits (ventriloquism), by inspecting corpses, by shooting arrows, by divining rods, staffs and cups, by charming serpents, by interpretations of dreams, and by many other illusive and delusive arts that were practiced by the "wise men" of all nations for the purpose of gain; whether material wealth,

spiritual or political supremacy, revenge, or as a means of carrying out some political enterprise that would be impossible to accomplish, unless the civil rulers were convinced that it was their destiny thus to act.

From the time of Joseph who rose to kingly power at the Court of Pharoah by his profession as an interpreter of dreams, to the time of Daniel who attained to the highest eminence under the Babylonian and Median monarchs by the same art. the Old Testament records teem with accounts of the different forms of divination embodied in the religion and fortunes of Israel.

By such arts the Hebrews gained not only the favor of the Assyrian and Persian monarchs, but also that of the Macedonian conqueror, Alexander the Great; whose dream in Dios of Macedonia was materialized for him by Jaddua the High Priest at Jerusalem, when Alexander came to that city with the intention of punishing the pontiff.—But instead of carrying out his intentions, he granted the Jews protection and privileges throughout his dominion; such as exemption from paying tribute every seventh year, and a practical autonomy by giving them the power of governing themselves by their own laws. Josephus says: "And when the book of Daniel was showed him (Alexander King of Macedon) wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he bade the Jews ask what favors they pleased of him. He then not only granted them all they desired, but also willingly promised to do hereafter what they desired." *Jos. Aut. xi. viii.*

Also throughout the Roman Empire, Jewish magicians, dream-expounders and sorcerers abounded in such numbers, that Juvenal wrote that, "At a reasonable price, a Jew will sell you all the air-castles you may desire."—At the same time the rabbis declared that there was no planet that ruled Israel, because the sons of Israel were stars, (*i. e.* the rulers of the destinies of the

other nations) therefore there could be no enchantment against Jacob, neither any divination against Israel."

According to Strabo, the original name of Cyrus, the Persian monarch, was "Agradates," but he assumed the name "Couros or Couresh," which means, "the Sun," doubtless on ascending the throne. As Josephus mentions later Persian kings, as Cyrus Artaxerxes and Cyrus Darius, it was evidently a title assumed by Persians sovereigns, as "Pharaoh" was that of Egyptian rulers; or Sultan, as Mohamedan monarchs are called. Ezra states, that the heart of Cyrus was stirred up to build a house for Jehovah in Jerusalem, in order that the prophecy of Jeremiah might be fulfilled. Josephus writes: that, "the prophecy became known to Cyrus by his reading the book which Isaiah had left behind him; and in which he had stated that God had informed him in a secret vision, that it was his will that Cyrus should send the Jews back to their land, and build them a temple." Josephus adds, that, "when Cyrus had read this, an earnest desire and ambition seized him to fulfill what was so written."

The religion of the Persians taught the existence of "One Supreme Being," the "Great Creator," the "Great Wise One." They adored the Sun, Light and Fire as emblems of Ormuzd, who is the source of all light and purity; but they did not regard these emblems as deities. Their religious rites were exceedingly simple, they neither used temples, altars nor statues.

According to the wording of the decrees, as recorded by Ezra and Josephus, Cyrus Agradates evidently had not any clear conception of the distinctive characteristics of the "Great Supreme One" of the Persians, and the dual Jehovah of the Jews. For, although moved to action in the matter, by the "earnest desire and ambition that had seized him" to be the one prophesied of; yet, manifestly, Cyrus seeks to justify his action by stating that, he "believes that the God Almighty, who appointed him to be King of the habitable earth, was also worshipped by the Jews; since he

had been able to foretell Cyrus' name by the prophet."—According to Ezra, Cyrus alludes to his own Deity as the "God of heaven," or the "One Supreme." But in the call upon the Jews who desired to go to Judea to build the temple of the Deity of Israel, Cyrus defines him as "the God which is in Jerusalem."

According to Josephus, Cyrus then called together the most eminent Jews that were in Babylon, and gave them leave to go to Judea and rebuild the temple of their deity. He further assisted them by issuing orders to the governors of the provinces of Syria and Palestine that they should give the Jews gold and silver for building expenses, and cattle for sacrifices.

But when Cambyses, son of Cyrus Agradates, came to the throne, the Governors of Syria, Phœnicia, Ammon, Moab and Samaria, the historiographer and all the judges, sent a warning to the Persian monarch, that the city of Jerusalem was being fortified and the temple built in such wise, that when completed, these buildings would be utilized as strong-holds wherein to foment seditions and rebellion against the rulers of the land; and to bar the passage of the Persians to Celesyria and Phœnicia. The letter of these governors further advised, that Cambyses search the records of his predecessors concerning the Jewish nation, and there he would find that the people had always fomented seditions and raised rebellions.

When Cambyses had investigated the matter, and had ascertained that the governors of the provinces had stated the truth in every particular, he ordered the Jewish proceedings at Jerusalem to be stopped; which was done accordingly.—Cambyses died seven years later at Damascus, as he was returning from his conquest of Egypt. The Magi held the reins of the government of Persia for one year, and then they were massacred.

After this, Darius Hystaspes was appointed King. During his private career he had had an old and confidential friendship with a Jew, Zerobabel, who had been made governor of his own co-religionists. Darius had, in those days, made a vow, that if

ever he should be elected king, he would send all the sacred vessels that were in Babylon, to Jerusalem. Zerobabel, who returned from that city at the time, obtained the office of guard of the King's body, and lost no time in reminding Darius of the promise he had made, in case he ever came to the throne.—Consequently Darius sent orders to all the governors of the provinces, through which the Jews would travel, that they should provide transportation for Zerobabel and all who accompanied him to Jerusalem. He further prohibited all the deputies and governors from laying any king's taxes on the Jews; who should also be permitted to hold all the land of which they could possess themselves, without paying any tribute therefor.—Darius also ordered the Idumeans and Samaritans to pay fifty talents to the Jews, and to restore the villages which they had taken.—He further commanded the rulers of Syria and of Phoenicia to provide and to transport, from Lebanon to Jerusalem, cedar wood for the buildings of the temple and of the city, and also to assist in the erection of the same for the Jews.

Darius further provided out of the Persian royal treasury, whatever the Jewish High Priest with all his ecclesiastical assistants and employees might demand in the matter of vestments, musical instruments, etc., for the performance of their religious services; besides grants of lands and a fixed annual sum of money for their maintenance. He also delivered to them, all the sacred vessels which he had promised.

After Zerobabel and the High Priest had recommenced the work, the Governors of Syria, Phoenicia, Samaria and the neighboring provinces, came to Jerusalem and asked these Jewish rulers, by whose permission they were building the temple like a citadel and fortifying the city with strong cloisters and walls? Zerobabel and the High Priest replied, that Cyrus had granted the permit to build the temple; and that although it had been in building from that time, it had not yet been finished.

The Governors resolved not to hinder the Jews until they

had communicated with their Suzerain. When Darius understood that the restoration of Jerusalem, as a strongly fortified city, was not expedient for his own affairs, he gave orders to have the archives of the kingdom searched for records concerning those matters.—Then it happened that a record was found in Ecbatana, a town of Media, and the great centre where the routes of traffic between Persia, India and Mesopotamia, converged and met.

This record stated, that Cyrus had commanded the temple to be built at Jerusalem, the sacred vessels removed by Nebuchadnezzar, to be restored; and all the expenses to be defrayed out of the King's revenues.—The charge of the work was consigned to the Governors of Syria and Phoenicia, who were commanded to provide the Jews, out of the tribute of their several provinces, with bulls, rams, kids, goats, fine flour, oil, wine and all other things which the Jews should suggest; in order that they might pray for the preservation of the King of the Persians.—Further, it had been decreed that any one who should transgress these orders should be caught, hanged upon a cross, and their substance confiscated to the king's use.

Evidently King Darius was convinced by some means, that it was to his interest to confirm this record of Cyrus' decree by another decree, viz. :—"Also I, Darius the King, have made a decree, that whosoever shall alter this word (Cyrus') or make light of any thing, afore spoken or written, let timber be pulled down from his house, and being set up, let him be destroyed, and let him be lifted up and fastened thereon; and let his house be made a dunghill for this. And the God that hath caused his Name (Shekhenah) to dwell there, destroy all kings and people that shall put their hand to destroy the house of God which is at Jerusalem."

In their successive conquests of the country, Alexander the Great, King of Macedon, and Julius Cæsar with the later Roman Emperors, had not only confirmed the laws which the Persian

monarchs had enacted in favor of the Jews and the privileges they had bestowed upon them, but the Greek, Parthian and Roman sovereigns had also granted the Jews additional favors and liberties. Consequently, the decree of King Darius against all and any who should attempt the dissolution of the Jewish temple as a dwelling place of their Jehovah, had never been repealed.

Annas' speech about the danger of dissolution for Judaism through the teaching of Jesus concerning the ancient visible manifestations of the deity in their Temple, had suddenly brought this unrepealed decree to Ananus' remembrance. He had no really clear knowledge of its nature and details; but he recollected that one day, when as a mere lad he was studying some intricate interpretation of the laws, he, unnoticed himself, had overheard a conversation between two aged rabbis; one of them a centenarian. The subject had been the stability of orthodox Judaism as a political lever being dependent on the possession of a center from which the hierocracy could rule their co-religionists by ecclesiastical laws.—One of the rabbis had bewailed the fact that they no longer had authority over the Gentiles of the land as in the days of David and Solomon; and attributed the loss of such power to the fact that the Shekhenah no longer manifested Herself in the Temple.

The centenarian had replied with a superior smile:—But we exercise a far greater sovereignty over the nations of the inhabited world in our day. For after all, David and Solomon subdued but a few very petty tribes, and maintained their hold upon the small territory of land which they had secured, by becoming useful confederates to the chiefs of the more powerful tribes around them.—True it is that our policy does not differ from that of our forefathers, but it is not confined to a few petty tribes.—Since the Dispersion we have invaded all productive countries; and we obliged our proud conquerors, the Persians, Macedonians, Parthians and Romans to address and to treat us as their allies in-

stead of conquered subjects. We also wisely managed to play upon their conceit and superstitions so as to make them believe that it was their duty to grant us such privileges as even their most powerful subjects would not dare to ask for. We rule our conquerors through their ambitions, their lust of power, their credulities and vices.

The disappearance of the Shekhenah was attributed to the transgressions of Israel. Its non-reappearance at Jerusalem, has so far served us amazingly well to keep our co-religionists throughout the world from becoming too lax in their observances of our Law; for fear that they should, through such neglect, forfeit all chances of its restoration in a glorious future. It has been, and will continue to be, something centralizing, something to hope for, something to pray for, something to work for against the Gentiles; something for which to pay tax and tribute whereby its ministering priests and once favored residence, the Temple, may be maintained. It will continue to be the objective blessing which each succeeding generation may expect to reappear in their day, to crown them with honor and triumph.

The younger of the aged men had remarked: Well truly that is very good thus far, but will not this very world-wide dispersion of our co-religionists but be the beginning of the end of Judaism? Will not the younger generations, through association in business or pastimes with Gentiles among whom they dwell, drift away? Will they not be influenced by Pagan contempt for our peculiar observances, to question, to doubt, and finally to declare openly that the history of the Shekhenah is as much of a myth as the heathen stories of their deities?

The centenarian had answered: Doubtless many do thus drift away, but only to ingraft the belief in the divine Shekhenah upon the changing creeds of the Gentiles. If however any of our Jews should doubt its divine origin they will not dare to utter blasphemy as a public statement of such scepticism. We still have the authority even from our heathen oppressors to pun-

ish an enemy of the Name by stoning, and then to hang him up on a cross were he even a noble of Gentile race; provided only that he be a subject of our allies.—Ah! he had added in triumphant though quavering tones: The Gentile kings, our allies, never troubled themselves to ascertain the nature of all the decrees of their predecessors, which they confirmed to us!—We therefore possess even now, in yonder temple archives, a decree, secured by our wise forefathers which has never been repealed; and which if wisely interpreted, could lay any opponent short of a Cæsar, low in the dust of death.

Ananus now recollected that the centenarian had, in the prime of life, held the office of Governor of the Temple. He wondered how it was that his father had never made use of the power bestowed by the decree, against Jesus, since he had so long been determined to put him to death. Could he be ignorant of its existence, or had he forgotten? He now also wondered why he himself had for so many years, so entirely forgotten the conversation of the aged rabbis as though he had never heard it. Any way, it must be his fortune and lot to save Judaism at this crisis, and he determined not to share with anybody else the honor and glory that would accrue to such a saviour.

Having thus reviewed the past and arranged for future action, Ananus retired to rest well satisfied. In the morning he artfully obtained Eleazar's permission to search the temple archives for any records which, he explained, might by wise interpretation be the means of convicting Jesus of trespass on temple property, when he deprived them of the privilege of holding their markets within its precincts. Ananus further stated, that it would be necessary for him to search the earliest records and deeds concerning the privileges which the Persian monarchs, who had built the second temple, had granted in regard to the sacrifices and offerings.—Eleazar had joyfully consented, and offered his brother the services of his own scribes to assist him in the search. But Ananus declined on the plea that officious scribes would only

prove a hinderance to him in a choice selection of necessary matter; and to make such wise choice he considered isolation and deliberation absolutely indispensable.

After a long, diligent and fruitless search, Ananus sat down to rest himself upon one of the cedar chests in which old records were kept. He looked disconsolately at several medium-sized and not very ancient chests that were piled upon one another against the opposite wall, and which he had not opened because he had considered them not sufficiently antiquated to be the repository of such a document. He decided to examine them next, and while attempting to dislodge the one on the top, Ananus discovered that there was a small iron door in the wall behind the chests. His heart gave a tremendous throb; then almost ceased to beat as the thought flashed through his mind that perchance some great treasure lay concealed behind that barrier. He moved the chests aside, and on closer inspection found a key on a ledge above the lintel of the door. The dust of many years lay thick over all. He removed the dust from the brass key and oiled it, inserted it into the door, and after some perseverance was rewarded by its turning in the lock. He pushed the door open with some difficulty, not only on account of its weight, but also of the stiffness of the pivots from long disuse.

Looking in, he saw that the chamber was small and contained a number of ancient cedar chests. He lighted a silver lamp and entered. A hasty examination showed Ananus that the chest held nothing more valuable than records. He therefore resumed the search for the decree. As the chests contained the records of different epochs, Ananus soon found the one that held those of the Persian period of sovereignty. Among these, in a brass cylinder, and wrapped in soft kid leather, he found two rolls tied together. One of these was written in Hebrew and purported to be a translation of the other which was in the Persian language. By reading the translation, he found that it was the decree of King Darius. His brain reeled as he began to understand what

unlimited power this would give the chief priests and rulers of the Jews over Jesus, and even over Helena and Izates should they prove refractory.

Ananus carried away the rolls of the decree and translation; taking them directly to his father's house, where he found Annas at home. When in a strictly private interview with his son, Annas learned the nature of the find, he became filled with ecstatic exultation, and blessed and praised his son repeatedly as the saviour of Judaism. Without delay, he dispatched his confidential scribe to his son-in-law, the High Priest, to request his immediate presence in order to confer on a matter of the gravest importance which demanded instant attention.

On his return the messenger was accompanied by Caiaphas, who had hardly crossed the threshold of the chamber when Annas started up from his seat, and rushing up, embraced his son-in-law, as he exclaimed effusively: Surely Jehovah is good to Israel! For our feet were almost gone, our steps had well-nigh slipped! But he loveth the righteous, and hath opened our eyes that we may turn the way of the wicked upside down! The Jehovah shall reign forever!

Trembling with eager anticipation of the joyful surprise in store for Caiaphas, and with pride of his son, Annas led the High Priest to the dewan where they both sat down. Then he continued: Let us praise and magnify the strength of Jacob, who hath raised up a mighty salvation in the house of his servant David through one of my children; even by the wisdom of this my beloved Ananus.—And now, my son, he added, turning to Ananus, show thy brother the priceless treasure which thou hast discovered.

During this time Ananus had kept his seat, and stroking his beard had regarded his brother-in-law with an air of subdued triumph. He had thrown the end of his large cloak of silk and gold, over the Hebrew translation, and now handed the original document to Caiaphas; who, when he had opened and examined

it, gazed with blank and puzzled air, and said: But what is this? None of us can read it!

The father smiled slyly, well pleased with his son's little trick at the High Priest's expense; while Ananus, with an air of marked condescension handed Caiaphas the Hebrew translation of the Persian decree.

Caiaphas eagerly devoured the contents, and when he had read it through, dropped the document in his lap; and then looked from father to son with dazed and inquiring stare.

With an ominous laugh, Ananus said: Well, thinkest thou that the Roman Pilate will now be able to deliver Jesus Nassar out of our hands?

Caiaphas knew full well that the High Priests had, through the ages, always obtained enormous privileges and grants for their temple and priesthood from the successive conquerors and rulers of the land; even permission from the Cæsars to put all Romans to death who should dare to enter the temple enclosure further than the Court of the Gentiles. But he had had no knowledge of the unlimited power that had been granted the Jewish Hierocracy by this decree. No important occasion having arisen to put it in effect, its very existance had been forgotten.

The High Priest, recovering from his astonishment, exclaimed: By my life! surely the Helper of Israel liveth yet! since he gave and preserved this power unto us. What is the authority of a Pilate now? Not even Cæsar, nor he of Parthia, who is named King of Kings, can now rescue Jesus Nassar out of our hands. For is not this a decree of the Medes and Persians which, once signed, cannot by them be altered. It has also been confirmed to us by all our heathen oppressors; although they knew not what they assured unto us.

After a careful discussion during which Ananus was respectfully deferred to on account of his legal learning and shrewdness, it was agreed to send for Eleazar, Jonathan, Mathias and Theophilus. The good news was soon imparted to them, and then

they were dispatched to invite such members of the Sanhedrim, upon whose sympathy and support this ruling family could fully rely. These were asked to meet at the official residence of Annas that night directly after the supper hour, to learn of the great deliverance which would be wrought for the Judaism of the Temple.

That informal meeting of the Sanhedrists at the residence of Annas, became fraught with more serious consequences to humanity than the world has perhaps yet comprehended.

The Jewish Hierocracy of the time had apprehended the extent of their own authority, but it was only when the nature of Darius' decree had been thoroughly discussed by the ecclesiastical lawyers, that they fully understood the autocratic power which it had placed within their grasp. They became so elated, that henceforth they regarded themselves invincible; incited and encouraged each other to the most outrageous and brutal villainies against the laity, and to the wildest excesses of lawlessness against the Roman Government. Thus they eventually brought about the destruction of the Temple which had made the centralization of a Jewish Hierocracy possible.

This conclave, not only determined the doom of Jesus, but also the doom of all his followers who in the ages to come, should dare to oppose the dogmas and precepts of the Jewish hierocracy.

The next day they summoned the Sanhedrists to meet at the house of Caiaphas, and thither they also brought Jesus. This time the chief rulers did not seek for witnesses against him from among the laity; but some of the priests who had been present at the purgation of the temple markets now testified, that they had heard Jesus say that he would destroy their temple which was made with hands, and build another made without hands.—But when these witnesses were examined and cross-questioned by Nicodemus and his party, their testimony did not agree on essential points.

Then Caiaphas had recourse to their favorite device of snar-

ing the accused to make some statement that could be interpreted as a confession of guilt. He consequently asked Jesus to correct the testimony of the priests.—But Jesus understood what was the High Priest's aim, and made no reply whatever.

Disappointed by the dignified silence of the Lord, Caiaphas became so enraged that he started to his feet; and shaking his open hand at Jesus, demanded in loud, harsh, angry tones :—“Answerest thou nothing? What is it which these witness against thee?” But the Divine Man held his peace and answered not a word.

The decree of Darius was submitted to the Roman Governor, who duly investigated the matter, and finally ascertained that it had never been repealed and therefore was in force; because the Roman Cæsars had confirmed to the Jews all privileges that had been granted them by former governments.

At this time also, some of the disciples who had travelled to Adiabene, returned with the sad news that King Izates had proved obdurate, and deaf to all their entreaties and arguments.

The High Priest now demanded the death warrant for Jesus, on the grounds that he had said that he would destroy their Temple and build another. Pilate being determined to save Jesus from his malignant foes, if human ingenuity could compass that end, made light of the accusation; and reminded the High Priest that Jesus could not destroy their sanctuary without the assistance of an army which would need to be superior to that of Rome; under whose protection their Temple was at that time.

The chief priests and rulers however insisted that the people might be led to believe that Jesus could accomplish the destruction of the Temple by miraculous power; and thus cause an insurrection.

The Governor replied that if Jesus could really destroy and rebuild the temple by supernatural power, there could be no material loss to any one, but on the contrary the performance of such a stupendous miracle would afford much entertainment to

all the inhabitants of Jerusalem and of the surrounding country, both Jews and Gentiles. He further argued that the temple which Darius had built and protected by his decree, was no longer in existence; having been completely demolished by Herod the Great, who had built the existing edifice on a much larger and more magnificent scale. Therefore, even if Jesus had conspired or threatened to destroy Herod's Temple, he did not incur the penalty that was attached to the attempt to destroy Darius' Temple.

Not till they were convinced of the futility of such accusations, did Annas and Caiaphas of necessity reveal to Pilate the true reason for their determination to kill Jesus. They called his attention to the fact that it was not the material Temple itself which was so strictly protected by Darius' decree, but its great prerogative as the House of their Deity, which had manifested itself in an oracular and a visible manner in the first Jewish Temple built by Solomon. This prerogative of their successive temples, had been acknowledged and confirmed by the Macedonian, Parthian and Roman conquerors having sent offerings and sacrifices for the Jewish Deity whose Name (Shekhenah) dwelt in the temple of Jerusalem even though it did not at the time manifest itself visibly.

Pilate made a rigorous inquiry as to the means whereby Jesus could possibly hope to destroy such prerogative; since no man had the power to prevent a visible or oracular manifestation of the Supreme Deity.—Thus the Roman Governor elicited the information that Jesus had taught the people,—that the manifestations of their Jehovah, both the visible Glory and the voice-oracle, had been made by men's hands; and therefore were not the special manifestations of the Great Supreme Creator whom no man had ever seen or heard; except as manifested in His universe. That the Almighty God was Spirit, and was manifested only to the Soul of man who sought him in spirit and in truth. The spirit of man was therefore the only chosen dwelling place

of the "Great Wise One," and that spirit was not made with hands nor confined to any locality.

When Pilate had learned all this, he saw plainly that according to the Jewish law, Jesus was guilty of blasphemy in denying the Shekhenah to have been the special manifestation of the Deity, and ecclesiastical Israel to be the only begotten Son of God; as also for asserting that he himself was the Son of God. For such blasphemy, the penalty was death by stoning.—Further, according to the decree of Darius, Jesus had likewise incurred the penalty of being destroyed and then hanged on a cross, for attempting to destroy the prerogative of the Temple as the special residence of the Deity.

Then the Roman Governor realized that he could not save Jesus, except perchance by an appeal to the people. He therefore delayed signing the death warrant until such appeal should have been made.

It was the custom for the Roman Governors to release some Jewish criminal at the feast of the Passover. At this time the Roman authorities had caught and condemned to death, for murder, the notable Bar-Abbas who, among the laity of the Jews, had been chiefly distinguished for lawless oppression and robbery of the country people. Pilate also knew how Bar-Abbas, under the guise of a religious zealot and patriot, had oppressed, robbed and terrorized his co-religionists.

The Governor believed that if he should offer to set Jesus free at this approaching festival, the people, whose benefactor Jesus had been for so many years, would hail this offer not only with great gladness, but also with deep gratitude. He could then force the Hierocracy to let him go free.

While proclamation was being made that on a stated day the Roman Governor would release a prisoner according to the annual custom, the chief priests and rulers were working diligently to defeat Pilate's purpose.

First they gave notice to all of Bar-Abbas' followers and

friends to be present in order to demand the release of their chief. Next they notified the leaders of the other bands of Zealots and Sicarii, who were in the regular or occasional employ of the Hierocracy, to bring all their followers to mingle with the multitude, in order to demand the release of Bar-Abbas. This rough and lawless element was to silence effectually, all those who should dare to ask for Jesus. Through the agency of their regular emissaries, these chief priests hired all the roughs, rowdies, thieves and other criminals of Jerusalem and of the neighboring towns and villages, to be present for the same purposes.

The sons of Annas transmitted the orders of their father and of the High Priest, to all the temple-priests, shokhets (priest-butchers), money changers, traders in sacrificial and sacred wares with their employees, and to all others who made a livelihood by any trade or commerce connected with the hierocracy. They were instructed to gather together to protect themselves and their interests against Jesus who had threatened to destroy the Temple, and consequently their great source of revenue. The heathen oppressor Pilate, desired to release this Jesus Nassar in order that he might accomplish his purpose and destroy the Theocracy of Israel forever.

In all the synagogues, the rabbis made an appeal to their congregations in the same strain, and at the same time threatened with the great excommunication, every person who should be known or heard to speak in favor of Jesus. Thus they easily secured the sympathy and assistance of the bigots and fanatics, both of Jews and proselytes, and insured the silence of such as might have otherwise demanded the release of Jesus.

At this time, as formerly, the Tower of Antonia was the residence of the Roman Governor. This immense fortress was erected on a rock fifty cubits in height and the outer walls of its buildings were not less than forty. "The interior," says Josephus, "had the largeness and form of a palace, being parted into

rooms and other conveniences; such as courts and places for bathing, and broad spaces for camps; insomuch, that by having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed to be a palace. The entire structure resembled that of a tower and containing four distinct towers at the four corners. Three of these were each fifty cubits in height, and the one on the south-east corner seventy cubits; from whence the whole temple might be viewed. It had passages down to the two cloisters of the Temple, through which the guards went armed, on the Jewish festivals, among the cloisters to watch the people that they might not make any attempt at innovations. For the Temple was a fortress that guarded the city, as was the Tower of Antonia a guard to the Temple, and in that Tower were the guards of those three; for a Roman legion always lay in this Tower."

The principal space for the camp was of enormous size and was named "The Pavement." At the west end of this tessalated Pavement there was a very large space raised like a dais. On this, when occasion required, the Governor held his Court instead of in the Prætorium of the fortress. Whenever the case necessitated the presence of the Jewish Pontiff and chief priests, the judgment seat of the Roman Governor was placed on this dais; because the Jewish high priests refused to enter the Prætorium on the plea, that, as priests of Jehovah they were debarred from entering the Judgment-hall of any other government than their own. Among themselves, the Jews held that every Israelite was a sovereign over Gentiles, and therefore the High Priest was, in their own estimation, a king of kings and a rabbi of rabbis, *i. e.*, a lord of lords. Consequently to enter the Prætorium of a Gentile governor as a subordinate to the presiding judge, would be a defilement and humiliation of the worst kind for the Jewish pontiffs. The Romans who were most lenient, permitted them to compromise by holding Court under the open sky. The chief priests could find no pretext to object to this

arrangement, because the canopy of the sky was owned by the Creator alone.

So on the day appointed by Pilate for his appeal to the people from the decision of their hierocracy against Jesus, the judgment-seat was placed on this great dais of the Pavement.

The Roman legion was under arms at an early hour. The streets and lanes of the city that led to the fortress were thronged with all classes of people, citizens, pilgrims and inhabitants of the neighboring towns and villages. All robed in holiday attire, they were crowding one another, each one intent on securing admission to the Pavement.

The thousands of Zealots and Sicarii with the rest of the turbulent and lawless element that had come at the bidding of the Chief Priests, mingled among the other people. As they went along the streets with arms raised aloft, they clapped their hands in accompaniment to a shouting chant in praise of Judaism and its Temple; and of this the refrain was yelled with fierce zest: "Oh the faith of our Jehovah and the defense of his Temple!" In this, the fanatics and bigots joined with loud voices, clapping of hands and hysterical fervor.

Caiaphas and Annas with the chief priests and rulers arrived about two hours before noon. They were given seats on a low dewan to the left of the Judgment seat.

By order of the Governor, Jesus had been brought to the palace. He was conducted thither by the ecclesiastical police, but well guarded by a company of Roman soldiers to protect him from any attempt on his life by the fanatics in the streets.

The steward in the Palace Grapte had sent a change of raiment and the princely cloak of scarlet-purple gold bordered silk, for Jesus. This was delivered to the Roman officer, who gave his soldiers orders to put these robes on Jesus when they had brought him to the Governor's palace; and this was so done.

When all was ready, the Governor came out of the palace on to the dais, bringing Jesus with him. He then sat down on the

judgment seat. After this, a shout rose from the vast multitude of assembled thousands on the Pavement, demanding that Pilate should release a prisoner according to his annual custom.

The signal was given that Pilate would speak.—He said : Ye have a custom that I should release unto you one at the Pass-over. I will therefore release Jesus.

In reply, a roar went up from the people.—Away with this man, Jesus!—Release unto us Bar-Abbas! Bar-Abbas!

Painful as had been Pilate's personal experience hitherto, through the ignorant bigotry and fanaticism of the populace, he was nevertheless astonished at this answer. But believing that the people were not altogether inhuman, Pilate addressed them again; and reminded them what a benefactor Jesus had ever been to the sick, the needy, the poor, the sorrowful and the unlearned.

But the crowd answered with an ominous howl :—Let him be crucified !

Almost in despair, the Roman Governor appealed a third time to the assembled multitude. Motioning to Jesus, who stood to the right of the judgment seat to step forward, he said : Behold, I have brought Him forth unto you, that ye may know that I find no fault in Him at all!—Behold the Man!—What evil hath He ever done ?

Starting to their feet, Caiaphas and Annas with the other chief priests and rulers, shrieked : Crucify Him! Crucify Him! You, Oh Governor, are not the friend of Cæsar if you release this man; for He hath declared that He is the Son of God and therefore a King!—Are you inclined that He should be king and not Cæsar ?

This malignant taunt to Pilate, was quickly repeated by the crowds who, with frenzied yells and frantic waving of arms, cried : Crucify Him! Crucify Him!

Then the Governor became angry, and said to them: Your

nation hath always been seditious, and you are always against those who have been of service to you.

But the chief priests with their people continued vociferously to demand the release of Bar-Abbas, and the death of Jesus.

When Pilate saw that all efforts in behalf of Jesus were in vain, and that a tumult was made, he declared that the Roman Government, in his person, would first be cleared of the imputation of complicity in causing the death of an innocent man.

Then they brought a basin of polished brass and placed it on a low ebony stand before the judgment-seat; and an attendant held the polished brass ewer, and stood to the left of Pilate.

Perfect silence reigned while Pilate held his hands over the basin and the attendant poured water over them. As he washed his hands, the Governor said in a loud, distinct and solemn tone: I, Pontius Pilate, as the representative of the Roman Government of Judea, do hereby declare, that I am innocent of the blood of this just person Jesus!—See ye to it.

A deathlike silence of a few moments ensued, and then a fierce shout rose from the priests and people of the Jews: "His blood be upon us and upon our children!"

Pilate rose.—Facing the vast multitude with a look of intense scorn depicted upon his strong Roman features, he addressed them in a loud voice:

Oh, people of the Jews; your priests and rulers have adjudged Jesus Nassar to be worthy of death by stoning and crucifixion, according to the laws of your religion. His suzerains, Queen Helena and King Izate both withdrew their protection from him, and agreed that he should be so adjudged.

According to the laws of Rome, Jesus Nassar has not committed any offence worthy of death. Had he been a citizen of Rome, he would have the right of appeal to Cæsar.

The Cæsars confirmed to you, all privileges that you had obtained from former governors of your nation.

Your priests and rulers have insisted that the decree of the

Persian, Darius Hystaspes, protecting your temple as the stronghold of your creed, be enforced in this case.

My appeal to you to save Jesus Nassar from the sentence of your priests and rulers has been futile. You demand his death. I have made manifest to you that Rome will not be responsible for the murder of this great and virtuous man.

You have undertaken the responsibility of the murder of Jesus Nassar, and have called down his blood upon yourselves and upon your children. So be it. I therefore give decree that it shall be as you require.

Then, turning to Jesus with a look of ineffable sorrow, Pilate said: "I have done what I could. Vale Homine Dei."

See Appendix corresponding chap. XLIII. Also page of same, 544.

CHAPTER XLIV.

THE GREAT MURDER.

THE chief priests and rulers had won the day. To prevent a reversal of feeling in the multitude, many of whom might have been affected by the words of Pilate and the noble mien of their victim, they gave the signal to their people to raise a shout of victory, and in the din and confusion that followed the ecclesiastical police hurried Jesus away.

Between the upper city and the lower, and just outside of the wall there was a wide, open space, where towered a rock about twenty-five feet high. Not far from the highest peak of the rock was a cavern that had been turned into a dungeon for prisoners awaiting execution. Here there were two robbers chained to the wall, and who were to be crucified the next day.

The door of the dungeon was opened, and Jesus was thrust forward by the guards with loud curses and jeers. One of these robbers started up and gazed with a look of bewilderment on his face.

Is it possible that this is my Lord! or am I dreaming? he exclaimed.

"Yes, this is your Lord, your Son of God! and to-morrow he will perish with you," replied the Mallukh-Ha-Moveth in derision, and he struck Jesus on the head.

Then the guards put Jesus in stocks that were cut in the stone, and fastened his feet underneath the cross-bar by a chain.

In this position of torture our Lord stood faint and weary; his heart full of anguish, not for himself, but for his Mother and for the faithful disciples who, now deprived of his wise and loving guardianship, were more than ever exposed to the malignant persecutions of the chief priests. His spirit sorrowed for men,

who, by reason of the greed, avarice and lust of power of their leaders and rulers, were kept in ignorance and brutalized, and whose development into the spiritual life was thus crushed.

The robbers watched him in silence for a while, and one of them said to the other: Whence do you know this man, and why spake you of him as your lord?

Tityrus, for it was he who had made the exclamation when Jesus was brought into the dungeon, replied: This, Oh Dumachus, is my Lord Iesät Nassar; to whom I swore fealty when my leaders, the Magi, came from our country to do him homage while he was a babe. Dost thou remember that day in Egypt, when I let thee keep my belt full of money to prevent thee from giving the alarm to our band when the Beni Nisir passed?

Yea verily, I do. For on that night the Beni Nimr broke up our band and captured our chief, replied Dumachus.

Our chief had been hired to kill my lord on that day, said Tityrus.

I then thought that thou didst act strangely, I understand it now. But why did the Mallukh-Ha-Moveth call him the Son of God?

My Lord was sent by Mazda, the Great Creator, to destroy the malice of demons and of men, by his all-conquering, victorious knowledge which will make the world progress unto perfection. That is what our Magi taught us.

The large open space or square, where stood the rock, was a great market place, and also the place of execution. At an early hour on Friday morning, crowds of men and women were seen hurrying hither from all directions in and outside of the city. For three executions were to take place. Two robbers were to be executed by the Romans, and Jesus was to suffer death at the hands of the Jewish Hierocracy. The Roman soldiers lined the streets and roads leading to the place of execution, to preserve order; and their highly burnished shields and helmets dazzlingly reflected the bright rays of the morning sun. In the market-

place, and directly under the rock, the soldiers formed a hollow square to prevent any obstruction of the view of the execution. And to give the executioners full room for their operations.

Two sentries were stationed at the door of the dungeon with the chief priests and their guards. The door is opened, and Jesus is led out by the ecclesiastical guards. Close behind, follow the two robbers in charge of the soldiers.

Dumachus, pale with terror, shrieked: Oh Jesus! if thou art truly the Son of God, save Thyself and us.

Fear God, man; interrupted Tityrus. This just man is suffering innocently; while we must pay the penalty for our crimes, of which we now repent.—Then he cried: Lord Jesus! I die to-day with thee. Remember me when thou comest into thy Kingdom.

Jesus looked back; his countenance illumined with divine refulgence. He replied: Tityrus; to-day—to-day shalt thou be with me in Paradise.

Jesus was then taken into the square formed by the Roman soldiers, and was led all round by the Chief Priests and their guards. A herald preceded him and proclaimed in a loud voice: This is the tyrant who attempted the dissolution of the Sabbath and the destruction of our holy religion and of our Sanctuary!

The chief priests responded in tones of derisive triumph: He saved others; Himself he cannot save! He trusted in God! Let Him deliver him now, if he desireth him!

They then led Jesus up to the highest peak of the rock, and placed him on the edge overlooking the square.

The High Priest Caiaphas approached as the first witness against Jesus for blasphemy, and pushing him violently off the rock, exclaimed with a loud voice: "Perish, thou blasphemer of Jehovah!"

As Jesus fell into the square formed by the soldiers, Annas, as second witness, who was waiting below, lifted up a large stone from a heap prepared for the purpose, and threw it with all his

might upon the heart of Jesus. The other priests and rulers, as witnesses and representatives of their congregation, continued to stone Him until life was apparently extinct.

In accordance with the law of Moses and the decree of Darius, the body was now to undergo the indignity of crucifixion.

The chief priests had ordered that the cross of Jesus should be placed between the crosses of the two robbers, and on this cross our Lord was fastened.

Mingled with the execrations and jeers of the rabble, were heard heart-rending wailings of women and sorrowful groans of men who smote their breasts.

Suddenly, Jesus lifted his head, uttered an awe-inspiring cry of physical agony as his heart broke. His head dropped, and our Lord Jesus was dead.

The centurion in command of the century stationed immediately at the crosses, had also stood guard near Pilate on the previous day when the Governor had made an appeal to the people for Jesus. He and his men had heard all that had been said.

They had observed the kingly bearing of Jesus, they had been impressed with the calmness and steadfastness with which he upheld the principles of holiness and righteousness before Pilate, in the presence of the howling mob of priests and rabble that thirsted for his blood; and they had witnessed how he had given his life, that was taken by torture, in defense of his principles.

The brave bronzed warriors who had faced death on a score of battle-fields, felt forced to give expression to their feelings, as they declared: Verily this man is the bravest of soldiers. Truly this is the Son of God!

When Jesus was pronounced dead, Joseph of Arimathea showed to the centurion a permit he had obtained from Pilate to take the body of Jesus and to bury it.

Joseph was accompanied by Nicodemus and several of the

disciples. Gently and reverently these men took down the body; carried it into a neighboring building where all preparations had been made for washing, anointing and robing the body of their Lord and Master.

Here waited the mother of Jesus with the holy women who had followed him during his ministry. After they had rendered the last services to the beloved Son and Master, the disciples with Joseph and Nicodemus, and accompanied by a Roman guard to protect them against any attack by the emissaries of the chief priests, carried the body and laid it in the sepulchre of Joseph of Arimathea.

See Appendix corresponding chap. XLIV. Also page of same, 565.

CHAPTER XLV.

RESURRECTION AND ASCENSION.

THE blue of dawn of Sunday morning was just becoming perceptible, when the holy women came out of the Gate of the Essenes; then wended their way northwards till they arrived at the sepulchre. They had come hither, drawn by that mysterious power which silently calls us to the places where lie all that is mortal of our beloved who have gone before us, as though to tell them: We also will follow you.

The holy women selected this very early hour to mourn at Jesus' tomb so that they might not be molested by the priests and also by all the Jews. For according to the Jewish law an apostate from the Jewish faith was not to be mourned; but on the contrary white dress was to be worn on the occasion of his decease, and other demonstrations of joy were to be made.

As the holy women approached the enclosure, their grief was overwhelming, and their eyes were blinded with tears.

When they stood before the holy sepulchre, they heard a manly, sympathetic voice saying: Why seek ye the living among the dead? He is not here, for He is risen as He taught us.

They looked up in bewilderment. There was hardly light enough to discern objects distinctly. But looking closer they saw two white-robed men inside the sepulchre, and one of these had uttered the cheering words.

It was the evening of the same day. In an upper room in the house of Joseph of Arimathea, on Mount Zion, these holy women were assembled with the Blessed Mother of Jesus, and John and Peter and other of the disciples. The doors were closed to prevent any raid by the chief priests.

They were speaking of the beloved Lord, when He suddenly appeared in their midst. Their hearts almost ceased to beat for

rapture. They gazed at Him, speechless with holy awe. Yes, it was indeed the same Jesus, their beloved Master, who stood among them. And hark! it is the same loving voice that is saying: Peace be unto you. And then He was no longer visible to them.

Not very long after, there was a large gathering of the disciples of Jesus, both men and women, on the Mount of Olives; near Virii Galilei. The glad news had spread among the Lord's followers that He had appeared to some of them.

Many of them that had come out from the Jews and Egyptians said: Our Lord is now invincible. He has conquered death, and the chief priests and rulers will not dare to lay hands on Him again, seeing that death had no power over Him.

Didymus said to these: Brethren, the Lord is risen indeed. He is the first fruit of the perfect resurrection, for He is risen in the fullness of His unconquerable strength. He has borne the image of the earthly, and the brethren saw Him in His glorified state.

Do you not remember how He taught us that there is a spiritual body as well as a natural body? That the natural body must die; that the spiritual body is immortal; that only through the gates of death, unhampered by our earthly tabernacle, can we enter into full possession of the inheritance, visible and invisible, which the All-Father has prepared for His children.

While the brethren thus communed in the full glory of the noonday sunlight, Jesus appeared in their midst.

Peter exclaimed: Stand back brethren, that all may behold the face of our divine Lord and Master!

Jesus spoke: Children, I ascend to my Father and your Father, to my God and your God. My Peace I leave with you.

As he said these words, he raised his hands in blessing over them. And as He blessed them, He slowly rose, ascending higher and higher until he passed up beyond their sight. They

were all filled with holy joy and fell down and worshipped the ascended Lord.

Jesus Hail ! enthroned in glory,
There for ever to abide,
All the heavenly hosts adore Thee,
Seated at the Father's side.

Mighty Victor ! reign for ever,
Wear the crown so dearly won ;
Never shall thy people, never
Cease to sing what Thou hast done.

Thou hast borne Thy people's woes,
Thou will conquer all their foes.

Worship, honor, power and blessing,
Thou art worthy to receive ;
Loudest praises without ceasing,
Meet it is for us to give.

See Appendix corresponding chap, XLV.

APPENDIX.

SECTION I.

VICISSITUDES OF THE BIBLE RECORDS.

THE Rabbis of the Jews assert that the Law has given them the power of adding or diminishing in those things which pertain to the precepts and exhortations of the law, according as shall appear right to the wise men of each generation; even if those wise men should decree the right hand to be the left, or the left to be the right. The Rabbis further maintain that those things which are written in the Law, require expositions to be derived from the Cabala, which they fabricate.—*Mod. Judaism. John Allen, London, 1816.*

The Talmud teaches: "Knowest thou not that when a Rabbi says: 'This thy right hand is thy left, and this thy left hand is thy right,' thou must believe it, or thou wilt be damned." "He who goes from the Hâlacha (the 'Talmudical teachings) to the Scriptures will have no more luck; and he who reads only in the Scriptures, and not in the 'Talmud, is like one who has no God."—*Talmud, tract. Chagiga, fol. X., col. I. Raf. Aschi, tract. Eruvin upon Deut. XVII. ii. American Jew, Min. Pub. Co.*

Desiring to be teachers of the Law, though they understand neither what they say, nor whereof they confidently affirm.—*I. Tim. i.*

But there arose false prophets among the people; as among you also there shall be false teachers, who shall privily bring in destructive heresies. There are some that trouble you, and would pervert the Gospel of Christ. I marvel that ye are so quickly removing from him that called you into the grace of Christ, into a different gospel, which is not another. And that because of the false brethren, unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.—*II. Peter ii. Gal. i. and ii.*

And certain men came from Judea and taught the brethren (Christians in Asia Minor) saying: Except ye be circumcised after the custom of Moses, ye cannot be saved.—*Acts xv.*

The common mention of "Scribes" indicates the popular need of such a class. We can readily understand that the Oriental mind would delight in writing enigmatically, that is, by conveying by certain expressions a meaning to the initiated which the ordinary reader would miss; or which, at any rate, would leave the explanation to the exercise of ingenuity. Partially in the same class we might reckon the custom of designating a word by its initial letter. All these were very much in practice, and the subject has points of considerable interest.

Another matter deserves more serious attention. It will scarcely be credited how general the falsification of signatures and documents had become. Josephus mentions it (*Ant. XVI. 10, 4*), and we know that Saint Paul was obliged to warn the Thessalonians against it. There are scarcely any ancient rabbinical documents which have not been interpolated by later writers, or, as we might euphemistically call it, been re-cast and re-edited.—*Edersheim's Jewish Social Life.*

In many instances the Talmud differs from the Holy Scriptures when relating the same facts. Thus Joseph is stated to have committed adultery with his master's wife. Moses pitched his tent without the camp because he had committed adultery and wished to remove suspicion. Jeremiah was also guilty of the same offence. Reuben and the sons of Eli did *not* commit the sins imputed to them by the Old Testament. Solomon never worshipped idols. When the Israelites worshipped the golden calf they did it for the best motive—to encourage men to repentance. David committed sin with the same object in view. For, says the Talmud, from the sin of Israel it is seen that if a whole congregation sins, God forgives; and from the sin of King David we learn that if a single individual sins, God forgives also.—*The Home and Synagogue: The Religious Tract Society of London, England.*

THE EARLY HEBREW-CHRISTIAN TEACHERS.—After these things (the death of Jesus) five of his disciples were brought before the Sanhedrim, judged, condemned and put to death; according as it is written in the holy Torah (Old Testament)

"If thou hear in one of thy cities, that there have gone out sons of Beliel to lead their fellow citizens astray, thou must put them to death."

On this, the remainder of the disciples of Jesus, became frightened and fled from Jerusalem, and spread themselves over other countries; in the mountains of Ararat; the lands of Edom, Midian and Helon (Greece). They went from city to city and preached about Jesus. But wherever they went, they endured great persecutions; and some were slain, and others were wounded.

But this abomination (Christianity) always waxed greater and stronger. Therefore the Jewish Sages considered the matter, and chose one of their great men, called Rabbi Yohan, that he should join himself to the people who believed in Jesus; in order that he might become of assistance to Judaism.

But Yohan said: How can I forsake Judaism and sin? So the Sages promised that they would pray to God for him, that he might inherit Paradise with them as though he had served God (remained a Jew) all his life. But in case he should really become converted to Christianity, they charged him that he should always keep in mind and have for his aim, the welfare of Judaism.

Then Rabbi Yohan obeyed the Sages and traveled over the country, saying: My God Jesus, has sent me to save your souls, and to forbid you to go at all in the ways of the Jews. But when a Jew wants to send you on an errand, you must go for him several miles. And if a Jew smites you on one cheek, you must turn the other one also for him to smite. When a Jew curses you, you must be quiet, and so you will find favor in the eyes of Jesus. Thus Rabbi Yohan was of great assistance to Judaism.

Then the righteous Abou Shaul became very zealous, and taught the Christians that they must not quarrel with the Jews on account of their having afflicted Jesus; but rather be thankful to them and do them good, because by such deeds they had given the Christians a chance to be saved through faith in Jesus (atonement by suffering).

By such means Rabbi Yohan and Abou Shaul procured a good name among the Jewish Sages, and purchased for themselves the world to come; because by their wisdom they saved Judaism.

Then there arose a man called Mysteres, who taught the

Christians that they must circumcise their children, and that Jesus was only a prophet, as he had said of himself, and not a God. Thus the Christians were divided among themselves.

At that time there was also a wise man among the Jews named Rabbi Simon. The Jews of Jerusalem persuaded him also to join the Christians, and said to him: On us be the sin, but you must go with them to save us. So Rabbi Simon joined the Christians, and acted before them as though he was a very pious Christian. He also endorsed the teachings of Rabbi Yohan and of Abou Shaul.

At his command, the Christians built him a house upon a rock; for he told them that Jesus had revealed to him that he would speak with him there. Also that he should have no wife. But Rabbi Simon did this to keep himself from defilement, to avoid eating of Christian food, and to be able to study the Torah (Jewish Scriptures) in secret. Once a year he gave the Christians new commandments in the name of Jesus, but all of them were in the interests of Judaism. Rabbi Simon also wrote many prayers for the use of Jews during the year, and sent them secretly to the Jews.

Therefore, on Rabbi Yehuda Ish Bari Totha (Judas Iscariot) Rabbi Yohan, Abou Shaul and Rabbi Simon Kepha, has been pronounced, that: They shall see the goodness of God, and will visit his holy Temple. *Toledoth Yeshu Ha Nossri, i. e. Generation of Jesus the Nossri in Talmud.*

THE SPURIOUS PETER OR SIMON CEPHAS.—Simon Kepha delivered this as his message, first bidding them (the Nazarenes) to swear to do as he would command. Know, said he, that the Crucified hated Israel and their laws, as Isaiah prophesied: 'Your new moons and your feasts my soul hateth.' Know also that He delighteth not in Israel, as Hosea prophesied: 'You are not my people.' And although it is in His power to extirpate them from the earth in a moment, from out of every place, yet he does not purpose to destroy them; but intends to leave them in order that they may be in memory of His crucifixion and lapidation (stoning) to all generations. Besides this, know that he bore all those great sufferings and afflictions to redeem you from Gehenna. And now he admonishes and commands you that you should do no evil to the Jews; and if a Jew says to a Nazarene: 'Go with me one parasang, let him go with him two parasangs. And if a Jew

smites him on the left cheek, let him present to him also the right cheek, in order that they (the Jews) may have their reward in this world; while in the next they will be punished in Gehenna. And if you do this you will deserve to sit with Him (Jesus) in His position.'—*Edersheim's Life of Jesus, Vol. II., Appendix XVIII.*

ANCIENT JEWISH FORGERIES.—As skillful in their preachings as in their commercial dealings, the Jews adapted their teachings to the disposition of the Pagans about them, and painted the Jewish doctrine so happily as to make it acceptable and quite natural to very opposite minds.

The progress of this movement is most easily followed at Alexandria. There the Jews had recognized the fact, that, in order to convince minds, it was not enough to speak the same language as those they were addressing: for, for three centuries their Sacred Books, translated into Greek, had been accessible to all, but without results: the holy text though known to a few of the learned, was still a dead letter to average men of all ranks.

The masters of Israel were clever enough to conceive that they could reach the multitude by calling the authority of Greek genius in support of revelation, and confirmed their dogmas by explaining them in the words of Pagan poets and philosophers. Thus by the use of suppositious works, Linus, Pythagoras, Hesiod, Homer and Plato were made to preach faith in the Supreme God and a Messiah who should bring glory and happiness to the world. It was through a preference which was due at once to the mistiness of history and his marvellous deeds, that Orpheus became, so to say, the principal patron of this kind of teaching.

A hundred and sixty years before Jesus, the Jewish Aristobulus, philosopher and courtier under the Ptolomies, inserted among these poems a few lines in praise of Moses' Law, and retouched the ancient verses with phrases of Jewish coloring. Thereupon, pursuing his plan, he made shift to show that the Old Testament was the single source whence the poets and sages of Paganism had drawn their inspirations. A fragment of these Orphic Songs which has come down to us, gives us an opportunity of studying this forger of antiquities at work.

“God in himself I know not, for a cloud envelopeth Him:

“But His Ten Commandments declare Him unto Men;

“Mortal man hath never beheld Him.

“ One alone hath been so favored,—he who was born of the waters [Moses].

“ He hath received his knowledge from heaven on a twofold Table.”

But Orpheus himself was to yield place to the ancient Sybil. Throughout the entire world, at Babylon, in Lydia, at Delphi, Samos, Troy, and in Italy, this voice which had laid bare future things, was listened to religiously. The Jews were not slow to make use of prophecies so revered; they constrained even those to testify in their favor. In the Third Book of the Sibylline Oracles, we find traces of this work done by a Jew of Egypt in the reign of Ptolomy Philometer (about the year B. C. 150). The Sibyl here makes Noë's daughter-in-law relate the whole history of the world after the Tower of Babel. Stories from the Old Testament are jumbled with Pagan theogamies; the sons of Abraham mingle with the Titans and the Gods of Hesiod; the predictions of Pagan oracles are put side by side with those of the Seers of Judea. All these prophecies agree in foretelling misfortunes nigh at hand, whose sole cause is the idolatry of the people; no other hope is held out to humanity save in a return to the true God, to the God of the Hebrews.

If we read through the Jewish literature of Alexandria at this epoch, and at the following period, we find the same method.—The same eagerness to show that all truth springs from Israel, the same address in making the different aspects of their respective doctrines either stand out in bolder relief, or sink out of sight according as their purpose demanded.

This influence which was so active in Alexandria, made itself felt, under various forms, in every place where Judaism flourished. Everywhere, a throng of proselytes crowded the ghetto, frequented the synagogue, and thus insensibly drinking in the faith of Israel. In the ranks of these new believers, the Gospel received the warmest welcome. Like the sons of Abraham, they, too, awaited the Messiah and with him salvation. But they were not obstinate in the belief that the Kingdom must be at Jerusalem; nor did they dream night and day of a restoration of the throne of David and the Maccabees. They accepted the universal predominance of the Jewish race as foretold by the Rabbis; but without longing for the realization of those prophecies.


When from synagogue to synagogue the rumor spread that the Christ had appeared, telling men of God in terms higher than

the Law, calling him Father and claiming for him and in His Name a worship of spirit and of truth,—when it was known that he rejected the fleshly wrappings of the Mosaic teachings,—the proselytes thronged to embrace the New Faith as one man.

Josephus alludes to this fact with considerable sorrow: “Many Greeks have embraced our Law; some have remained faithful, others have been unable to bear its austerities, and have fallen away.” And so all over the earth, the Jewish communities were as vast fields open to the workmen of the Gospel; according to the Master’s words: “the harvest was already white;” only waiting for the Lord’s servants to gather it into the heavenly storehouses.—*St. Peter and First Years of Christianity. By the Abbé Constant Fouard, with introduction by Cardinal Gibbons.*

CIRCULAR LETTER OF INSTRUCTIONS FOR THE PRESERVATION OF JUDAISM.—In the months of Elul and Tisri of the Jewish year 5391, which corresponds to September A. D. 1630, an assembly was convened, consisting of the principal Jews of Great and Little Poland, Lithuania and Russia. They met at Jareslow in Little Poland, and agreed on the following circular letter to be sent to all their brethren.

“Great peace be to all our brethren of the house of Israel.—Having received information that many Christians have applied themselves with great care, to acquire a knowledge of the language in which our books are written; we therefore enjoin you, under the penalty of the great ban to be inflicted upon such of you as shall transgress this our decree, that you do not in any new edition of either the Mishna or the Gamara, publish any thing relative to Jesus the Nazarene; and that you take especial care not to write any thing concerning him, either good or bad, so that neither ourselves nor our religion may be exposed to any injury; for we know what those men of Belial have done to us when they became Christians, and how their representations have obtained credit. Therefore let this make you cautious. If you do not pay strict attention to this our letter, but act contrary thereto and continue to publish our books in the same manner as before, you may occasion, both to us and to yourselves, greater afflictions than you have hitherto experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles may be worse than

the former.—For these reasons we command you, if you publish any new edition of those books, let the places relating to Jesus the Nazarene be left in blank and fill up the place with a circle like this  . But the Rabbis and teachers of children will know how to instruct the youth by word of mouth. Then Christians will no longer have any thing to show against us upon this subject, and we may expect deliverance from the afflictions we have labored under, and may reasonably hope to live in peace.

Written at Jareslaw in presence of the Rabbis; in the year of the world 5391."

This account of this matter is given in a work published at Amsterdam in the year 1723, by Christian Meyer, a learned Jew, who, after having held the office of a Rabbi at Hamburg, had embraced Christianity, and after his conversion lived many years, uniformly sustaining an unblemished reputation.

Meyer proceeds to state that all the copies of the old editions (of the Talmud) were carefully concealed, and the new editions were printed according to the directions of this circular letter. The detection of the omissions, and the consequent preference discovered by learned Christians for the old copies, furnished an opportunity for a masterpiece of rabbinical fraud. He says: "At length when the Christians were observed to be more desirous of obtaining the former Cracow edition than the latter, the Jews thought of a scheme to deceive them, and to gain a great deal of money by it. They printed a number of copies on old paper and from an old type, resembling the paper and type of the former edition; and put the former date and the same binding. The Christians believed the Jews, and purchased them readily at a great price; but there was no more to be found in them than in any of the new editions."

The passages which Meyer asserts to have been omitted, appear to have contained the same accounts which have also been exhibited in a separate book, under the title of *Toledoth Yeshu*, purporting to be a history of the birth, life and death of Jesus of Nazareth. A writer of the *Jewish Repository*, vol III, p. 2, asserts, that "a great number of these passages may be traced in a copy of the Talmud, deposited by the learned Selden in the Bodleian Library at Oxford, and in which an attempt has been made to obliterate them with ink." By whom these obliterations were made or attempted, seems to be a matter of uncertainty.

A learned Frenchman (*Michael de la Roche, Memoires Britan. tom. XIV., p. 492, apud. Schoetgen, Horæ Heb. et Talmud tom. II., p. 840*) gives the following account: "In the public library at Oxford there is a copy of the Babylonian Talmud, printed at Venice in ten volumes folio, which belonged to Selden. This copy had been revised, conformably to the orders of the Inquisition, by a Capuchin who has obliterated all the passages relating to the Messiah, the Virgin Mary, the Apostles and the Evangelists, and all the places that mention the Roman Empire, which the Talmud calls: '*The Kingdom of Impiety, or the Impious Kingdom.*' These obliterated passages are wholly illegible; the ink has penetrated the paper, so that it is not possible even to read the words on the opposite page."—*Moul. Jud., by John Allen, London, 1816.*

EARLY CHRISTIANITY UNDER ROME.—Christianity was repeatedly assailed by Jewish zealots of the "Saul of Tarsus" type.

Rome was widely tolerant; even the idolatries of her provinces were permissible at Rome itself. But Christianity was not a national religion; it was represented and regarded as a revolt from national religion.

Christianity had no sacrifices, nor temples nor statues, etc.; it confined its appeal to the conscience and heart. This position was misrepresented and misunderstood, and the Christians were ranked with the Atheists; a class that was particularly hateful to Roman ideas.

A. D. 54–68. Nero.—This emperor desired to attach the stigma of his burning Rome, to the Christians. He persecuted them, crucified them, cast them to wild beasts in the arena, smeared them with pitch, and burnt them as living torches to light the public gardens. He began to persecute the Christians when he married the dissolute Jewess, Poppea.

A. D. 81–96.—Domitian persecuted the Christians, and got rid of several leading Romans by imputations of Atheism.

A. D. 98–117.—Trajan's law against close associations, renewed the troubles of the Christians.

A. D. 117–138. Hadrian.—Under this emperor, governors and mobs harried the Christians with imputy. From Egypt, Hadrian wrote: "There is not a single president of a Jewish synagogue, not a single Samaritan, not a single Christian Pres-

byter, that is not, at the same time, an astrologer, an interpreter of signs, and a quack."

A. D. 138-161. Antonius Pius.—Various public calamities during this administration kindled the popular fury against Christians by representing them as Atheists.

A. D. 161-180 —Aurelius the Stoic instigated a cruel persecution against the Christians. On the testimony of informers, allegations of their Atheism were believed; they were tortured and executed, and the cry was: *Christiani ad leones!* Cast Christians to the lions!

A. D. 177.—At Lyons and Vienna, numbers of Christians were tortured and beheaded.

A. D. 193-211.—Severus passed a law which forbade conversions to Christianity.

A. D. 211-217.—Caracalla persecuted the Christians, throwing them to the wild beasts, pouring boiling pitch on their naked bodies, etc.

A. D. 235-238.—Maximinus persecuted the Christians.

A. D. 249-251.—Decius introduced the first organized attempt to obliterate Christianity. A decree ordered all governors and magistrates to search for those who rejected the national worship. Banishment and confiscation were the lightest punishments of Christians, their usual fate being prolonged torture. The bishops were the first object of attack. In those times the clergy took charge of the ecclesiastical records, and if they were slain, it became easy for the false teachers to alter and to interpolate and to forge spurious documents, and to substitute them for the genuine original records and writings.

A. D. 251-254.—Gallus, during whose reign the populace was provoked to fresh fury against the Christians, by pestilence, drought and famine being attributed to their agency.

A. D. 254-260.—Valerian, after a few years toleration, was goaded by the statesman Macrianus to revive the persecution.

In A. D. 257, Christian congregations were prohibited, and their pastors exiled. In A. D. 258, came the order for bishops, presbyters and deacons to be put to death immediately; also for the rich and noble to be arbitrarily fined, degraded, and, if necessary, to be killed.

A. D. 284-311. Cæsar Galerius and Diocletian, Terrible persecution of the Christians, was instituted by Cæsar Galerius, but usually named after his superior, Diocletian. The first im-

perial edict of A. D. 303 ordered the civil disfranchisement of all Christians; the destruction of their churches and of their Scriptures. At first all the clergy and then all Christians were imprisoned and then tortured. A vast number of clergy and laity were burnt, roasted, impaled, mutilated and otherwise tortured.

A. D. 306-337. Constantine the Great first sanctioned Christianity in A. D. 313, but without allowing it to win converts, and later unconditionally. In A. D. 324 he became sole emperor, and proceeded to restore and redress the exiled and plundered Christians, and ordered their churches to be rebuilt.

As a rule, the persecutions were specially directed towards the annihilation of the educated and intelligent of the Christians, with their records and sacred writings. This had necessarily resulted in bringing into prominent positions in the Christian Church, a large number of illiterate clergy, as well as teachers of spurious doctrines which, had been shrewdly calculated, would finally obliterate Christianity by their inconsistencies, inaccuracies, and even absurdities.

The illiterate clergy and false teachers combined, caused turbulent quarrels and splits into many factions among the Christians. Their disputes engendered so much strife, that in A. D. 325, Constantine the Great convened the council of Nicaea, and himself presided over it. About three hundred and eighteen bishops from various countries attended with many clergy.

Sabinus the Bishop of Heraclea affirmed, that excepting Constantine, himself and Eusebius Amphillus, the members were a set of simple illiterate creatures that understood nothing. Pappus, in his Synodicon to that Assembly, says: that they promiscuously put all the books, which were referred to the council for determination, under the communion table in a church, and besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath; and that it happened accordingly. (Probably while they took a recess)

Constantine also decreed that all the writings of Arius of Alexandria, should be burned. Also that any person who concealed any writings composed by him, and did not immediately produce them and commit them to the flames, should be punished with death.—*Eccles. Hist. and Pref. of Apocryphal Gospels.*

CHRISTIANITY AND THE MOSLEM POWER.—A. D. 638 Egypt was conquered by the Moslems. The Khalif Omar destroyed the

Library of Alexandria. He said that if these productions of the idolators and atheists agreed with the Moslem Koran in which all necessary knowledge was condensed, they were superfluous and ought to be destroyed. But if they were contrary to the records and faith of Islam there was all the more necessity for annihilating them. Consequently the books of the Library were all burned; being used as fuel to heat the city baths for several years. So great was the number of ancient manuscripts in the Library. Therefore if any of the genuine unadulterated records and writings of the Lord Jesus and his contemporary apostles and disciples escaped destruction by previous attempts at their annihilation, they doubtless perished during that administration.

Further, between A. D. 1348 and 1354, the Christians, of whom great numbers resided in Cairo and throughout Egypt, were persecuted and oppressed by the Moslem government and their churches closed or demolished.—*Secular History*.

A. D. 530–632. Mohomed the founder of Islam said: ‘A part of the Jews heard the word of God, and then perverted it, after they had understood it against their own conscience. There are illiterate men among them, who know not the book of the law, but only lying storics, although they think otherwise. And woe unto them that transcribe corruptly the book of the law with their hands, and then say: ‘This is from God.’ They say: ‘The fire of hell shall not touch us but for a certain number of days, (forty for the wicked Jews). For a vile price they have sold their souls. They will never wish for death, because of that which their hands have sent before them; that is, by reason of the wicked forgeries which they have been guilty of in regard to the Scriptures.—*The Koran*.

RABBIS CAN ALTER THE DECREES OF GOD AS DID THEIR ANCIENT SAINTS.—“The Gamara teaches that when God makes a decree, a Talmud khoukham (sage or rabbi) can alter it. It says: We see that God commanded that men should be on the earth and the angels in heaven. But when Moses came he went up to heaven and God descended to the earth on Mount Sinai with the angels. God ordained that angels should not eat, but when they came to Abraham they were obliged to eat.—God ordained that men should eat, so Moses went up to heaven and did not eat for forty days.—God ordained that there should be sea; then came Moses and dried it up.—God com-

manded that the day should be day and the night should be night; but Jacob came and made day of the night and the day be turned into night.—*Hamesha Thorah, Parshe Thesha.*

TRANSPOSITION OF WORDS &c. BY THE RABBIS.—The old Qabbalists in writing down the secret learning frequently misplaced letters, words, statements, etc.; the proper position, meaning, etc. of the same being taught orally to the initiates. *Qabbalah, by Isaac Myers, L. L. B.*

THE ZEND AVESTA.—Many interested but necessarily hasty readers of the *Zend Avesta* overlook the fact that in the ancient documents comprised under that name we have works of many different ages: that from leaf to leaf matter comes before them made up of pieces nearly or quite dissimilar, and sometimes separated as to the dates of their authorship by many hundreds of years. They are accordingly apt to make themselves merry over absurdities which prevail in the later but still genuine *Avesta* as if they were peculiar to the original Zoroastrian writing. It is at present intended to call attention to the now undoubted, and long since suspected fact, that it pleased the Divine Power to reveal some of the most important articles of our Catholic creed first to Zoroastrians, and through their literature to the Jews and ourselves. Surely the first object of religion, next to the suppression of unlawful violence or appropriation, should be the suppression of inaccurate statement; and to deny, without any effort to become an expert, what every expert knows to be the truth, is, so it seems to me, to commit a crime in the name of Christianity for which Christianity will one day be called to account. It is therefore to help the Church against well-furnished gainsayers, and to re-establish her character for conscientious investigation, that some Christian specialists in Orientalism have given the best years of their lives to save the endeared religion, which once inculcated every honorable sentiment, from continuing herself the victim of that most sinister of equivocations known as "pious frauds."

How then should we handle the question of Zoroastrian influence with the Jews? I would say that any or all of the historical, doctrinal or hortative statements in the Old or the New Testament might, while fervently believed to be inspired by the Divine Power, be yet freely traced to other religious systems for their mental initiative, that the historical origin of particular doc-

trines or ideas which are expressed in the Old or the New Testament does not touch the question of their inspiration. Unless we are prepared to accede to a docetic heresy doubting the reality of our Saviour's human nature, every sentiment of veneration ought to induce us to trace, if it be possible to trace them, not only the fountainheads of His human convictions, but the supplying rills of His expression. If we carefully study the genealogy of His body, with how much greater earnestness should we examine those of His mind! For, it was His thoughts, humanely speaking, and sometimes His earlier ones, which not only constituted a part of His momentous history, but, of course, also actually determined His career.

The Theologies of Egypt should be also examined as well as those of Greece and Rome. From India we have what seem a throng of rich analogies from the Buddhist Scriptures. There remains the ancient Persian theology and here the historical connection amounts, at one stage at least, to historical identity and is as such, I believe, universally recognized.

Cyrus the Persian, brought the Jewish people back when they had become a captive people and rebuilt the city when it had become a heap, and book after book of the Bible dates from the reigns of the Persian Kings; while Magian priests who were of the religion of Cyrus, came later to do honor to the Son of Mary; and one of the last words uttered by Christ upon the cross was from the Persian tongue (Verily, verily I say unto thee, To-day shalt thou be with me in Paradise. Luke xxiii. 43).

That Cyrus was originally, or at heart, a Mazda worshipper. The word "Mazda" (strictly "dah") meaning the "Great Creator" or the 'Great Wise One' is an especially well adapted name for God, much more so than our own name for Him, and this revering title well expresses the enlightened tone of the book. (*Zend Avesta*.) If then, any ancient volume could claim our attention, it would seem to be the Sacred Scripture of that great Mazda worshipper who, under the providence of God determined the later history of the Jewish people. For, had Cyrus the Mazda worshipper, not brought the people back, the later prophets might not have spoken at Jerusalem, nor might Jesus have been born at Bethlehem, nor taught in that region.

Indeed the influence of the Great Restorer (Cyrus) and his successors over the City, was so positive that Jerusalem was, for a considerable period after the Return, in many respects a Persian

City. Some of the most important features of the Pharisaic orthodoxy were, under the Providence of God, taught directly or indirectly through the Persian influence; the name "Pharisee" itself being the equivalent of "Farsee," a later form of P'arsee.

Whereas much in Zoroastrianism may present the analogies of an older but still sister religion, we have, as to one particular, what all must acknowledge to be in a special sense a prior revelation in the Persian Bible. We too little realize how very uncertain the doctrine of a future life was in the minds of pious Jews, even at the time of our Lord. The Sadducees, as we understand, believed in neither angel nor spirit nor resurrection, and the Sadducees shared the power with the Pharisees; in fact, they seemed to have possessed greater social prestige, and several princely high priests were of their clique. If such a state of things existed at the time of our Lord, when both the doctrine of immortality and that of the resurrection had long been familiar as theories, what must have been the condition of opinion on these subjects while the influence of the Pentateuch, in which these doctrines were not distinctly revealed at all, was as yet not affected by the large addition to canonical scripture made later?

Few scientific theologians will deny that the doctrine of immortality was scarcely mooted before the Captivity, while the Zoroastrian Scriptures are one mass of spiritualism, referring all results to the heavenly or infernal worlds. Ameretat—Immortality—as one of the six personified attributes of the Diety, did not represent long life alone, but never-dying life. Resurrection seems to be placed after the reception of souls into heaven, as if they returned later to a purified earth. In Yasht XIX., 83, we have resurrection together with millennial perfections: "We sacrifice unto the Kingly Glory which shall cleave unto the victorious Saviour and His companions when He shall make the world progress unto perfection, and when it shall be never dying, not decaying, never rotting, ever living, ever useful, having power to fulfill all wishes, when the dead shall arise, and immortal life shall come, when the settlements shall be all deathless."

Compare these then with statements which appear after the return from the captivity, a captivity during which the tribes (Jews) had come in contact with a great religion in which the passages cited describe a predominant tendency. What do we

find in them? First, we have the jubilant hope expressed by the later Isaiah: "Let thy dead live, let my dead body arise. Awake and sing, ye that dwell in the dust; For thy dew is as the dew of herbs, and the earth shall cast forth the shades." And then the full statement in Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." And yet, as we have seen above, God's people had not fully accepted the meaning of this language at the time of Christ. We draw the inference—*the religion of the Jews was originally Saddusaic.*

During the Captivity, the Jews acquired from their Persian association, an initiation into hopes of a personal resurrection and life beyond the grave; but the old party terming themselves Puritans (?) Sadducees, opposed the growing Zoroastrianism of the masses. Yet this latter tendency became concentrated in a sect which termed itself, or was termed by its predecessor, Pharisees, Farsees, Persians (not dividers, seperatists).

But the greatest and by far the noblest service which it (Zoroastrianism) rendered, was the propogation of the doctrine that virtue is chiefly its own reward even in the great religious reckoning, and vice its own punishment.

The time is now past, let us hope forever, when the Christian apologist recoiled from recognizing the very important services which have been rendered to the faith by people foreign to the Jews.—*Zoroaster and the Bible, by Rev. J. H. Mills, in the Nineteenth Century, Jan. 1894.*

In recent times, and largely independently of each other, a number of New Testament scholars have reached the conviction that the existence of a proto-gospel (*Urevangelium*) of an ante-canonical record of the life and sayings of the Saviour is the Ariadne thread that will safely lead out of this literary labyrinth. Undoubtedly the leading advocate of this view is Pastor Alfred Resh, who in his *Agrapha* published some years ago in the Harnak-Gebhardt series of *Texte und Untersuchungen*, came to the conclusion, "that the recognition of a pre-canonical groundwork, as the chief source for the entire canonical literature, opens up a perspective which is of a kind that with one stroke will solve the most fundamental problems of proto-Christian literature." In the line here indicated, the author has begun the publication of a most extended research into this problem in his

"Aussercanonische Paralleltexte zu den Evangelien." He claims for his researches most positive results. He claims to have demonstrated that not only the Synoptic Gospels, but also the Apostle Paul, pre-supposes this extra-canonical gospel, and have drawn from this source. It is the most natural thing in the world that at that time, when the literary activity of the Jews was notoriously great, there should also have been such an activity among the representatives of the Christian Church at a time and date long preceding our written gospels. It is currently accepted, and certainly with good right and reason, that, as only a meagre portion of the sayings and doings of our Lord have been preserved in our gospels, other sayings and doings not here reported could be and were recorded in other literary works. Delitzsh and other Talmudists have been of the opinion, that not a few of these sayings have found their way into the great legal codex of post—biblical Judaism. It is not at all improbable that many of these were recorded in such a pre-canonical collection and that our own Canonical Gospels, being only a chrestomathy of gospel material, drew largely from such a source. Among others who have come to like views is Böhmer. Römer maintains the same views, etc.—*See Biblical Research in The Independent, June 22, 1893.*

THE JEWISH WRITTEN AND ORAL LAWS.—The Jews hold that the Law was given in a twofold character. There was the *Torah Shebekteh*, the law which is in writing; and the *Torah Shebeal Peh*, the law which is "upon the lip"; or in other words, Scripture and Tradition, the written and the Oral Law.

The oral law the Jews regard with the same veneration as their written law; and holding them both to be of Divine origin, they think them equally binding. Indeed, if preference be given to either it is to the oral law; for the written law is considered by them in many places obscure and defective, and could be no perfect rule to them without the former, which supplies all the defects, and solves all the difficulties of the written law. For, they say, that when God gave Moses the law on Mount Sinai, He gave unto him also the interpretation of it, commanding him to commit the former to writing; but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down to them by tradition only from generation to generation. Hence the former is called the Written and the other the Oral Law.

This Oral Law was repeated by Moses to Joshua, by Joshua to the elders who succeeded him, by the elders to the prophets, by the prophets to each other till it came to Jeremiah who delivered it to Baruch, and Baruch to Ezra, by whom it was transmitted to the men of the Great Synagogue, the last of whom was Simon the Just. From Simon the Just it was delivered through successive channels, till it arrived at Gamaliel, and by him through his children, grand children and great grandchildren to Judah Hakkadosh, who wrote it in the book called the *Mishna*,—a work treated by the Jews with the greatest veneration throughout all their dispersions.

The *Mishna* is divided into six parts, each of which consists of separate treatises; every treatise is divided into chapters; and every chapter into mishnas or aphorisms. In the first part is discussed whatever relates to seeds, fruits and trees. In the second, feasts; in the third, women, their duties, their disorders, marriages, divorces, contracts, and nuptials. In the fourth, the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms partnerships in commerce, inheritance, sales and purchases; oaths, witnesses, arrests, idolatry,—and here are named those by whom the oral law was received and preserved. In the fifth, sacrifices and holy things. And the sixth, purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles.

As soon as the *Mishna* was published it became the subject of the studies of learned men. The great scholars of Judea and Babylonia enjoyed themselves in writing comments on it; and these comments, with the *Mishna*, make up both the *Talmuds*—the Babylonish *Talmud* and the Jerusalem *Talmud*. These comments are called the *Gamara* or the Complement; because by them the *Mishna* is fully explained, and the whole traditionary doctrine of the Jewish law completed. In these two *Talmuds* the whole doctrines of the Hebrew faith are contained. No orthodox Jew can be a Rabbi who is not well versed in the text of the *Mishna*, and in its Complement the *Gamara*. Maimonides, the greatest rabbi of the Jews has made a digest from the *Talmud* of all the resolutions and determinations arrived at on every case. The digest is called *Yad Hachazakah* or the Strong Hand (also Rending Hand), and is regarded as *the* authority on the subject.

Within the last few years, certain writers, whose proclivities are certainly far more Jewish than Christian, have done all in

their power, by exaggerated praises and favorably rendered extracts to prove that the religious and moral tone of the Talmud is quite equal to the Holy Scriptures. And among them no one stands higher than the learned and brilliant reviewer who, some years ago, took the reading world by storm, by the celebrated, "What is the Talmud?" article in the *Quarterly Review*. Notwithstanding its vacillating style, and its sentences which no true Jew could have penned, that famous essay on the Talmud interested both Jew and Christian alike. The Jews were delighted at such a powerful and scholarly article appearing in a well-known Christian publication, to vindicate the reputation of a work for which they had the highest veneration. The Karaite Jews who for the last twelve hundred years have rejected the Talmud as a useless and fabulous work, read it with avidity, and some even paused to reflect whether they had done rightly in ignoring so holy and noble a book. Among the reformed Jews in Germany, in France, in England the effect of that wondrous review was not a whit the less. It was translated into every European language, it was read by every one, and charmed and instructed all. Hardly a voice was raised against it in dissent. Even Christians rejoiced that Judaism had so pure and religious a work as a lamp to their feet and a light to their paths.

And yet the Talmud does not deserve this praise. Its stories are childish, ignorant and superstitious; its principles are often coarse, false and debasing, and its impurity in many parts is as obscene as the sixth satire of Juvenal, or comedy of Aristophanes. A work must indeed be bad which does not admit of some good sayings and pious sentences being culled from its pages, when those pages number two thousand, nine hundred and forty-seven folio leaves. And this is what the reviewer has done. He has collected a mass of elegant extracts, some of which have been slightly garbled; and these he has placed before the world as honest and fair specimens of the contents of the Talmud.

I cannot better criticise the Talmud than by giving a few of the objections urged by the late Dr. McCaul against the nature of its contents in his examination of Judaism called the "Old Paths."

"The Talmud loosens all moral obligations. It teaches men how to evade the Divine commandments, it allows dispensations from oaths, permits men to retain what they know does not belong to them if it only belongs to a Gentile, and sanctions the murder of the unlearned.

"The Talmud teaches that external acts—the washing of hands, the external sanctification of the Sabbath, circumcision, etc.,—are sufficient to save the wicked from the just punishment of their misdeeds.—The Talmud awards sentence of death for the transgression of rabbinic commands respecting the Sabbath, and flogging for the most trifling offences.

"It degrades the female sex, by permitting polygamy, by permitting divorce on the most trifling pretexts, by declaring women incompetent to give evidence, by excluding them from the public worship of God, and by teaching that they are under no obligation to learn the revealed will of their Creator.

"It oppresses and insults slaves by forbidding them to be instructed in the law, and by placing them, when dead, on a level with brutes.

"It is a persecuting and intolerant system. It gives every Rabbi the power of excommunicating the Jews, and IT COMMANDS THE CONVERSION OF ALL THE GENTILE NATIONS BY THE SWORD.

"IT FORBIDS THE EXERCISE OF THE COMMONEST FEELINGS OF HUMANITY TO THOSE WHOM IT CALLS IDOLATORS. IT WILL NOT PERMIT A DROWNING IDOLATOR TO BE HELPED, NOR A PERISHING IDOLATOR TO BE RESCUED, NOR AN IDOLATROUS WOMAN IN TRAVAIL TO BE DELIVERED. (ALL CHRISTIANS ARE COUNTED AS IDOLATORS OF THE GALILEAN: 'AVOYDI GALOULIM.')

"IT TEACHES THAT GENTILES ARE NOT COMMANDED TO LOVE GOD, AND BREAKS UP ALL THE HAPPINESS OF DOMESTIC LIFE BY ASSERTING THAT AMONG GENTILES THERE IS NO SUCH THING AS MARRIAGE."—*The Home and Synagogue. The Religious Tract Society of London, England.*

TEACHINGS OF JESUS NOT DERIVED FROM THE RABBIS. — We can recommend nothing better, to those who have heard that the teaching of the New Testament has been derived from that of the Rabbis, than to collate the revolting details on this subject (phylacteries) as well as those connected with prayer in *Ber. 23 a to 25 b*; or else to study their interpretation of dreams, or such details as *Ber. 62 a, b*.—To those who have been told that Hillel might be compared with Jesus, we recommend the perusal of what at times engaged that great Jewish Rabbi's teachings; for example, in *Ber. 23, a*, etc.—*Edersheim's Sketches of Jewish Social Life.*

There seems indeed good reason to believe that Rabbinic Judaism, when driven by the forces of Christianity into the straits of a defensive position, forged as one of her last weapons the authority of Moses as the writer of all the books of the law, and that the Church which had at first accepted from the Synagogue Moses as the great lawgiver, accepted from the Talmud Moses as the infallible scribe.—*Old Testament Criticism, Quarterly Review, April, 1894.*

NAZARETH.

Which was spoken by the prophets, that He shall be called a Nazarene.
—Matt. ii.

The name Nazareth may best be regarded as “watch” or “watcheress.” The name does not occur in the Talmud, nor in those Midrashim which have been preserved. But the elegy of Eleazar ha Kallir—written before the close of the Talmud—in which Nazareth is mentioned as a priest-centre is based upon an ancient Midrash now lost. (*Comp. Neubauer Geogr. du Talmud, p. 117, Note 5.*) It is, however, possible as M. Neubauer suggests (*U. S. p. 190, note 5*) that the name in *Midr. on Eccl. iii., 8*, should read Netzeranoo, and refers to Nazareth. Edersheim’s *Life of Jesus*, vol. I.—The Biblical name Chinnereth or Chinneroth (*Numb. xxxiv., 11*) is derived by the rabbis from, harp (*chinnor*) and its post-biblical form *Genessar* is represented as extracted from *gener sarim*, gardens of the princes.—*Edersheim’s Jewish Social Life.*

WHO WAS MARY THE MOTHER OF JESUS?—In those days and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land (*Jer. xxxiii.*). All these things the Infidels (*i. e.*, Christians) interpret to mean Jesus. We answer: Was judgment and righteousness more flourishing in the days of Jesus than it was before his time?—Also: “For thus saith the Lord: David shall never lack a man to sit upon the throne of Israel” (*Jer. xxxiii.*). Here the Scripture speaks of a man. As a man Jesus did not govern, nor reign, nor sit on the throne of Israel.—*Liber Nizzachon Vetus Auctoris Incognita. Tela Ignea Wagenseilus.*

The Talmud expressly lays it down, that whosoever targums (interprets) a verse (of Scripture) in its closely literal form, without due regard to its meaning, is a liar.—*Edersheim's Life of Jesus*, vol. I.

Therefore, who shall declare his generation? And his life, who shall recount? For he was cut off out of the land of the living.—*Isaiah, liii., new ver.*

THE RABBIS AND TRADES.—Rabbi Nehorai said: "I let alone every trade of this world and teach my son nothing but the Torah (Pentateuch) for if a man eats of the fruit of it in this world, as it were, lives upon earth on the interest, while the capital remaineth for the world to come. But what is left over in every trade is not so. For if a man falls into ill health, or come to old age or into trouble, and is no longer able to stick to his work, lo! he dies of hunger.—*Edersheim's Jewish Social Life.*

Among the mountains of Galilee, on a platform of about 1,000 feet from the fruitful plain of Esdraelon and on the slope of one of the hills which enclose a hollow or valley, is situated the country town of Nazareth. This vale or basin among the hills is about a mile long, half a mile wide, and is well cultivated.

The top of the high hill behind Nazareth commands one of the most beautiful and extensive views of Palestine. Northward the varied picturesque scenery as far as the snow crested Hermon. Eastward across the rich green plain, the silver line of the Kishon, the Lake of Gennesereth and the River Jordan to the Mountains of Gilead lying beyond. Southward over Samaria; while in the west the view is bounded by the beautiful Bay of Acca and the ridge of Mount Carmel running out to the Mediterranean Sea.

Nazareth became historically valuable, ennobled and endeared, by the fact of its having been, for some years, the reputed home of our Lord.

The name Nazareth is not mentioned either in the Old Testament records, or Josephus. Many eminent writers and explorers, believe Nazareth to be identical with Sarid or Ain Sarid spoken of in the book of Joshua as marking the northern boundary of Zebulun. But in this age of research and excavation, speculation may any day be reduced to certainty, by the discovery of ancient remains or inscriptions. It is at the same time probable, that whatever may have been its original name, this town received its

name of Nassarah or Nazarat from its chief inhabitants. In the course of time, the old name falling into disuse would be forgotten. It is entirely in accordance with Oriental usage that names of localities, families and individuals, should become changed because of some special event connected with them; or on account of the profession or status of the inhabitants.

The history of Palestine as a pastoral country, is almost a total blank from B. C. 741, when Tiglath-Pal-Assar, king of Assyria, carried off the rural population which lived beyond Jordan; as also those out of the territory ceded to the tribes of Zebulon and Naphtali. The first dispersion of the Israelite Confederacy was by no means brought about by a single removal, but the period of deportation from first to last occupied about 150 years. It was not until B. C. 588 that Nebuchadnassar broke up the Jewish kingdom and destroyed their citadel treasury and sanctuary, the Temple. The period of return also reached through about 100 years; beginning under Cyrus B. C. 536, and completed by Ezra under Artaxerxes Longimanus, B. C. 458.

The upper portion of Galilee, having been settled by Assyrians and Persians was known as: "Galel Haggoyim," *i. e.*, illustrious, powerful circle of the Gentiles; and for this reason, the Judean priests and Pharisees said: Out of Galilee ariseth no prophet, *i. e.*, none that would suit Judaism. Galilee of the Gentiles had Caesarea Philippi for its principal city and its important towns were Tiberius, Khorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Caesarea and Ptolomais. It was this district which, according to New Testament records, was most favored with the presence of our great Master during the years of his public ministry.

Although Nazareth was situated in an enclosure of the Galilean hills, it was by no means an isolated or lonely place. The great caravan route from Acca on the Sea to Damascus was divided into three roads. One of these, the *via Maris*, led through Nazareth. Consequently men of all nationalities and creeds from the then known world traded with the Mediterranean ports, Arabia and India, passed constantly through Nazareth. News of all events would by such means be brought, associations formed, and influences brought to bear from the outside world by this constant intercourse, which must have strongly colored and formed the lives and characters of the natives and residents of Nazareth. At the same period of time, the town was one of

the great centres of Jewish Temple life. The priesthood, according to Josephus, was divided into four courses; each of which contained about five thousand men. These all ministered in turn in the Temple at Jerusalem. Nazareth was one of the centres where a number of priests would congregate from upper Galilee and the surrounding towns and villages before proceeding to the Holy City to perform their service. Thus the men who formulated dogmas and doctrines of Judaism as well as those who carried on the traffic of the world, alike passed through Nazareth and left their impress on its inhabitants.

Josephus describes this portion of the country as land "whose soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants can raise all kinds upon it. The temper of the air is so well mixed that it agrees very well with all sorts of fruit. Walnuts which need cold air flourish there in vast plenty. There are palm trees also which grow best in hot air; fig and olive trees near them, which require an air that is more temperate. One may call this place the ambition of nature where it forces those plants that are natural enemies to one another, to grow together. It is a happy contention of the seasons, as if every one of them laid claim to this country; for it not only nourishes different autumnal fruits beyond men's expectations, but preserves them a great while. It supplies men with the principal fruits, with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe through the whole year. Besides the good temperature of the air, it is also watered from a most fertile fountain."

This region evidently was utilized for fruit-raising, and named Gen Nassarat, which signifies Gardens or Orchards of the Princes. The Assyrian, Babylonian and Chaldæan title for a prince and ruler was *Nassar*. Therefore, if the Assyrian princes did not always own or retain that region of Galilee, for the Israelites never entirely held Palestine, was it not most probable, that when the Assyrian Kings deported the tribes of the Israelite Confederacy from that part of the country, they should reserve the fruitful region as private property for the royal families, and that some of the Assyrian and Persian princes should settle on it with a number of their retainers. Thus the region would become known as Gen-Nassarat or Gardens of the Princes. Also the Arabic or Aramaic word *Nazarat* signifies: superintendency, administration. *Nasr*, victory and eagle. *Nasir*, a defender, and *Nashar*, to promulgate.

The prophets Isaiah and Jeremiah according to Old Testament records, foretold: "Behold the days come, saith the Lord, that I will cause a Branch of righteousness to grow up. And the Spirit of the Lord shall rest upon him; the spirit of understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord. He shall be quick of understanding and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity, and faithfulness shall be the girdle of his loins."

The rendering "Branch of Righteousness" is meaningless, when taken in connection with the character of the person spoken of. But when the fact is taken into consideration that the language known as Hebrew, was a dialect of the Aramaic with a large admixture of Hindoo, Egyptian, Greek, Latin and other Aryan tongues, it becomes comprehensive how the words Nassar and Nazir, mispronounced as Netzer, would in the Jewish mind, being associated with the Agricultural lords of the country, become a synonym for Branch and Rod. Further, since the Arabic or Aramaic word Aaber, Aabrani (*i. e.*, Hebrew), signifies an immigrant, it seems to prove that the original home of that race was not in the land of the Aramaic language.

Evidently, therefore, the original prophecy spoke of a "Prince or Promulgator of Righteousness" and not at all a Branch; viz.: "Behold the days come, saith the Lord, that I will cause a Prince and Promulgator of Righteousness to grow up" etc., is much more likely to have been the original prophecy that existed among the early Aryans and had been adopted by the Hebrews, before or during the Dispersion.

Accept the rendering as we will, the indisputable and unchangeable fact remains: that our Lord Jesus Nassar, or Nazarene, was the holiest and greatest Prince and Promulgator of Righteousness the world has ever seen or will see, and the only one whose character is perfectly portrayed by the description of the prophecy.

Whether the people of the Hebrew Confederacy ever engaged in agricultural pursuits to any extent before the Babylonian Dispersion, or kept the original proprietors to do that work, as in their arrangement with the Gideonites and other tribes, is not easy now to determine. But it is very certain that during the Dispersion, the Hebrew mind was taught to regard agricultural and all other labor as contemptible,

They taught that: The wisdom of a wise man cometh by opportunity of leisure, and he that hath little labor shall become wise.—How can he get wisdom that holdeth the plow and that glorieth in the goad: that driveth oxen and is occupied in their labors, and whose talk is of bullocks.—He giveth his mind to make furrows, and is diligent to give the kine fodder.—So is every carpenter and work master that laboreth night and day: the smith also that sitteth by the anvil. So doth the potter sitting at his work.—All these shall not dwell where they will, nor go up and down.—They shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit in the Judge's seat, nor understand the sentence of judgment: they cannot declare justice and judgment, and they shall not be found where parables are spoken.

The Rabbis also taught that God Himself spends eight hours of each day studying the Hebrew laws, and at night occupies his time in learning the Mishna, which is the commentaries and interpretations of the Pentateuch by the Rabbis. Therefore the Judaen Pharisees said of the people who were not students of these commentaries: This people which knoweth not the law are accursed.

In the Pentateuch version of the fall of man, agricultural and all other labor is represented as a curse and punishment inflicted on the human race; while on the other hand, for a minute observance of petty ceremonial laws, the tribes of Hebrews were to be rewarded with great and goodly cities which they builded not, houses full of good things which they filled not, wells which they digged not, vineyards and olive trees which they planted not, and they were to eat and get full, without having labored for any of those things.

In view of such doctrines, the meaning of Nathaneal's question becomes very plain. "Can any good thing come out of Nazareth?" How could it be at all possible that a Hebrew Messiah should be produced by a town or a district, whose population was principally Gentile and agricultural.

The Jewish Messiah would be a political king; but not necessarily of Hebrew race. "Son of David" was simply a title intended to convey the knowledge that he was to be David's Son in spirit and character. David and his son Solomon united and strengthened the Israelite Confederacy into a kingdom that was acknowledged to have certain status among the neighboring

nations. But the Messiah was to obtain for Judaism such universal and absolute control over the nations of the earth, that all non-Jews would be portioned off for slaves and servants at the rate of 2,800 Gentiles to each Hebrew. Also the nation or kingdom which should decline to serve Israel in such capacity would be utterly wasted and perish.

The Talmud says: "At that time Messiah shall reign over the celestials and terrestials; and the evil spirits and devils will trouble the nations, with the permission of the Son of David, as was the case of Solomon with Hiram, King of Tyre, to whom he sent a certain devil (agents), and made him to go down to the seven habitations of hell, until he consented to him, and complied with him, and as he also did with the Queen of Sheba. By reason of the **STRONG TERROR** of Messiah, all nations will come and take hold of the skirt of him that is a Jew, by reason of the merit of the fringes which are in the talith; and the nations will hold it, in order that they may have protection from the **DESTROYING ANGELS** and the **EVIL SPIRITS**." "Whosoever performs the precepts of fringes is privileged to be served by 2,800 servants; for it is said, 'In those days it shall come to pass that ten men (congregation or the religious elements) shall take hold, out of all the languages of the nation, even shall take hold of the skirt of him that is a Jew, saying: we will go with you; for we have heard that God is with you.' Now there are seventy nations; ten men out of every nation amount to 700 on one corner, and therefore on four corners to 2,800."

From sire to son they're taught to entertain this hope illusory and vain.

CONDITION OF THE JEWS AT THE TIME OF JESUS.

Thus saith the Jehovah, the God of the Hebrews: Thou shalt be plenteous in the fruit of the belly, and thy seed shall inherit the Gentiles. Ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread, shall be yours.—*Josh. i., Deut. xi., xxx., Ex. iii., v., vii., ix., x.*

Ye shall lend unto many nations, and unto the stranger thou mayest lend upon usury. (*Deut. xv., xxiii.*) Ye shall not eat of

anything that dieth of itself, but ye shall give it unto the stranger that is within thy gates " (convert to Judaism) " that he may eat it : or thou mayest sell it to the aliens," (Gentile).—*Deut. xiv.*

The labor of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall be thine. And Chaldea shall be for a spoil. And ye shall spoil the Egyptians. And Judah and Ephraim shall fly down upon the shoulders of the Philistines on the West, and together shall they spoil the children of the East. And the remnant of Jacob shall be among the Gentiles as a lion among the beasts of the forests ; as a young lion among a flock of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver.—*Isa. xix., l. Ezek. iii. Isa. xi. Mic. v.*

PALESTINE IN THE TIMES OF JESUS.—Properly to understand the history and the circumstances indicated in the New Testament, a correct view of the state of parties in this respect is necessary. And here we must guard against a not unnatural mistake.—If any one had expected to find within the boundaries of the land (Palestine) itself, one nationality, one language, the same interests, or even one religion professed, he would have been utterly disappointed.

It was not merely for the presence of the Romans and their followers, and of a more or less influential number of foreign settlers, but the Holy Land itself was a country of mixed and hostile races, of divided interests, where, close by the punctilious Pharisaism, heathen temples rose and heathen rites and customs openly prevailed.

In the far northeast of the land were the provinces belonging to the Tetrarch Philip. These districts had been peopled by wild predatory nomads. Herod the Great had indeed settled among them a large number of Jewish and Idumean colonists, the former brought from Babylon and attracted by immunity from taxation. But the vast majority of the people were still Syrians and Grecians and Heathen.—Cæsarea Philippi was the city devoted to Pan. Herod the Great had built there a temple to Augustus. Recent researches have everywhere brought to light relics of the worship of the Phœnician Astarte, of the ancient Syrian God of the Sun and even of the Egyptian side by side with that of the well-known Grecian deities.—The same may be said of Damascus, the territory of which formed here

the extreme boundary of Palestine.—Passing from the eastern to the western bounds of Palestine, we find that in Tyre and Ptolemais, Phrygian, Egyptian, Phœnician and Greek rites contended for the mastery.—In the centre of Palestine, the very name of the Samaritan capital, Sebaste, showed how thoroughly Grecianized was that province, and there can be no doubt that as the Greek language so Grecian rites prevailed.—Another outlying district, the Decapolis, was almost entirely Grecian in constitution, language and worship. It was, in fact, a federation of ten heathen cities possessing a government of its own.—The north-eastern or Upper Galilee was in great part inhabited by Gentiles—whence the name “Galilee of the Gentiles.”—It is strange in how many of those cities with which we are familiar from the New Testament, the heathen element prevailed. Tiberias, which gave its name to the Lake was originally chiefly un-Jewish. Gaza had its local deity; Ascalon worshipped Astarte; Joppa was the locality where they still showed the marks of the chains by which Andromeda is said to have been held.—Cæsarea was an essentially heathen city though inhabited by many Jews. To a Jew Cæsarea was the symbol of Rome, Rome of Edom (Edom of all Gentiles)—and Edom was to be destroyed. In fact in their view Jerusalem and Cæsarea could not really co-exist. “If you are told that Jerusalem and Cæsarea are both standing, or that they are both destroyed, believe it not; but if you are told that one of them is destroyed and the other standing, then believe it.” (*Gitt.* 16, *a.* *Meg.* 6, *a.*)

Greek was spoken and understood by all the educated classes in the country.—The language of Israel had undergone a change. The ancient Hebrew had given place to the Aramæan dialect except in public worship and in the academies of the theological doctors. The Mishna itself contains a very large number of Greek and Latin words with Hebraic terminations.—Along with the Hebraic—Aramæan the Greek had for some time been making its way among the people.

The Rabbis considered as the land of Israel proper, that commencing immediately south of Antioch. Thus the city where the first Gentile Church was formed, where the disciples were first called Christians, where Paul so long exercised his ministry and whence he started on his missionary journeys, was, significantly enough, just outside of the Land of Israel. Immediately beyond it lay the country over which the Rabbis claimed entire

sway.—It was chiefly a heathen district where the Saviour spoke the word of healing. Indeed not only that district but all around and farther on, the territory of Philip was almost entirely heathen. Strange as it may sound, all around the districts inhabited by the Jews the country was fringed by foreign nationalities, and by heathen worship, rites and customs.

And what of Judaism itself at that period? The Pharisees and Sadducees held opposite principles and hated each other, and the Essenes looked down upon them both. There was only one feeling common to all (Jews), high and low, rich and poor, learned and unlettered; it was that of intense hatred to the foreigners (Gentiles).—Three days before a heathen festival all transactions with Gentiles were forbidden, so as to afford them neither direct nor indirect help toward their rites; and this prohibition extended even to private festivals, such as a birthday, the day for a return journey, etc.—On heathen festival occasions a pious Jew should avoid, if possible, passing through a heathen city, and certainly all dealings in shops that were festively decorated.—A Jewess was forbidden to give help to her heathen neighbor when about to become a mother. (*Avod. S. II.*, 1.) If a heathen were invited to a Jewish house he might not be left alone in the room, else every article for food or drink on the table was henceforth to be regarded as unclean.—*Edersheim's Jewish Social Life*.

THE CHOSEN PEOPLE ABROAD.—At the time of our Lord's sojourn upon our Earth, there was no nation which had not among them part of the Hebrew people. It was not easy to find any place in the world which had not admitted this race, and was not speedily possessed by it.

During the centuries which had elapsed since the beginning of the Babylonian Dispersion, the Hebrews had spread northwards through Armenia to the Caucasus and the shores of the Black Sea, and through Media to those of the Caspian. Southward to the Persian Gulf and through the vast extent of Arabia, and eastwards as far as India. They abounded in the then settled portions of Africa and were almost innumerable in Egypt, while numbers were also found in all the cities of Europe.

It was money transactions and trade which procured the Hebrews wealth and influence. Arab caravans carried their merchandise from the East through Palestine to the Phœnician

ports, where fleets of ships, owned by Hebrew traders and worked by Gentile sailors, lay ready to convey the wares to every part of the world. The Hebrew traders and bankers were keenly alive to all that passed, not only in the financial, but also in the political world. They obtained possession of State secrets and secured such positions in the civil and military service of the Gentile nations, as should enable them to manipulate the intricacies of diplomacy to further Hebrew interests. For, whatever their condition, the Hebrews throughout the world were intensely and solely Hebraic.

To entertain strangers who were their co-religionists was not merely a virtue, but a necessity to the existence of Judaism, for by such means communications of all kinds were made safe and easy. The Jerusalemites had special agents and correspondents in the most distant parts of the world, and letters were carried by Hebrew messengers and peddlers. Those that went from Jerusalem were especially keen and politic, as they were entrusted with the mission of keeping all Hebrews awake to the realization of a living connection with the centralization of their power in the citadel Temple and its priests. Fortunes were spent for the support and advance of the Hebrew cause, but the money thus given was regarded as an excellent investment which never failed to multiply itself a thousand fold. Those men who hailed from Jerusalem were received and spoken of as heavenly messengers and angels of the Lord. Thus the Hebrews throughout the world were reached and kept in close connection with the Rabbinical hierarchy of Judea, the headquarters of the great Israelite Alliance of that age.

In Egypt, more than an eighth of the population was Hebraic. Alexander the Great had granted them exceptional privileges; the special quarter of the Delta by the Eastern harbor of the Canopus had been assigned to them an account of its convenience for commercial purposes, the export trade was all in their hands, and harbor and river police entirely at their disposal and under their control and orders. Besides this, the Hebrews of Egypt were under the rule of a Governor of their own, whose authority was similar to that of an Archon or Chief Ruler of independent cities. These privileges which the Ptolemies had conferred upon them were, not only confirmed, but were enlarged by Julius Cæsar and his successors.

Their synagogues, surrounded by shady trees, stood in all

parts of Alexandria. But the great pride of the Jewish Community of Egypt was the great central synagogue. This was so large that it needed a signal for those most distant to know the proper moment for responses. In the choir stood seventy chairs of gold encrusted with precious gems for the seventy elders or Sanhedrim, who constituted the Hebraic tribunal of Alexandria.

In Antioch, the seat of the Greek learning and culture, the Hebrews dwelt in great multitudes, as the city was large and flourishing. They had a magnificent synagogue, to which the successors of Antiochus Epiphanes had given the spoils that he had taken from Jerusalem. They enjoyed equal rights with the Greeks as citizens and extra privileges as Hebrews. For, by the Macedonians and also by the Romans they were allowed to have an Ethnarch or Governor of their own, who was exempt from the jurisdiction of the civil Governors.

Everywhere throughout the world the Hebrews had their own rulers, and in most cities they possessed threefold advantages. They were allowed the status of Romans, the rights of Asiatic citizens, and the extraordinary special privileges they exacted under the plea of having been enjoined by the Deity to do so. The status of Romans entitled them to a civil government of their own, quite independent of the rule of the tribunals of the cities in which they lived. But at the time they were exempted from judgment by Gentile laws of the lands in which they lived, the Hebrews were entitled to all the rights of their Gentile fellow citizens. Everywhere they exacted and enjoyed such unlimited and aggressive religious liberties and privileges as were denied to the native citizens. The Gentile potentates further continually granted large donations and appropriations to the synagogues of the Hebrews in their dominions as well as to the Temple at Jerusalem; which, with the vast amounts of annual Temple tribute money and other contributions, was conveyed to their destination under the escort of thousands of armed Gentiles.

The special importance of the Hebrew community at Rome, lay in its nearness to the seat of the government of the world. There they could watch and influence every movement and lend support to the compact Hebrew body which, however scattered, was one in thought, purpose, practice and pursuit of the same object and had the same end in view. But it was just between the Euphrates and the Tigris that the largest and wealthiest settlements of Hebrews were to such an extent, that the leaders

of Judaism designated that portion of the country, as well as Syria, as forming part of the "Land of Israel."

The Hebrews never took any interest in the causes that gave Gentile cities greatness, attractiveness and fame. Their sole object was to profit by all labor of other nations that could bring wealth or glory to Israel, to accomplish which, they sought and secured such protection and privileges as enabled them to transfer the gold, silver and precious gems of the nations into the coffers of Judaism.

On the Sabbath and other holidays, they obtruded themselves upon the nations among whom they dwelt, not only by closed stores, and moving idly about in gorgeous attire, but also by the display of marked contempt and abhorrence of everything and every body around them. There was also that arrogance about their whole bearing which expressed the unspoken feeling that the time for the fall of the Gentiles was at hand; as also that of their own absolute supremacy.

They isolated themselves from the people among whom they dwelt and treated their religious beliefs with blasphemous mockery. Their claim to have been selected by their Deity to subjugate and despoil the rest of the human race, was more than provocative to the nations because the Hebrews succeeded in securing capital everywhere, and consequent prosperity. The native population began to question why this people, who were a close foreign corporation, should possess every civic right and yet be free from the burdens of the State. Why should Hebrews alone be allowed to export so much of the national wealth in precious metals and gems, and lock it up in their citadel Temple of Jerusalem under the plea of religious dedication? Consequently occasional attempts were made, by some of the citizens of a State, to deprive Hebrews of the extraordinary immunities they enjoyed. But all such attempts proved futile, for the Hebrews found powerful supporters among the Court favorites and dissolute women like Poppea, the wife of Nero.

Further, there was no law to prevent the spread of Judaism. On the contrary, all the exceptional privileges continually granted its professors by Assyrian, Persian, Macedonian, Egyptian and Roman kings and emperors, must have been a great inducement to peoples of other faiths to embrace that creed. Besides it was one of their most important policies to convert, secretly to Judaism, the wives and female relatives of men of power, influence and

wealth; because through such women they could bend the men to further the interests of Israel. St. Paul describes those proselytizers thus: Of this sort are they which creep into houses and lead captive silly women.—*Edersheim's Life of Jesus. Abbé Constant Fouard's St. Peter, etc., etc.*

THE DESIRE OF THE GENTILES.

A Light of the Gentiles (*Isa. xi. 11, 6*). The Desire of all Nations shall come (*Hag. ii. 1*).

From the Sacred Book of the Iranians let us trace the *nature of the Deity*. Ahura Mazda, the Living Lord, the Great Creator, (or possibly the Wise One) has a most Bountiful or most Holy Spirit, which is sometimes identical with Him. The seven bountiful or holy Immortals are, from the second to the seventh, personified thoughts sent forth from the mind of God to ennoble and redeem His people. In Yasht xix. 92, we read that Astvatereta, the Saviour of the Restoration, will arise from the waters of Käsava, the all conquering, knowing the victorious knowledge which will make the world progress unto perfection.—*Zoroaster and the Bible, by the Rev. Dr. L. H. Mills.*

To comprehend intelligently the history of the Christian Faith it is necessary to study and bear in mind the origin and characteristics of the various pure, as also the mixed races, whose influence acted and reacted on each other's religious beliefs.

The Aryan is the name now generally used to denote that division of the human race that is white or fair. To it belong the Teuton, Saxon, Scandinavian, Slavonic, Latin, Macedonian or Greek nations of Europe; and the Persian, Mede, Parthian, Armenian and other Assyrian nations of Asia. The word Aryan is derived from the Persian Aria and Iran, which means land of the Children of Light.

There was a time, long before the beginning of recorded history, when the forefathers of the various Aryans lived together as one people speaking the same language. They lived a civilized family and social life, builded houses, cultivated the ground,

practiced regular government and a pure religion before they parted asunder. No date can now be fixed for the great separation, when the families of those Aryans parted off in different directions to become different nations, and speak their original language with such changes that they no longer understood each other's speech; when in later ages they met as hostile nations. In most cases these wandering Aryans did not enter on uninhabited lands, but upon those on which men of other races were already dwelling. Among these they came as conquerors, and generally drove the aborigenes out of the best parts of the lands into out of the way corners.

The Aryan family parted into two great divisions; the Eastern or Asiatic Aryans and the Western or European Aryans. That vast extent of country from the eastern coast of the Mediterranean to the remotest bounds of Persia, commonly spoken of as Assyria, included the lands of the Aryan tribes.

Of the Gods who were common to the settlers of this region, the principal were Bel and Nabo. They recognized in Bel their common progenitor. Their notions of Nabo were founded on a prediction which held out the expectation of a Great Deliverer to the nations, and Nabo literally signified: "One Prophesied of," or "One Foretold." Bel or Baal, although an object of religious worship, did not represent to them the Supreme Being, but their deified ancestor Bel which term signified, the white or fair one; also, lord progenitor. By this term of Bel or Baal they denoted the progenitor of the white or Aryan race. Also, as dominion in the primitive ages originated in parental and patriarchal authority, the term became their title for Ruler or Father of the Family. Bel or Baal was consecrated in the star Saturn, and represented by an image of the Star bearing a scepter in its hand. With the masses, this symbol in time absorbed the worship of the Divine Personage those eastern Aryans had been taught to expect at a future period. As far as opinions have been collected, they supply evidence that the expectation of a Great Deliverer prevailed among the descendants of the patriarch Seth, who believed that Seth had been initiated by the angels of God in regard to the perversion of his future posterity and the advent of a Saviour.

In the science of astronomy, cultivated among those eastern Aryans from the remotest antiquity, it was taught that there would be a restitution of all things after a revolution of years,

and the beginning of a new era was calculated by the rising of particular stars. Astromony, however, was mixed up with astrology, and their observations of terrestrial phenomena led to an elaborate system of augury. Their chief object was to notice the event which happened after each celestial phenomenon, such as eclipses of the sun and moon; phases of Venus and Mars; position of the polar star, and the appearance of comets. The false assumption was made, that an event was caused by another which preceded it. Hence it was laid down, that whensoever two events had been observed to follow one after another, the recurrence of the first would cause the other to follow again.

These Aryan nations believed in the existence of One Invisible Creator; Supreme First Cause of All. But they assigned to the stars that influence over sublunary affairs, which gradually came to be placed in the stead of the watchful over-ruling providence of the Deity. Afterwards it came to be believed that it was inconsistent with the nature of the Supreme Being to condescend to interpose in the affairs of the world. Therefore our Lord taught his disciples that the very hairs of their heads were numbered, and not a sparrow fell to the ground without the heavenly Father's knowledge.

The Kurds who settled in the Kardu or Gordæan mountains, referred to as the mountains of Ararat in Old Testament history, were, by the ignorant, accused of worshipping the Great Dog. This originated from the veneration paid by them to the star Sirius. A direct consequence of this belief in the influence of the stars, was that the eastern Aryans ceased in time to offer religious worship or requests directly to the Supreme Invisible Creator and transferred their adoration to the luminous bodies by which they believed earthly affairs to be governed, and whom they constituted as mediators between themselves and the Invisible Supreme. Therefore our Lord said to his people: I say not unto you that I will make request of the Father for you, for the Father himself loveth you.

The Aryans never fell into the low forms of idolatry of the Semites. The religion of the Medes was the most spiritual, and their sacred rites with those of the Persians were exceedingly simple. They neither used temples, altars nor statues. They believed the Supreme Invisible Being had created two other mighty beings. Ormuzd and Ahriman, and imparted as much of his own nature to them as seemed good to Him. Ormuzd re-

mained faithful to his Creator and was regarded as the source of all good. Ahriman rebelled and became the author of all evil upon the earth. Ormuzd created man and supplied him with all the materials of happiness; but Ahriman marred this happiness by introducing evil into the world. In consequence of this, good and evil became mingled in every part of the world, and the adherents of evil or Ahriman carry on incessant war against the followers of Ormuzd the good. But this state of things was not to last forever. The time was to come when the adherents of Ormuzd should everywhere become victorious, and Ahriman and his followers be consigned to darkness forever.

The eastern Aryans adored the Sun, Fire and Light as the emblems of Ormuzd, who is the source of all light and purity. But they did not regard these visible emblems as deities. Their religious rites and ceremonies were regulated by the Magi, whose name Mag or Mog, signified priest and holy cause. The Magi had charge, not only of religious matters, but also of arts and all mental culture. They were famous in the ancient world for astronomy, astrology and divination. It was considered a necessary part of a princely education to have been instructed in the peculiar learning of the sacred order of the Magi, an order conceded to no other than royal personages.

The Magian learning embraced everything which pertained to the higher culture of the then civilized nations, and the Magi bound themselves up with the entire public and domestic life. The judicial office also was at times in the hands of the Magi; for from them was chosen the college of royal judges in the reign of Cambyses. Men holding such offices and possessed of such learning, doubtless exerted an influence with the people, which at times proved a check upon oriental despotism; though the Magi sometimes lost their lives through the wrath of the monarchs, who were incited against them by those whose encroachments they endeavored to stem. Among the Assyrians, their Magi were also known as the Wise Men.—(*Nolan's Assyrian Expectations. John Kitto's Bib. Enc.*)

Recent discoveries have proved that the knowledge and practice of medicine was in a far more advanced state with the Magi than might have been expected. Fragments of an old work on medicine have been found, which show that all known diseases had been classified, and their symptoms described.

The medical mixtures considered appropriate to each, being prescribed and compounded quite in modern fashion.—(*Sayce.*)

The Parthians in northern Persia revolted B. C. 256, and established a kingdom under the descendants of their first leader, Ashk or Arsakes. The Parthian kings became formidable enemies, and indeed rivals of Rome. There was always a second power in the world, civilized or semi-civilized, that in a true sense balanced the power of Rome, acted as a counterpoise or a check, and had to be consulted or considered. That power, for nearly three hundred years, B. C. 64 to A. D. 225, was Parthia.—*Hist. Persia and Assyria.*

PROSELYTES TO JUDAISM.

IN thee have they set light by father and mother.—*Isa. xxii., 7.* Ever learning, but never able to come to a knowledge of the truth.—*2 Tim. iii., 1.* Ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves.—*Matt. xxiii., 15.*

They (proselytes to Judaism) then quickly learn to despise the Gods, to renounce their country, and to hold their parents, children and brethren in the utmost contempt.—*Tacitus Hist. liber. V. cap. 5.*

Proselytes to Judaism were of different degrees. "Proselytes of the Gate" were those Gentiles who were converts or addicted to Judaism, but had not formally joined that sect by circumcision and baptism. "Proselytes of Righteousness" were those who formally and publicly entered the Jewish Church by such rites.

For the admission of "Proselytes of Righteousness," three things were required: circumcision, baptism and sacrifice for the men; women were to be baptized and offer a heifer, a pair of turtle doves or young pigeons. Baptism was by immersion and indispensable for the making of a proselyte. The children of a female proselyte were regarded as Jews, even if the baptism of the father was doubtful. Every proselyte to Judaism was

obliged to change his or her name to one of Hebrew denomination, by which they were henceforth known to the Synagogue and to the Jews.

When a proselyte stepped out of the waters of baptism, he was taught that he was new-born, not in a moral or spiritual sense, but in regard to his former religion, race, country, home, habits, family relations and friends. The first thing he was taught was, that, as he had entered into new relations with the God of the Hebrews, he was to despise his former Deity and to renounce allegiance to his country. Further, the proselyte was taught that the natural bonds which had bound him to parents, wife, husband, children, kindred, friends and race, no longer existed; and that all his past was as though it never had been. These conditions were carried out with such crafty arguments as to determine, not only questions of inheritance, but also the marriage relations of proselytes. It was a maxim with the Rabbis that a proselyte might lawfully marry his own mother, his own sister, or his own daughter, born before he became a proselyte; they being now no more related to him than any other woman.—(*Edersheim's Life of Jesus, Vol. II., Appendix and Jennings Antiquities, Vol. I, London, 1766.*) Therefore our Lord so decidedly denounced the system of converting the Gentile nations to Judaism. "Woe unto you Pharisees and Scribes, ye hypocrites, for ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more the child of hell than yourselves.—St. Matt. xxiii., 15.

The Jews laid down strict rules to test the sincerity of proselytes. But during the reign of the Hebrew Messiah, say they, no proselytes to Judaism will be received from the Gentiles, for fear that in the final war against Hebrew supremacy, the proselytes may cast off the yoke of Judaism and join the opponents who will refuse to pay further tribute to the Hebrews. Opponents to Hebrew supremacy were to be destroyed; but a sufficient number of obsequious and subservient Gentiles to be reserved for service.

They spoke of proselytes with contempt, calling them a plague of leprosy; but the marriage of a Hebrew or Hebrewess with a wealthy or influential proselyte was much sought after.

In Antioch the Jews continually made proselytes of great numbers of Greeks, and thereby brought them over to their confederacy. In Damascus they made so many converts among the

Syrian women that the men were obliged to distrust their own wives and keep them in ignorance of their movements in matters which appertained to the welfare of the State, because the women had been so influenced, that the majority were either secretly or openly addicted to Judaism, and would betray to the Hebrews any plans made by their own men. The Damascenes finally became so exasperated at such a state of affairs in their domestic relations, that they cut the throats of ten thousand Hebrews in one day.

Adiabene was the principal of the six provinces into which the kingdom of Assyria was divided. Pliny and Amianus comprehended the whole of Assyria under that name; but it properly denoted the province which was watered by the Rivers Adiab and Diab, which flow into the Tigris from the northeast, and was a part of Kurdistan. Josephus says that King Monabazus, or Bezeus, the son of Iesät, king of Adiabene, married, according to the custom of ancient royal families his half sister Helena, co-heiress of the kingdom. (Helena was probably a first cousin of her husband, for the first cousins are by Orientals often called brothers and sisters and especially when two brothers have married two sisters are their children spoken of as brothers and sisters.

A Hebrew merchant named Ananias ingratiated himself with the women of the royal family of Kharax-Spasini, adjacent province of Adiabene, and converted them to Judaism. Another Hebrew won over Queen Helena to embrace the same creed. Monabazus and Helena had two sons. Monabaz the elder, and Izates the younger who was his mother's favorite. Through his influence on the converted women, Ananias took the opportunity to have Prince Izates trained so efficaciously, that he also became addicted to, converted, and finally formally embraced Judaism by secret circumcision. Queen Helena was so pleased that her favorite son had, like herself, departed from the faith of his race, that she intrigued and obtained for him the succession to the throne on the death of her husband; to the exclusion of her elder son Monabaz. The fact of Prince Izates' adherence to Judaism was however strictly kept secret from his subjects; for Queen Helena rightly surmised that they would refuse to accept, as their ruler, one who was a renegade. King Izates reigned over Adiabene till about A. D. 50, when he died aged fifty-five. The latter years of his life were spent in civil war with the people

of Adiabene; who, when they discovered that his extravagant zeal for Jewish interests was caused by his secret adherence to the religion of the Hebrews, became discontented and revolutionary.

A certain quarter in Jerusalem, in the vicinity of the Temple area, was known as the Camp of the Assyrians. Probably it was so named when the Assyrian Kings destroyed the centralization of Hebrew power in that city; camped on the site, and retained it either by right of conquest, former possession, or later purchase. In this portion of the city, would naturally reside and congregate, all those Aryan foreigners from Assyria, Parthia, Medio, Persia, Kurdistan, etc., who had been won over to Judaism.

Several members of the royal families of Adiabene had palaces in this quarter of Jerusalem. Queen Helena's palace was situated on Mount Acra, and that of her eldest son Monabaz, on Ophel. The palace of the Princess Grapte, cousin of Queen Helena, adjoined the temple area and doubtless stood on the site now known as the Church of St. Anna. These royal Aryans were very wealthy and continuously gave large donations to the Jewish Temple and to its priests. Their generosity to the poor was unfailing and proverbial, and in seasons of famine caused by failure of harvests, they fed the needy of Jerusalem with wheat, figs and raisins at their own expense: importing such provisions by ship loads from Cyprus and Alexandria. In his history of the Antiquities and Wars of the Jews, Josephus incidentally mentions the members of this royal family of Adiabene and their devotion to the cause of Judaism.

When in A. D. 66, King Agrippa, of the Herodian princes, tried to dissuade the Jews from continuing their seditious revolts against the power of Rome, he said: Your ancestors and their kings who were in much better circumstances than we are, both as to money, bodies and souls, could not bear the onset of a small body of the Roman Army. Yet you, who have not accustomed yourselves to obedience from one generation to another, and who are so much inferior to your ancestors who submitted, will venture to oppose the entire army of the Romans. Where are those people whom you are to have for your auxiliaries? Must they come from the uninhabited parts of the earth; for all that are in the habitable earth are under the Romans. Unless indeed any of you extend your hopes as far as beyond the River Euphrates, and suppose that those that dwell in Adiabene

will come to your assistance. But it is certain that these will not embarrass themselves with an unjustifiable war. Nor, if they should follow such ill advice, will the Parthians permit them to do so; for it is their concern to maintain the truce that is between them and the Romans, and they will be supposed to break the covenants between them, if any under their government should march against the Romans.

When General Cestius was sent to quell one of the many seditions, he camped not far from Jerusalem. As it was during the feast of the tabernacles, there were multitudes of Jews in the city who felt specially encouraged to sally out against the Romans; because of the large number of foreigners, converts to Judaism, at that time in Jerusalem. Josephus says: "The Jews were but a disorderly body and unskilful in war; rather a rabble than an army. So they rushed out in a disorderly manner, making a great noise, but the foreigners fought in disciplined ranks, and five hundred of the Roman Army fell. On the side of the Jews, only twenty-two were killed; of whom the bravest and most valiant men were princes of Adiabene, kinsmen of King Monabaz, and other prominent men of Babylon and Perea; all converts to Judaism. It was Chagiras, son of Nabateus of Adiabene, with several others, who, when the Roman engines began to make the walls of Jerusalem shake, seized torches and sallied out without fear or delay; and rushing through did set the Roman engines on fire. Although shot at with darts from every side and assaulted with swords, these misguided Aryans would not withdraw from the danger, till the engines had caught fire.

Two of the principal Judean factions, opposed to each other, were headed by John of Gischala and Simon of Gerasso. These Hebrew generals with their adherents, agreed in nothing but in murdering the innocent: which they did without mercy; omitting no method of torture and barbarity. Although killing and robbing their own Jews who were inclined to live peaceably under the mild and just Roman administration, the hate of these factions was chiefly directed against the valiant men of wealth and good family who were converts to Judaism. These they destroyed under any pretext, coveting their possessions and fearing their influence; for these so-called patriots believed their success and security lay in leaving no powerful or intelligent man alive, who was not subservient to them. Niger of Perea, who had so bravely fought for them against the Romans, they first stoned

and then dragged, wounded and mutilated, along the stones of the streets through the city. When he pointed out to them the scars of the many wounds he had received in battle for their cause, the Jews only mocked him; and dragging him out of the city, slew him and abused his dead body: refusing it burial simply because his dying request had been, sepulture for his remains. Gorion, another proselyte of renown, was murdered because he denounced their lawlessness. They found pretext to destroy all whom they suspected of the slightest opposition to their schemes, and when they could find no other accusation, they killed these unfortunate proselytes on the plea that they were proud and despised the Jews.—*Jos. Ant. & Wars. Jennings Antiquities. Edersheim, &c.*

The first care of the Jews was to establish a church in the cities where they settled. If they lacked means to build a sanctuary, they set aside at least some meeting place. In the wealthiest cities, in Alexandria and in Antioch, it was regarded as a point of honor that their synagogues should rival the Pagan temples in point of richness. The sanctuaries of the Jews of the Dispersion impressed the idea of an altogether spiritual religion, for there was no altar to be seen as in Jerusalem, no bloody sacrifices, but only a Book treated as worthy of all homage. The Mosaic worship showed itself in its most favorable light, freed from the coarse shell which Jesus Christ had disowned. Jewish society captivated the Pagans by the peculiar charm of its life and its incessant novelty. Nowhere else was the latest news known so soon. It was a rare thing not to meet some foreign guest on his journeys, the magnates of finance going from one city to another, missionaries whom zeal for the Law impelled to travel lands and seas. The new comers would recount what they had seen by the way, and rehearse the doctrines of celebrated masters. Still oftener, the head of the community would publish some message from the great Sanhedrim or from neighboring colonies of Jews. By these daily communications, each "ghetto" kept in contact with the whole world; for as Judaism extended like roots from one stem, the slightest movement was transmitted through the entire body, from India to the Atlantic coasts, from Africa to the regions of the North.

Another attraction lay in the fact that its members enjoyed a certain independence—a life of their own. While all through

the Empire, prying laws determined upon just what conditions a Society should be tolerated, the number of its members, the frequency of its meetings, and the largest sum to be allowed in its treasury, Jewish associations were made an exception, and regarded as purely religious assemblies they were formed and governed openly with perfect freedom from these restraints. Such privileges as these explain the favor with which the Mosaic law was regarded. The women especially were attracted by the mystery of the synagogue. They embraced the faith in great numbers. At Damascus almost all the women were proselytes, and in Thyatira and Thessalonica, Saint Paul on entering the Jewish place of prayer, found women to be in the majority. In Rome, the number of converts (to Judaism) among the patrician ladies was so well known, that Ovid advises his readers, if they wish to see the renowned beauties of the capital, to stand guard at the doors of the synagogues. The masters of Israel encouraged this movement among the Pagan ladies; for the conversions of women, always sincere and exciting no great attention from outsiders, gave rise to no embarrassing or troublesome consequences.

But among the men, they had learned by experience to expect self-interested motives; some came to Judaism with the view of gaining the privileges we have been speaking of—exemption from taxes, public duties and military service. There were the “Proselytes of the Royal Table,” who became Jews, the better to pay court to the “princes of Israel;” the “Lion’s Proselytes,” whom reverse of fortune or some affliction had impelled to seek Jehovah, like those Assyrian colonists who had been converted in order to escape the “lions of Samaria;” the “Proselytes of Fear,” as, for instance, the tribune Mitellius, who followed the Mosaic system in order to save his life. These nicknames which the Rabbis were ever inventing for them, show with what distrust they welcomed the Pagan men. In their thinking, it was not enough to be attracted by the doctrine of only one God—for many sects taught the same dogma, and might win away the new converts. Such were the schools of Alexandria, which were filled with deserters. The Rabbis of Palestine came to detest the proselytes, they called them the leprosy of Israel, accused them of delaying the appearance of the Messiah, and affirmed that their descendants were to be regarded with suspicion down to the fortieth generation.

In the Dispersion, far from repulsing the Proselytes, very

many rabbis were only seeking how to smooth the way for them. With this view, they declared that circumcision and the observance of all the legal precepts were not indispensable conditions for participating in the salvation of Israel. Many went so far as to dissuade them from undergoing the bloody incision; the only important thing in their eyes was to acknowledge Jehovah as the only true God. This was what was meant by a person remaining a "Proselyte of the Gate." Those who were urged by the more rigid and zealous doctors to undergo circumcision, to take part in the numerous ablutions and in the offerings of sacrifices, became "Proselytes of Justice," and were in no way distinguishable from pure Israelites.—*Saint Peter and First Years of Christianity: by the Abbé Constant Fouard, with introduction by Cardinal Gibbons.*

CHAPTER I.

PRINCESS GRAPTE OF KHARAX.

JEWS MOVE TO SUBDUE THE WORLD TO THEMSELVES.—The Jews of the Dispersion never ceased for more than five centuries, to send forth new branches from the present stock, always moving forward to take possession of the most distant lands;—and this in such numbers, that in Strabo's time there was no city or harbor in which the Jews had not established themselves, no corner where this tenacious people had not managed to get a foothold. They were equally prosperous in the empires of Rome and of Parthia. In the territory of the latter, who were then supreme in India as far as the Euphrates, the Jews soon ingratiated themselves with the new victors. But it was the Roman Empire, after all, which offered the greatest advantages to them. So, spread abroad and bound together by strong commercial ties, the Jews encircled the world without restrictions, and well nigh without fear of the future, for no person could attack the whole race. Formidable as the Jewish influence appeared to magistrates in the provinces, their power was no less dreaded by the merchants of the cities where they did business. In every branch of traffic, the close union between members of their race, and their connections bringing them into touch, commercially, with the whole world,

gave them a notable advantage over their rivals. As soon as the Jews appeared in any place, they first managed to get the small tradesmen's business into their hands; after which they would begin quietly, and by degrees to get control of the more considerable business interests; finally, they even took charge of the farming of taxes. They undervalued the pastoral life, and reserved all their praise for trade. "There is no meaner calling than agriculture," said Rabbi Eleazar as he was looking on a field ripe for the sickle; and Rabbi Rabh added: "All the harvests in the world are not to be compared to commerce."—*Saint Peter and First Years of Christianity, by Abbé Constant Fouard.*

ROYAL GENTILES EMBRACE JUDAISM.—A certain Jewish merchant, whose name was Ananias, got among the women that belonged to the King of Kharax-Spasini (a province of Parthia), and taught them to worship God according to the Jewish religion.—*Jos. Ant. XXVIII., IX.*

Helena, Queen of Adiabene, had a palace on the Mount Acra, and one of her cousins, Crapta, had likewise a palace at Jerusalem.—*Lieux Historiques, by Frères Lievin de la Hamme.*

LEADERS OF GENTILES TO BECOME SLAVES OF JEWS.—Men of stature (*i. e.*, rank) shall come unto thee, and they shall be thine. They shall go after thee: in chains shall they come over, and they shall fall down unto thee (Israel) saying: Surely God is in thee.—*Isa. xlv., 14.*

GRANDPARENTS OF JESUS WEALTHY AND CHARITABLE.—There was a certain person called Joachim, who, being very rich, made double offerings unto the Lord. The lives of Joachim and Anna were plain and right before the Lord, and pious and faultless before men. They divided all their substance into three parts; one of which they devoted to the Temple and officers of the Temple; another they distributed among strangers and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family.—*Apoc. Gospel. Protoevangelion I. Birth of Mary.*

BIRTHPLACE OF ST. MARY.—The Church of Saint Anna was built in the 6th century by the Emperor Justinian I., on the site (according to oriental tradition) of the house of Joachim and Anna, where the immaculate Mary was conceived and born. On

the expulsion of the Crusaders 1187 A. D., Saladin transformed the monastery of Saint Anna into a school for the Doctors of Mohamedanism.—*Lieux Historiques de la Terre Sainte: Frère Liévin de la Hamme.*

The French Government, on taking possession of the Church of Saint Anna, 1854 A. D., restored it. When the ground was being cleared of the ruins, columns, capitals and mouldings were found. The rock cut caves under the Church are now connected. The eastern one resembles the bottle-shaped cistern; the western one, a vault, is the reputed lodging of Joachim and Anna, the parents of the Virgin Mary.—*Baurath C. von Schick, in Quarterly Statement of Palestine Exploration Fund, 1888 and 1890.*

CHAPTER II.

OUR LADY OF GRACE.

HOW ISRAEL TREATED STRANGERS.—Ye have used deceit and oppressed the stranger wrongfully. Ye have devoured their souls; divining lies unto them and saying: Thus saith the Lord God, when the Lord hath not at all spoken.—*Isa. xxii.*

But the Lord shall help them, and deliver and save them because they trust in Him.—*Ps. xxxvii.*

HIGH PRIEST CURSES JOACHIM FOR BEING CHILDLESS — When the High Priest saw Joachim bringing his offering, he despised both him and his offering; and asked him: Why he who had no children, would presume to appear among those who had? Adding: that his offering would never be acceptable to God, who had judged him unworthy to have children; the Scripture having said: Cursed is everyone who shall not beget a male in Israel! The High Priest further said, that Joachim ought first to be free from that curse, by begetting issue.

But Joachim retired to his shepherds who were with their cattle in their pastures. And when he had been there for some time, the angel of the Lord stood by him with a prodigious light, and said: God is not the avenger of nature, therefore make

haste and go hence, for Anna thy wife shall conceive.—*Apoc. Gospel.*

Rabbi Akeeva approached Jesus, and asked him from what town he came. Jesus answered I am from Notseres; my father's name is Metsarsses, and my mother's name is Karkhas.—*Toledoth Yeshu Ha Nossri.*

AN ORTHODOX JEW MUST DIVORCE A CHILDLESS WIFE.—If a Talmudical Jew has been married ten years and has no children he is obliged to divorce his wife and marry another.—*Home and Synagogue. The Religious Tract Society of London, England.*

JEWS MAY DIVORCE THEIR WIVES ON ACCOUNT OF A POOR DINNER.—The School of Hillel declared it sufficient ground for a divorce, if a woman had spoiled her husband's dinner.

A JEW MAY ABANDON HIS WIFE FOR A MORE ATTRACTIVE WOMAN.—Rabbi Akiba thought, that the words: If she find no favor in his eyes, *Deut. xxiv.*, 1, implied that it was sufficient, if a man had found another woman, more attractive than his wife.

OTHER REASONS FOR DIVORCE, AND WITH A LOSS OF DOWRY.—According to the Mishna, women could not only be divorced, but with the loss of their dowry; if they transgressed the law of Moses or of Israel. The law of Moses, is explained, as implying a breach of the tithing of setting apart the first of the dough, and of purification. The law of Isreal, is explained as referring to such offences as that of going in public with uncovered head; of spinning in public streets, or entering into talk with men; that of brawling, or speaking disrespectfully of her husband's parents, in his presence. A troublesome or quarrelsome wife, might certainly be sent away, and childlessness during ten years was also regarded as valid ground of divorce.—*Eder. Life of Jesus, Vol. II.*

A WOMAN CANNOT DIVORCE HER HUSBAND UNDER ISRAEL'S LAW.—When Salome, Herod's sister, quarrelled with her husband, she sent him a bill of divorce and dissolved her marriage with him; though this was not according to Jewish laws: for with us it is lawful for a husband to do so; but a wife, if she departs from her husband cannot be married to another, unless her former husband put her away.—*Jos. Ant. XV.*, vii.

JEWS CHARGE JESUS WITH BEING OF GENTILE RACE.—The Jews said unto Jesus: Thou art a Samaritan. (In Hebrew, Cuthim, *i. e.*, one that is of foreign race, not Jewish; alien, and stranger.)—*John viii. Jos. Ant. Eder. Life of Jesus.*

CHAPTER III.

BLESSED ABOVE WOMEN.

WHEN the child was a year old, Joachim made a great feast, and invited the priests, scribes, elders and all the people.—*Protoev. V.*

There appeared in heaven a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars.—*Rev. xii.* Hail thou Mary that art endued with Grace.—*Luke i.*

THE MESSIAH OF ISRAEL.—A great Rabbi says: The prophecies have never made mention either of a descendant of David or of the Messiah King—not even of a personal Messiah. The true Redeemer would no longer be a personality, but would be Israel, transformed into a lighthouse of nations.—*See Original Mr. Jacobs. Minerva Pub. Co.*

Seventh Day Adventists effect to believe that the world has undergone moral regeneration enough to warrant the belief that the Messiah is about to come. The Messiahs of Jewish history came when hope of the improvement of the condition of affairs had almost ceased to spring eternal in the human breast: the Biblical Messiah's coming is to be preceded by that of Elijah, of the prophet, and by miraculous performances. The difference between the three conceptions is striking.—*Jewish Exponent, Phila., Jan. 26, 1894.*

JEWS WORSHIPPED THE GREAT SERPENT UNTIL HEZEKIAH'S TIME.—King Hezekiah brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense unto it.—*II. Kings xviii.*

Nay, even, may there not have been many species of the genus

Homo-pre Adamites, who lived and died before the apparition of Adam and the race of which he is the father? Neither the Abbé Bourgeois nor the Abbé Delaunay saw in this hypothesis anything contrary to Catholic dogma.

The Abbé Vigouroux, who, although conservative, never flinches before a difficulty says: "We maintain, it is true, that the progress of the civilizations which flourished in Egypt and Chaldea from the times of the most ancient kings whose names are known to us as well as the discoveries of geologists and palæontologists, demand a longer time than the chronology of the Septuagint allows us.—*The Age of the Human Race according to Modern Science and Biblical Chronology, by the Rev. J. A. Zahm, C. S. C., in the American Catholic Quarterly, April, 1894.*

CHAPTER IV.

THE VIRGIN NAMED MARY.

TALMUD ASKS, WHERE IS MARY'S GENEALOGY?—Behold the days come, saith the Lord, that I will perform that good thing, which I have promised, unto the house of Israel and to the house of Judah. In those days, and at that time will I cause the Branch of Righteousness to grow up unto David.—*Jer. xxviii.* All these things the Infidels (*i. e.*, Christians) interpret to mean Jesus; as if he was to have been born of the house of David. We answer: Where does it appear to these (Christians) that Jesus was descended from the family of David? Certainly, no such memoranda can be found in the book of their own erroneous ramblings (New Testament). The genealogy of Mary can not be found in any of their books. On the contrary: discern and hear how by their own words, they make themselves to be judged guilty of lies. For Matthew and Luke, who construct the genealogies, only construct the genealogy of Joseph, the husband of Mary.—*Liber Nizzachon Vtus Auctoris Incogniti. Tela Ignea Wagenseilvs.*

The Indumeans drove the rest, into that royal palace, that was built by Grapte who was a relation of Izates the King of Adiabene, and drove the Zealots out thence into the Temple; for

John the son of Levi of Gischala, was in that palace, and therein had he laid up the spoils which he had acquired by his tyranny.—*Jos. Wars, iv., ix.*

MARY'S ROYAL COUSIN EMBRACES JUDAISM.—Helena, Queen of Adiabene (part of Kurdistan to the east of the Tigris) who with her son reigned over that country, embraced the religion of Israel. She was lavish of all manner of assistance to the nation of the Jews. Helena had a palace on the Mount Acra. Monabaz, another son of Helena, had his palace on the Ophel, and one of her cousins Crapta had likewise a palace at Jerusalem.—*Guide Indicateur de Sanctuaires et Lieux Historiques de la Terre Sainte, by Frère Liévin de la Hamme.*

WHO THE QUEEN HELENA OF THE TALMUD WAS.—Helena, Queen of Adiabene and proselyte (to Judaism) is the "Helena Ha Malka" of the Talmud.—*Some Jewish Women, by H. Zirkendorf.*

MARY WAS A WEALTHY PRINCESS.—Queen Helena had a relative, a maiden who was called by the name Maryam (Mary). This maiden had a great fortune, great riches and much property. Near to her house (near of kin) was a young man named Yousseph Pandar. This Yousseph had also great riches and much property; but his mother's family was not of royal lineage.—*Toledoth Yeshu Ha Nossri.*

TALMUDISTS' WRITINGS TO BE READ WITH CARE.—An anachronism (to confound time) of two or three centuries, are trifles for Rabbinical writers. The Talmud is never to be trusted as to historical details. Often it seems purposely to alter, when it intends the experienced student to read between the lines; while at other times, it presents a story in what may be called, an allegorical form.—*Eder. I. Mod. Jud., J. Allen, London, 1816.*

Mary kept all these things; pondering them in her heart.—*Luke ii.*

CHAPTER V.

YOUSEPH AND MARYA.

When his mother had been betrothed to Joseph.—*Matt. i.*

TALMUD RECORD OF THE BETROTHAL OF THE VIRGIN MARY.—At that time, there was a young man of the aristocratic families of the Jews, named Rabbi Yohanan, and he was descended from the family of King David. This young man Yohanan was betrothed to Maryam, the relative of Queen Helena, according to the law of the Jews, by Mekadesh; for in old times among the Jews, they used to be betrothed mckadesh at the marriage engagement.—*Toledoth Yeshu Ha Nossri.*

FORM OF MEKADESH BETROTHAL.—According to Rabbinical law certain formalities were requisite to make a betrothal legally valid. These consisted in either handing to a woman directly or through messengers a piece of money, however small, or else a letter; provided it were in each case expressly stated before witnesses, that the man thereby intended to espouse the woman as his wife. From the moment of her betrothal a woman was treated as if she were actually married. The union could not be dissolved except by regular divorce. Breach of faithfulness was regarded as adultery; and the property of the woman became virtually that of her betrothed, unless he had expressly renounced it. (Kidd. IX., i). But even in that case he was her natural heir. Property or money which might come to a woman after betrothal the law adjudicated to her husband.—*Eder. Jew. Social Life.*

THE VIRGIN MARY'S COUSIN QUEEN HELENA AND THE JEWS.—The Queen Helena, though belonging to quite a different race, was so closely allied to the Jewish people in her thoughts and feelings, that she sympathized with them in all their woes.—*Helena, Queen and Proselyte, in "Some Jewish Women," by H. Zirndorf.*

CHAPTER VI.

THE SON OF GOD.

As to soteriology, a virgin conceives. It is not however to produce Zarathushtra, but the restoring Saviour of the latter age; nor does she conceive without seed, although she is still a virgin.—In Yasht xiii. 142, we read: “We worship the guardian of the holy maid Eretât-fedhri, who is called the all-conquering, for she will bring him forth who will destroy the malice of the demons and of men.” In Yasht xix. 92, we read: Astvatereta (the Saviour of the Restoration) will arise from the waters of Käsava, a friend of Ahura Mazda (the Arbiter and Great Wise One) a son of Vishataurvi, the all-conquering, knowing the victorious knowledge which will make the world progress unto perfection.—*Zoroaster and the Bible*, by Rev. Dr. J. H. Mills in the *Nineteenth Century*, Jan, 1894.

God from the Solar Orb, a King shall send,
And bid the wasted world, her warfare end.
The captive He shall free; the yoke unbind,
The impious law restrain;
The burden ease, and break the oppressor's chain.

—*Nolan's Assyrian Expectations, Assyrian Sybils.*

The revelation to Balam, the son of Beor, of Assyria, out of the mountains of the East. He heard the word of God and received knowledge from the Most High, and said: I have seen Him who shall deliver; but he cometh not now; I behold Him, but not yet nigh.—*Samaritan Version. Nolan's Assyrian Expectations.*

He shall be great, for he shall reign from sea to sea, and from the rivers to the ends of the earth. For He is the King of Kings, and Lord of lords; and his throne is for ever and ever.—*Apoc. Gospel. Birth of Mary VII.*

Hail Mary! the Lord is with you; you are blessed above all women. For He which shall be born of thee, will be holy, and shall be called the Son of the God of Life, and thou shalt call his name Jesus; for he shall save his people from their errors.—*Protoevangelion IX.*

Born, not of the will of man, but of God. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the dominion, and of his Kingdom there shall be no end.—*John i. Luke i.*

SO-CALLED HEATHEN RELIGION—We praise whatever is good in thought, in word or in action,

Past or future ; we also keep clean whatever is excellent.—

Oh, Ahura-Mazda, thou true and happy being !

We strive both to think, and to speak and to do whatever is fittest.

* Both our lives to preserve and bring them both to Perfection.

Holy Spirit of Earth, for our best works sake, we entreat thee,

Grant us beautiful fertile fields, aye GRANT THEM TO ALL MEN, BELIEVERS AND UNBELIEVERS, THE WEALTHY AND THOSE THAT HAVE NOTHING.—*From Religion of Ancient Iranians. Rawlinson's Ancient Religions.*

JEWISH RELIGION—Now go and smite Amalek, and utterly destroy all that they have, AND SPARE THEM NOT ; BUT SLAY BOTH MAN AND WOMAN, INFANT AND SUCKLING, OX AND SHEEP, CAMEL AND ASS.—*I. Sam. xv. 3.*

And we took all his cities at that time, AND UTTERLY DESTROYED THE MEN AND THE WOMEN, AND THE LITTLE ONES OF EVERY CITY, WE LEFT NONE TO REMAIN.—*Deut. ii. 34.*

How could our Lord have been, through Joseph, the heir to David's throne (according to the genealogies) if Joseph had elder sons?—*Eder. Life of Jesus. Vol. I.*

JESUS NOT A SON OF DAVID.—All these things, the infidels (Christians) interpret to mean Jesus, as if he was to have been born of the house of David. We answer : Where does it appear to these (Christians) that Jesus was descended from the family of David ? Certainly no such memoranda can be found in the book of their own erroneous ramblings (New Testament). The genealogy of Mary cannot be found in any of their books. On the contrary, discern and hear how by their own words they make

* The two lives are the life of the soul and the life of the body.

themselves to be judged guilty of lies. For Matthew and Luke, who constructed their genealogies, only constructed the genealogies of Joseph, the husband of Mary. Therefore, if truly Jesus was born without a father, as they emphatically maintain, then most clearly he was not descended from the family of David.—*Liber Nizzachon Tela Ignea Wagenseilvs.*

CHAPTER VII.

THE LORD JESUS.

And it came to pass, in those days, that there went out a decree from Cæsar Augustus, that all the inhabited earth should be enrolled. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to enroll himself with Mary, his espoused wife. And it came to pass, that while they were there, the days were accomplished that she should be delivered, and she brought forth her first born son. And called his name Jesus. And there were shepherds in the same country, and keeping watch over their flocks by night.—*Luke ii.*

RABBINICAL NAME FOR JESUS.—When Maryam's son was eight days old, she had him presented before the Jewish elders. Therefore they circumcised him and gave him a strange name; such as is not given to other children. The name was Yeshu, in order that it might sound peculiar to the people, so as to cause them to spy upon his words and deeds, and to search out his progenitor. Thus it would become known that he was regarded as illegitimate by the Jewish Sages, who had bestowed upon him the name Yeshu, designedly; because the three letters of which it is composed: Yod, Shin, Vaf, are the initials of Yomakh, Shemo, Vazikhro, which means: May his name and memory be defamed and obliterated.—*Toledoth Yeshu Ha Nossri.*

The Talmud teaches: The holy and ever-blessed One (God) can sin; and the greatest sin He has committed was in having created the accursed Nazarene—the Jesus—the idol of the children of Edom.—See "*The American Jew.*" *Minerva Pub. Co.*

TALMUD RECORDS OF LOCATION OF THE BIRTH OF JESUS.—In the curious story related of Jesus' birth in the Jerusalem Talmud (Ber. II. 3) he is said to have been born in the royal castle of Bethlehem.—*Edersheim's Life of Jesus. Vol. I.*

In Echa R. 72 a., there is a tradition that the Messiah was to be born "in the Castle of Arba of Bethlehem—Judah."

Close by Bethlehem, on the road to Jerusalem, was a tower known as Migdel Eder, the watch tower of the flock. Here was the station where shepherds watched the flocks destined for sacrifices in the temple.—*Eder. Jew. Life.*

CHAPTER VIII.

THE WISE MEN.

Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the King; behold Wise Men (Magi) came from the East to Jerusalem, saying:

We have seen His star in the East, and are come to worship the Lord that is born.—*Matt. ii., new ver.*

And when they were come into the house, they saw the young child with Mary his Mother, and fell down and worshipped him. And when they had opened their treasures, they offered unto him, gifts; gold and frankincense, and myrrh.—*Matt. ii.*

The word "Magian" is with little doubt, Avestic: the Maya was the "Holy Cause."—*Zoroaster and the Bible, by Rev. Dr. J. H. Mills, in the Nineteenth Century, Jan., 1894.*

CHAPTER IX.

HEROD WAS TROUBLED.

JEWISH EXPECTATIONS.—The promised Messiah might at any moment appear and "restore the kingdom to Israel." Even the heathen historians note this general expectancy of an impending Jewish worldwide empire, and trace to it the origins of the rebellions against Rome. Outside Palestine all eyes were directed

towards Judea. But the Rabbis did not, in general, identify themselves with the popular Messianic expectations.—*Edersheim's Jewish Social Life*.

JEWISH PATRIOTS.—There was one, Judas a Gaulonite, of a city whose name was Gamala. He took with him Sadduc a Pharisee, and became zealous to draw the Jews to revolt. These both said that the taxation by Cæsar was no better than an introduction to slavery, and exhorted the nation to exert their liberty; as if they could procure them happiness and security for what they possessed. They also assured the people enjoyment of a still greater good, and said that God would not assist them unless they joined with one another in such counsels as might be successful, and for their own advantage. This especially if they would set about great exploits and not grow weary of executing the same.

So men received what they said with pleasure, and their bold attempt proceeded to a great height. All sorts of misfortunes sprang from these men, and the nation was infected with their doctrine to an incredible degree. There were also very great robberies and murders.

This was done indeed in pretence for the public welfare, but in reality for the hope of gain to themselves. Whence, therefore, arose seditions and murders of men, which sometimes fell on those of their own people.—*Jos. Antiquities*.

When Herod the King had heard these things he was troubled.—*Matt. ii*.

CHAPTER X.

FLIGHT INTO EGYPT.

But the angel of the Lord appeared unto Joseph saying: Arise, and take the young Child and his Mother, and flee into Egypt; for Herod will seek the young Child to destroy him. And the Wise Men, being warned of God, departed into their own country another way. Then Herod perceiving that he was mocked of the Magi, became exceeding wroth, and commanded certain men to go and to kill all the male children from two

years old and under. But Mary hearing that the children were to be killed; being under much fear, took the Child and laid him in an ox manger (in charge of shepherds), because there was no room for them in the inn (no protection in the Jewish congregation).—*Matt. ii. Protocvangelion.*

CHAPTER XI.

JESUS IN THE LAND OF ISRAEL.

According to one view of Judaism, Babylonia as far as Syria and as far north as Antioch, was regarded as forming part of the "Land of Israel." But it was between the Tigris and the Euphrates that the largest and wealthiest settlements of the Jews were to such extent, that by Jewish writers that land was actually designated "the Land of Israel."—*Eder. Life of Jesus. Vol. I.*

Vast numbers of Jews were now spread over western Asia. As the Parthians were tolerant, the Jews here formed a recognized community; had some cities which were entirely their own; possessed a common treasury, and from time to time sent up to Jerusalem the offerings of the people under the protection of a convoy of 30,000 to 40,000 men.—*Rawlinson.*

And Joseph arose and took the young Child and his Mother, and came into the Land of Israel.—*Matt. ii.*

After which, Yohanan was very much ashamed of the public talk against himself, which the whole city was relating about him (of his disappointment and failure to marry the Lady Marya). So for very shame he had to make his retreat and went to Babel (Babylonia Assyria).—*Toledoth Yeshu Ha Nossri.*

But it was the Sabbath day, and the son of Hanani, a Jew, came by, and saw them making these things. A certain Jew seeing what Jesus was doing, went to his father Joseph and said: Behold thy boy is playing by the river side, and has taken clay and formed it into sparrows, and profaneth the Sabbath.—*Gospel of the Infancy.*

Once Jesus went with his comrades to play at ball, and it was on the Sabbath. Jesus, however, threw the ball to a greater distance than four ells. But when this was told to Rabbi Yehoshua, he did not chide him at all for it, and said: This is all through envy because every one is jealous of his progress in study, therefore all kinds of lies are invented about him.—*Toledoth Yeshu Ha Nossri*.

CHAPTER XII.

FIRST VISIT TO THE TEMPLE.

LAST YEAR OF THE TAXING OF THE INHABITED EARTH BY CÆSAR.—Now Cyrenius, a Roman Senator, came at this time into Syria; being sent by Cæsar to be a judge of that nation, and to take an account of their substance. Moreover Cyrenius came himself into Judea, which was now added to the Province of Syria, to take an account of their substance.

But the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasions of Joazer, who was the son of Boethus and High Priest. So, being over persuaded by Joazer's words, they gave an account of their estates, without any dispute about it.

Thus Archelaus' country was added to the Province of Syria, and the taxings were come to a conclusion, which were made in the thirty-seventh year of Cæsar's victory over Anthony at Actium.—*Jos. Ant. XVIII. i.*

And thy return from Assur shall be a witness.—*Samaritan Version Balam's Prophecy. Nolan's Assyrian Expectations.*

JEWISH VISITS OF OBLIGATION TO THE TEMPLE OF JERUSALEM—All thy males shall go to Jerusalem for the feasts to appear before the Shekhenah. But women and the blind shall not go to Jerusalem. The Rabbi Bakha wrote: Therefore no women went, nor any deformed men, because the cloud that was in the Temple, was clear like a looking glass; so that men could see their reflexions in it. For this reason it is not right that a woman or a deformed man should be reflected in the

holy Cloud. Therefore were they exempted from going to Jerusalem for the feasts.—*Khamesha Torah. The Talmud.*

And the parents of Jesus went every year to Jerusalem at the feast of the Passover, and when he was twelve years old, they went up. When they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem, and his parents knew it not. But supposing him to be in the company, they went a day's journey, and they sought for (or demanded) him among their kinsfolk and acquaintance.—And when they found him not, they returned to Jerusalem seeking (or demanding) for him.—*Luke ii.*

RELATIONS OF JEWISH RABBIS TO THE PEOPLE AND TO GENTILE RULERS.—See, I have made thee (Moses) a God unto Pharaoh. And Aaron shall be thy spokesman unto the people, and thou (Moses) shalt be to him as God.—*Exod. iv., vii.*

RABBINICAL LAWS FOR TRAINING BOYS.—At five years of age, reading of the Bible (in Hebrew); at ten years, learning the Mishnah; at thirteen years, bound to the commandments; at fifteen years, the study of the Talmud; at eighteen years, marriage.—*Mishna Aboth, V. 5.* Ordinarily a young man was expected to enter the marriage state (according to Maimonides) at the age of sixteen or seventeen, while the age of twenty may be regarded as the utmost limit conceded; unless study so absorbed time and attention as to leave no leisure for the duties of married life. Still it was thought better even to neglect study than to remain single.—*Eder. Jew. Social Life.*

HEBREW SCIENCE AND MORALS.—“Not only is the Talmud a holy book,” says the reviewer, “but is a work full of astronomical, mathematical, and medical research.” Let us examine the truth of this assertion by a few Talmudical extracts showing the boasted learning of this scientific volume.

And first, as regards its knowledge of *astronomy*. “Rabbi Bar Bar Chana relates that a merchant told him to go with him and he would show him where the heaven touches the earth. He went with him to the spot, having his bread-basket with him; the Rabbi placed this basket at the window of the firmament till he had finished the appointed prayer, but when he looked for his basket it was gone. The Rabbi then asked the merchant, ‘Are there thieves here?’ The reply was, ‘No, your

basket has gone round with the globe of heaven; wait till to-morrow about this time, when the heavenly globe will reach the same position which it had when you arrived here, and you will find your basket again!' When God was about to bring the deluge upon our earth, He took two stars out of the firmament; through the holes which were thereby made in the firmament, the waters gushed forth. . . . When God made the flood to cease He put two stars in the holes, and the water was prevented from streaming down."

And now for the Talmud's *arithmetical* lore: "In the town of Bither, in the Holy Land, there were four hundred colleges; in each college there were four hundred masters; and each master had four hundred pupils."—"In the great city of Rome there are three hundred and sixty-five streets; in each street there are three hundred and sixty-five palaces; and in each palace there is a stairway of three hundred and sixty-five steps; and at each step there is laid up as much provision as to suffice for the maintenance of the whole world."—"King Janai had a town on the mountain of the King; from this town they exported every Friday sixty thousand tons of tunfish to supply the men with them who were occupied in keeping the fig trees of the king's gardens in order."

But, thirdly, the Talmud is deeply skilled in *medicines*: "Rabbi Jacob suffered from indigestion. When Rabbi Ami—others say it was Rabbi Assi—heard of it, he advised him to take seven red grains, put them into a linen collar of an old shirt, and bind them together with a cord of cow's hair, then dip the bundle into white pitch, burn it, and take the ashes and put them on the stomach, and the malady will be cured."—"The best remedy against earache is the following: Fill the ear with olive oil, make seven wicks of wheat straw, bind it to the rind of garlic with a cord of cow's hair, then light the wick and put it into the ear—but be careful not to burn the sufferer; and when one of the wicks is consumed, take the other, and continue to do so till the pain ceases."

So much for the scientific nature of the Talmud. Its *moral* character, notwithstanding the few moral sentences that the reviewer has with difficulty culled from the two thousand, nine hundred and forty-seven pages is on a par with its scientific learning. The reviewer accuses the investigators of the Talmud that they mistook the grimy stone caricatures over our cathedral

for the saints within.—Let us enter into the cathedral of the Talmud and see these saints.

The first of them is the holy Rabbi Yehudah, the compiler of the Mishna, who when asked why he was called "The Holy Rabbi" gave a reply which I cannot translate, but suffice it to say that he based his claim to be considered holy because he had never done what the wildest Arab in the desert would have been ashamed to do.

Rabbi Abuha is said to have been so gross an eater that a "fly could not rest upon his forehead."—Rabbis Ami and Assi ate so much that the hair fell from their heads.—Rabbi Simeon ate so much that he lost his senses.

To Rabbi Simeon came a Gentile with a golden vessel; says the saint: it is brass, and buys it for four pieces of silver; but whilst giving the Gentile the money, cheats him out of one piece—giving him three instead of four.

Rabbi Cahanna bought one hundred barrels from a Gentile. By mistake the Gentile gave him one hundred and twenty barrels. The saint sees the mistake, and says: "I will not count them, I rely upon you," but in paying him, he also cheats him out of one piece of silver.

Rabbi Yohanan suffered from toothache. He went to a Gentile woman who prepared a remedy against that malady. She gave the Rabbi something that removed the pain as often as he went to her. He asked her: "What shall I do if I have pain on the Sabbath, for then I cannot come to you and be cured?" The woman replied: "If you will take your solemn oath that you will not divulge my secret, I will tell you what you must do." The Rabbi swore in this wise: "*I swear to the God of Israel I will not divulge your secret,*" upon which she told him the secret. The following morning, on the Sabbath-day, he openly declared to the whole congregation the secret, and added: "*I have sworn to the God of Israel I will not reveal the secret, but I have not sworn that I will not reveal it to the people of Israel.*"

If the shining lights of the Talmud were such gross and dishonest men, it is not surprising that the pages of the book should be defiled by so much that is abominable and improper—*Home and Synagogue. The Religious Tract Society of London, England.*

CHAPTER XIII.

JESUS SUBJECT TO HIS PARENTS.

And it came to pass after three days, they found Jesus in the Temple, sitting in the midst of the teachers; both hearing them and asking them questions. And all that heard him, were amazed at his understanding and his answers.—And when his parents saw him, they were astonished, and his Mother said unto him: Son, why hast thou thus dealt with us? Behold thy Father and I sought thee sorrowing.—And he said unto them: How is it that ye sought me? Wist ye not that I must be in my Father's house, or in the things of my Father?—And he went down with them and came to Nazareth, and he was subject unto them. And his mother kept all these things in her heart.—*Luke ii.*

JESUS' DENUNCIATION OF THE UNFILIAL TEACHINGS OF THE RABBIS.—And Jesus said unto the Pharisees and Scribes: Ye hypocrites! Moses said: Honor thy father and thy mother. He that speaketh evil of father and mother let him die the death (be slain).—But ye say: If a man shall say to his father or his mother: That, wherewith thou mightest have been profitted by me, is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your traditions, which ye have delivered. And many such things ye do.—*Mark vii.*

RABBINICAL DOCTRINES ON FILIAL DUTY.—He that curseth his father or his mother is not guilty, unless he curses them with express mention of the name of Jehovah.—*Mishnah Sanh. vii. 8.*

Rabbinism gives preference to a spiritual before a natural parent, or rather to one who teaches the law before a father. In case of loss, of difficulties or of captivity, a teacher (of the law) was to be cared for before a father, since to the latter we owed only our existence in this world, but to the former the life of the world to come.—*Mishnah Bab. Mez. ii. 11. Eder. Jew. Soc. Lije.*

JESUS AND THE JEWISH SECRET DOCTRINES. — Jesus said: Woe unto you lawyers; for ye took away the key of knowledge. Luke iii.—Wherefore whatsoever ye have said in the darkness,

shall be heard in the light ; and what ye have spoken in the ear in the inner chambers, shall be proclaimed upon the housetops.

NOT FOR THE COMMON PEOPLE.—Moses confined the gift of prophecy to an initiated chosen few, the seventy elders ; as he also did the priesthood to the sons of Levi. But with Moses himself Y H V H spoke mouth to mouth, and not in dark speeches.

In the Ancient Secret Learning were teachings as to the Deity, its essence and nature, names, attributes, revelation and the spiritual world ; also teachings as to magical arts, the exorcism of evil spirits, healing by the use of the Name of the Deity, by laying on of hands, talisman, etc., such perhaps as existed among the Chaldean priests, black magic or necromancy and the practical Qabbalah. It also contained secret doctrines as to the creation and governance of the world by the Deity and the spiritual energies, the angels, and their relation to it, to man and to nations. The interpretation of the Hebrew Sacred Writings, original sin, sacrifice, atonement, forgiveness, redemption, retribution, the Messiah and his kingdom on our earth, accounts of the heavenly Jerusalem and its Temple, doctrines as to the soul, hell, death, heaven, the resurrection from the dead, the judgment day, the kingdom of heaven, the future world, etc.

These doctrines were kept secret to prevent any misconception and misuse of them by the unlearned and unmetaphysical minds, who would perhaps have been led away by them from the truth. And, in uneducated minds, they certainly would have tended to produce heterodoxy from the formal Hebrew religion. From such incapacity and heterodoxy, and from the Jewish mind becoming influenced by Persian and Hellenistic thought after the conquests of Alexander the Great and his successors, and the arising of the school of Alexandria, the orthodox Judaism had much to fear.

This apprehension finally became formulated into : “ Do not discuss the Ma-a-seh Merkabeh even in the presence of one pupil, except he be a wise and intelligent man ; and then, only the headings of the chapters are to be given him.” Such a student also had to be not under forty years of age. Also, “ Do not discuss the Ma-a'seh Be'reshreth in the presence of two.”—*Qabbalah by Isaac Myers, L.L.B., etc., etc.*

CHAPTER XIV.

THE FIRST TEMPTATION.

RABBIOLATRY OF THE JEWS.—In ancient times, there was a custom among the Jews, that when any one of them met a member of the Sanhedrim, even at such a distance as only brought him into sight, he was obliged to stand aside, and bow himself before the Sanhedrist and pay him great homage.

It happened, that all the Jewish Sanhedrim and Khakhomim, *i. e.*, ecclesiastical sages, were going together in procession. So, according to custom, all the Jews who saw them, stood aside in an attitude of worship, and bowed themselves down before their rulers. Yeshu (Jesus) also stood among all the Jews; but did not bow himself. On the contrary, he laughed at them, and stood with such a proud and fearless bearing, that it was quite terrible.

The Sanhedrim and Khakhomim were very angry, but no one said a word to him. And when they had come to their place, some asked: Whose son is this bold young man?

Rabbi Akeeva went to Maryam the mother of Jesus, and said to her: I adjure you by the immortal God of Heaven, that you reveal to me sincerely, your past as well as your present. If you reveal this to me, I promise you eternal life in the future world.

Maryam replied: Swear thou to me by the Name of God. Then Rabbi Akeeva swore with his mouth, but instantly annulled the oath in his heart, and asked her: What is the matter with thy Son? She answered: I am Maryam the wife of Pape (High Priest) but I eloped with Youseph Pandar.—*Toledoth Yeshu Ha Nossri*.

CHILDREN OF PROSELYTES.—The distinction was made by the Rabbis in regard to proselytes whose children, if begotten before their conversion to Judaism, were said to be "unclean;" if born after that event, to have been born "in holiness;" *both* parents were required to profess Judaism.—*Eder. Jew. Life*.

JEWISH MODUS OPERANDI.—At the time of Philo the number of Jews in Egypt amounted to no less than one million. In

Alexandria they occupied two out of the five quarters of the town. They lived under rulers of their own, almost in a state of complete independence. Their's was the quarter Delta along the seashore. The supervision of navigation both by sea and river was wholly entrusted to them. In fact the large export trade, especially in grain—and Egypt was then the granary of the world—was entirely in their hands. The provisioning of Italy and of the world was the business of the Jews.

It is a curious circumstance as illustrating how little the history of the world changes, that during the troubles at Rome, the Jewish bankers of Alexandria were able to obtain, from their correspondents, earlier and more trustworthy political tidings than any one else. This enabled them to declare themselves in turn for Cæsar and for Octavius, and to secure the full political and financial results flowing from such policy; just as the great Jewish banking houses, at the beginning of this century, were similarly able to profit by earlier and more trustworthy news of events than the general public could obtain.—*Edersheim's Jewish Social Life*.

SON OF MAN EXPECTED BY THE HEBREWS.—From the statement of Josephus we know that the prophecies of Daniel were especially resorted to, and a mass of the most interesting, though tangled apocalyptic literature, dating from that period shows what had been the popular interpretation of unfulfilled prophecy. The title "Son of Man" was familiar to those who had drawn their ideas of the Messiah from the pages of Daniel. The popular apocalyptic literature at that period, especially the "Book of Enoch," not only kept the designation in popular memory, but enlarged on the judgment which He was to execute on Gentile kings and nations. The following will serve as a specimen.

And this "Son of Man" whom thou hast seen shall stir up the mighty from their layers, and the powerful from their thrones, and shall loose the bridles of the mighty, and break in pieces the teeth of sinners. And He shall drive the kings from their thrones, and from their empires if they do not exalt nor praise Him, nor gratefully own from whence the kingdom has been entrusted to them. He shall drive away the face of the mighty, and shame shall fill them: darkness shall be their dwelling, and worms their bed, and they shall have no hope of rising from their beds; because they do not exalt the name of the Lord of

Spirits. . . . And they shall be driven forth out of the homes of His congregation and of the faithful.—*Book of Enoch, xlvi., 4–8. Eder. Jew. Soc. Life.*

WHO HAD THE POWER?—And the Devil led Jesus up, and showed him all the kingdoms of the inhabited earth in a moment of time. And the Devil saith unto Jesus: To thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will, will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him:—It is written: Thou shalt worship the Lord thy God and Him only shalt thou serve.—*Luke iv.*

CHAPTER XV.

THE REVELATION.

Thou that dwellest between the Cherubim shine forth!—*Psalms lxxx.* Now Moses used to take the Tent of Meeting and pitch it afar off from the camp. But his minister Joshua, the Son of Nun, departed not out of the Tent. And it came to pass, that when Moses was gone into the Tent, that the Pillar of Cloud appeared.

Then Moses heard the voice from between the Cherubim, and the Lord spake unto Moses face to face.—*Ex. vii. and xxxiii.*

No man hath seen God at any time.—*John i.*

David went to Kirjeath-Jearim of Judah, to bring from thence the Ark of God, the Jehovah that dwelleth between the Cherubim which is called by the Name of Jehovah of hosts.—*II. Sam. vii. I. Chron. xiii.*

Against the unnecessary pronunciation of Y H V H (Jehovah) the Third Commandment was made, and an Israelite always uses Lord (Adonai) in place of it, hence the rendering "Lord" in the English version: whilst the lowest designation or the Deity in Nature, the more general term Elohim is translated "God."

In the Qabbalah, the name Y H V H (Jehovah) expresses a He and a She, two persons in one Deity, *i. e.*, the Unity of the

Holy One, blessed be Hû, *i. e.*, He and His Shekhenah. See also the Jewish liturgy for Pentecost, also the daily: "In the Name of Unity, of the Holy and blessed Hû and his Shekhenah, the hidden and concealed Hû, blessed be Y H V H forever." Hû is said to be masculine and Ya H feminine; together they make the One Y H V H (*i. e.*, Jehovah). The Shekhenah is always considered in the Qabbalah as feminine.

"Every thing existing" says the Zohar (III. 29 a) "can only be the work of the male and female." "Behold now that I, I am He" that is the Holy Blessed be He, and his Shekhenah whereby it is said: *a' nee v' hu*, (*i. e.*, I and He).

Hillel, the elder, said: When *a' nee ; i. e. , I Am*, is here, ALL are here. But if *a, nee, I Am*, is not here, who is here? Because happiness is not perfect, so long as the Shekhenah does not rest in the Holy Land.

The Shekhenah, although she stands to the other lights of the creation like the soul to the body, yet she still stands to the Holy blessed be He, like the body to the soul; but the Holy, blessed be He! is Life and She is Life. As He is King, so She is Queen. And as the inner nature of Y H V H (Jehovah) is hidden; therefore He is only named with the Name of the Shekhenah.

The Matroneethah is the Shekhenah, the Real Presence or Glory of the Deity, which visibly rested, according to the Old Testament, over the Hebrew Ark of the Covenant in the Holy of Holies. It is the Kingdom or Government of the Deity upon our Earth. Its angel is the Great Presence Angel, called Metatron; its Divine Name is the full Name (Jehovah). Its special influence is over the Congregation of Israel. The Matroneethah is the Mediatrix between God and Man. She is the way to the Great Tree, the Mighty Tree of Life. All services from here below, go first to the Matroneethah, and from there to the King. And by Her is everything set forth. He delivered everything to the Matroneethah. Behold the idol worshipping nations do not find any respect from Her. The Holy Blessed be He with the Shekhenah has created the Universe. So the Holy, Blessed be He! has a Son born to Him by the Matroneethah. Who is he? Moses said: Ye (Israel) are the children of Y H V H (Jehovah) your Elohim (Gods), *Deut. xiv. 1.* The King without the Matroneethah cannot be called King.—*Qabbalah by Isaac Myer, LL.B.*

Shekhenah or Shekhenatha, the abiding Presence. Yekara, the excellent glory. The allusion to the "Voice from the excellent glory" must have been to the Yekara. The varied uses of the Shekhenah and Yekara in the Targum (Interpretation) of Isa. vi. is very remarkable. In ver. 5 the prophet dreads because he has seen the Yekara of the Shekhenah, while in ver. 6 the coal is taken from before the Shekhenatha which is upon the throne of the Yekara, a remarkable expression which occurs often; so especially in Ex. xvii. 16.—We give a list of the chief passages in which the two terms are used in the Targum Onelos, viz.:

Shekhenah.—Gen. ix. 27—Ex. xvii. 7, 16—xx. 21—xxv. 8—xxix. 45, 46—xxxiii. 3, 5, 14—16, 20—xxxiv. 6, 9—Numb. v. 3—vi. 25—xi. 20—xiv. 14, 42—xxiii. 21—xxxv. 34—Deut. i. 42—iii. 24—iv. 39—vi. 15—vii. 21—xii. 5, 11, 21—xiv. 23, 24—xvi. 2, 6, 11—xxiii. 5—xxvi. 2—xxxii. 10—xxxiii. 26.

Yekara.—Gen. xvii. 22—xviii. 33—xxviii. 13—xxxv. 13—Ex. iii. 1, 6—xvi. 7, 10—xvii. 16—xviii. 5—xx. 18, 21—xxiv. 10, 11, 17—xxix. 43—xxxiii. 18, 20, 23—xl. 34, 38—Lev. ix. 4, 6, 23—Numb. x. 36—xii. 8—xiv. 14, 22.—*Edersheim II. App.*

MOHAMEDANS ACKNOWLEDGE ONLY A SINGLE GOD.—The Mohamedans of Palestine at least, besides the confession of faith, La Ilaha il 'Allah—there is no god but Allah—also say, La Ilaha illa Hoo—there is no god but He.

PROBABLE DERIVATION OF NAMES SHEKHENAH, SHEKHET AND ISIS.—The name Shekhenah, or Shekhintah, may be a corruption of the Arabic or Aramaic word, Shekhetnah, or Shekhatnah—our Chieftainess. The name of the Egyptian goddess, Shekhet, may have been derived from the same source. Shekhet, under this name was the goddess of cruelty and slaughter, as distinguished from Isis, under which name she was the goddess of kindness and life. Isis may have been derived from the Arabic, Ayshey, or Aysha—she who lives. It is not improbable that electricity, as a mild current, was worshipped under the name of Isis, and as a strong, death-dealing current, it was worshipped under the name of Shekhet, the arbitrary chieftainess.—*The authors.*

THE SHEKHENAH OF THE ARK AND OF SOLOMON'S TEMPLE.—A recent writer has discovered that Moses was acquainted with some of the phases of electricity, which have only of late

been made known to modern science. The investigator states that when Moses built his box for the commandment tablets he rejected the common cedar and other native woods, and chose fir-wood, which had to be imported by the Phœnician merchants from the southern part of Europe. It appears that fir-wood is among all timber the best non-conductor for electricity. Furthermore, Moses had this box lined inside and outside with beaten gold, thus converting the Ark of the Covenant into a very expensive but perfect Leyden jar, or storage battery. Gold is one of the best conductors of electricity, and no modern electrician could have improved upon Moses' fir and gold box. The carbon in the fir of the Ark of the Covenant charged the storage battery. Aaron improved upon this by the building of poles 50 ells (150 feet) high. These poles were covered with beaten gold, and gold chains were hung from the poles to the Ark by which he secured a complete and powerful electrical connection. His sons were killed without wounds or bruises, by fire breaking out of the Ark. The investigator asserts that in order to deal death from this apparatus Aaron had only to remove the costly camel's hair carpets, which were almost perfect non-conductors of electricity, and make the culprit stand on *terra firma*. That some of the members of revolting tribes of the Israelites were thus electrocuted is, also, a matter of Biblical record. In building the Temple, Solomon found that copper would do as well as gold. He had the Temple covered with copper, and copper water pipes led to the cisterns inside the Temple. On the roof of the Temple a number of gilt spears were placed in vertical positions from sixteen to twenty feet high, which looks very much as if Moses and Solomon were before Franklin in knowledge of the lightning rod. Another interesting discovery is telephonic connection between the ruins of two Egyptian temples. It is evident that the Egyptians knew a great many things that modern science has only re-discovered. Granting that Moses was familiar with the practical applications of electricity it would explain a number of occurrences that have hitherto been looked upon as miraculous.—*From the Chicago Israelite Aug. 18, 1894. Rev. Dr. Isaac M. Wise, Editor.*

THE GLORY IN THE EGYPTIAN TEMPLES.—For often from a distance she had seen the curtain of the sanctuary pushed aside, and the statue of Serapis with the Kalathos on his head, and a figure of Cerberus at his feet, visible in the half-light of the holy

of holies ; and a ray of light, flashing through the darkness as by a miracle, would fall upon his brow and kiss his lips when his goodness was sung by the priests in hymns of praise. At other times the tapers by the side of the god would be lighted or extinguished spontaneously.—*The Sisters, by George Ebers.*

A few years ago it was announced that an electric battery had been found in one of the ancient Egyptian temples or tombs, and had been deposited in the British Museum.

While Krates was at his work not a word passed between him and the High Priest. At length he laid down the hammer and said : I do not much like work of this kind, but this, I think is successful at any rate. Any temple servant, hidden here behind the altar, can now light or extinguish the lamps without the illusion being detected by the sharpest. Go now, and stand at the door of the great hall, and speak the word.

Klea heard the High Priest accede to this request, and cry in a chanting voice : Thus he commands the night, and it becomes day, and the extinguished taper and lo ! it flames with brightness. If indeed thou art nigh Oh Serapis ! manifest thyself to us.

At these words a bright stream of light flashed from the Holy of Holies, and again was suddenly extinguished when the High Priest sang : Thus showest thou thyself as light to the children of truth, but dost punish with darkness the children of lies. *The Sisters, George Ebers.*

Solomon built for the Ark within, a place for an Oracle. And the priests brought the Ark of the Covenant into the Oracle of the House, into the Most Holy Place. And when they lifted up their voices with the trumpets and cymbals, the House was filled with a cloud.—*I. Kings viii. II. Chron. v.*

The widow's son, Hiram Abiff of Tyre, cast for the Cabbalistic Temple of King Solomon, two high pillars or phylons of bronze, their capitals were of pomegranates and lily work : the lily, most likely the lotus, an emblem of life, white or male on the right side ; the pomegranate, emblem of fecundity and plasticity, red or female, on the left side. The first was called Yakheen, the latter Boaz. Solomon engraved on the walls of his Temple likenesses of the male and female principles ; to adumbrate this mystery,

such it is said, were the figures of the Cherubin.—*Qabbalah*, by *Isaac Meyer, LL.B.*

The Egyptian temples are always dedicated to the Trinity, or Triad: the first is the male principal, the second is the female principal and the third the offspring of these two. The temple itself is nothing but a Trinity in person. The portico represents the Horus, and the two towers of the temple, Osiris and Isis; the two Obelisks represent the beauty and the strength, *i. e.*, the man and the woman. King Solomon who was initiated into the mysteries of the Egyptian religion, has used two columns in the temple of God at Jerusalem, and called the one Boaz and the other Jakin, which have the same meaning.—*Professor Dimitrius Moscanos, Egyptological Society of Cairo.*

Behold I have laid in Zion, for a foundation, a Stone.—*Isa. xxviii.*

'The Stone of Israel.—*Gen. xlix.*

PRESENCE OF DEITIES IN SACRED STONES.—The sacred stone is not merely a token that the place is frequented by a God, it is also a permanent pledge that in this place he consents to enter into stated relations with men and to accept their service.

The sacred Stone is more than an altar, for in Hebrew and Canaanite sanctuaries the altar, does not supersede the pillar, the two are found side by side, in the same sanctuary, the altar as a piece of sacrificial apparatus, and the pillar as a visible symbol or embodiment of the presence of the Deity. Jacob's pillar is more than a mere landmark, for it is annointed, just as idols were in antiquity. And the pillar itself, not the spot on which it stood, is called, "The house of God" as if the Deity were conceived actually to dwell within the Stone, or manifest himself therein to his worshippers

Of course, not the rudest savage believes that, in setting up a sacred stone, he is making a new God; what he does believe is that the God comes into the Stone, dwells in it, so that for practical purposes, the Stone is thenceforth an embodiment of the God and may be spoken of and dealt with as if it were the God himself.

A God and a Goddess were often worshipped together, and then each would have a pillar. Solomon set up two brazen pil-

lars before his Temple at Jerusalem. As he named them, "The Stabliſher," and, "In him is strength " they were doubtless symbols of Jehovah.

Caverns and clefts in the earth, may not seldom have been, like the cleft at Hieropolis, more than mere adjuncts to the Sanctuary, and may have been chosen as places of worship because through them the God ascended and descended to and from the outer world. Where it does exist, it is a place of oracle, as the Holy of Holies, was at Jerusalem, and therefore cannot be looked upon in any other light than as the part of the sanctuary where the God is most immediately present.

We come to the conclusion, that in most cases, Sacred Stones are not naturally holy, but are arbitrary erections which become holy because the God consents to dwell in them. We also find a widespread idea, persisting even in the ritual of the Jewish Day of Atonement, that the Altar (which is only a more modern form of the Sacred Stone) requires to be consecrated with blood, and periodically reconstructed in the same way. In fact it is the sacred blood that makes the stone holy and a habitation of divine life; as in all the other parts of ritual, man does not begin by persuading his God to dwell in the Stone, but by a theurgic process he actually brings divine life to the Stone.—*W. Robertson Smith's Religion of the Semites.*

The Phœnicians were not idolators in the ordinary sense of the word; that is to say they did not worship images of their deities. In the temple at Melkarth at Gades, there was no material emblem of the god at all, with the exception of an ever-burning fire. Elsewhere conical stones called *boetyli*, were dedicated to the various deities, and received a certain qualified virtue.—*Religion of the Phœnicians, Rawlinson.*

It has been proposed to explain the word *boetulus* as equivalent to Beth-el, House of God—and to regard the Phœnicians as believing that a deity dwelt in stone.—*Kenrick, Phœnicia, p. 323, note 4; Rawlinson's Religion of the Ancient World, p. 117, note 9.*

In the Jewish Temple at Jerusalem, built under the patronage of the Persian monarchs, Cyrus and Darius Hystaspes; as also in the temple built later by Herod the Great, there was no ark in the most Holy Place. In this recess there was nothing but

the natural rock, the Eben Shatheyah, *i. e.*, stone of the separated. This rock was reported to cover the pit on which the world was founded.—*Eder. Vol. I.*

This rock, Eben Shatheyah, according to Edersheim's description, corresponds to what is now called the Sakhra—the rock—in the Mosque of Omar in Jerusalem. The mosque is called Kubbet e 'Sakhra—dome of the rock. A flight of stairs leads down to an almost circular cave in the rock, and through the roof of the cave a shaft extends to the surface of the rock. A large round slab of marble in the centre of the floor of the cave covers some cistern or another cave, for on stamping on this slab a hollow sound is heard. The Mohamedans say that there is a well underneath, and call it Beer el Arwah—well of the souls or spirits —*The Authors.*

The oracle of the Breastplate was not heard after the death of the High Priest, John Hyrcanus, B. C. 1160.—*Jos. Ant. III., VIII.*

HOW THE SHEKHENAH CAME TO BE IN THE JEWISH TEMPLE IN EGYPT.—When Onias, son of the High Priest Onias III., was deprived of the succession to that office, by Antiochus Eupator, B. C. 160, he went to Egypt, where he conceived the idea of establishing a rival temple to the one at Jerusalem: Having used the Jewish influence in favor of the King of Egypt, during that monarch's wars against Celesyria and Phœnicia, when he was in power; Onias now first wisely selected the best site for his purpose, and then claimed the co-operation of Ptolemy Philometer and his Queen Cleopatra.

They replied: "Thou desirest leave to be given thee to purge that temple, which is fallen down at Leontopolis in the Nomus (district) of Heliopolis, and which is named from the country, Bubastis. We wonder that it should be pleasing to God, to have a temple erected in a place so unclean and so full of sacred animals. But since thou sayest that Isaiah the prophet foretold this long ago, I give thee leave to do it, if it may be done according to your law, and so that we may not appear to have at all offended God therein."

The ruined Temple of the Egyptian Goddess Shekhet, the Aphrodite of foreigners, was thus fitted up for Jewish use, and the Shekhenah or manifestation of Yah-veh the female principle of

creation, appeared in this Temple of Onias. This manifestation was lost to Solomon's Temple at Jerusalem, when Jeremiah carried away the Ark, and hid it.—*Jos. Ant. X. VII. and XIII. III Wars, VII. XII, Macabees.*

THE SHEKHENAH LOST IN JERUSALEM APPEARS IN EGYPT.—Therefore he saith; The earth will be desolate, because the Shekhenah will remove itself to the ruin.—*Talmud Beresheth.*

In that day there shall be five cities in the land of Egypt, that speak the language of Canaan; one shall be called the city of destruction, (or Heres, or the Sun).—*Isa. xix.*

WHY THE SHEKHENAH CAME TO ISRAEL.—After the punishment for the sin of the golden calf the Jews became very submissive, and God had mercy on them, and His love to them became very great. And His love to their Lord Moses also became very great, until Blessed be His Name wanted that Kaveyokhel (one of God's names) should forsake all the angels, and dwell only with the Jews. Therefore God commanded the ark to be made that the Shekhenah should rest among them. It is written, God desired the love of my fellowship with Him. He wanted the half of my sacrifices. Kaveyokhel God ate together with me of the same banquet (soodeh.) The altar ate up the fat and I the flesh.—*Makhzer Shil Pesakh.*

The name Kave-yokhel may have been derived from the Arabic kawi, strong, powerful, and yuhil, to untie or let loose, or from yukhalli to leave, let go, thus: Power let loose.—*The authors.*

THE HOLY FAMILY IN EGYPT.—“So Joseph, with Mary and Jesus, arose and went to Egypt. In the length of the journey the girths of the saddle (of the laws of Judaism) ‘broke. And a balsam is produced in that country from the sweat (diligent medical research) which ran down from the Lord Jesus. And the Lord Jesus did very many miracles (wonderful cures) in Egypt.”—*Apoc. Gos. Inf.*

“Then said Jesus to his Mother: There is no alternative for me, but to escape from the Sanhedrim. So he went to Alexandria in Egypt, and remained there a long time. And Jesus learned the Name” (*i. e.*, the secret of the Shekhenah or Yahveh), “And by means of this knowledge, he led astray a great

number of bad Jews, and also others who were honorable people.”
—*Toledoth Yeshu Ha Nossri*.

The Jews say unto Pilate: But he said, I can destroy the temple of God. Pilate saith unto them: What sort of temple is that of which Jesus speaketh? The Jews say unto him: That which Solomon was forty-six years in building, he said he would destroy.—*Gos. Nico. IV.*

FAITH OF THE HEATHEN EGYPTIANS.—He (the ordinary Egyptian) had a strong and abiding conviction that his fate after death would depend on his conduct during his life on earth, and especially on his observance of the moral law and performance of his various duties.

The real essential unity of the divine nature was taught and insisted on. The sacred texts spoke of a single being, “the sole producer of all things in heaven and earth, himself not produced of any,” “the only true living God, self originated,” “who exists from the beginning,” “who has made all things, but has not himself been made.” This being seems never to have been represented by any material, even symbolical form. It is thought that he had no name, or if he had, that it must have been unlawful to pronounce it.—*The Religion of the Ancient Egyptians; Rawlinson's Religions of the Ancient World; Lenormant, Manuel d'Histoire Ancienne, vol. I., p. 522—Records of the Past, vol. II., pp. 129–132; vol. IV., pp. 90–200; vol. VI., 100.—Wilkinson, Ancient Egyptians, vol. IV., p. 178.*

CHAPTER XVI.

THE ABJURATION.

FEAST OF THE SHEKHENAH.—According to Jewish tradition, the pillar of cloud by day and of fire by night, had first appeared to Israel on the 15th Tisri, the first day of the feast of Tabernacles. On that day Moses was also said to have come down from the Mount and announced to the people that the tabernacle of God was to be reared among them. We know that the dedication of Solomon's temple and the descent of the Shekhenah took place at this feast.—*1 Kings, vii. Chron. vii.*

During the whole of that week (between the New Year and the Day of Atonement) the high priest had to practice the various priestly rites, such as sprinkling the blood, burning the incense, lighting the lamp, offering the daily sacrifice, etc. For every part of that day's services devolved on the high priest, and he must not make any mistakes. Some of the elders of the Sanhedrim were to see to it that the high priest fully understood and knew the meaning of the service, otherwise they were to instruct him in it. On the Eve of the Day of Atonement the various sacrifices were brought before him, that there might be nothing strange during the services of the morrow.

Finally, they bound him by a solemn oath not to change any thing in the rites of the day. This was chiefly for fear of the Saducean notion that the incense should be lighted *before* the high priest entered the most holy place; while the Pharisees held that this was to be done only within the most holy place itself. The Saducees appealed to Lev. xvi, 2, and explained that the expression, "I will appear in the cloud upon the mercy scat," in a rationalistic sense as applying to the cloud of incense, and not to that of the Divine Presence; while the Pharisees appealed to verse 13.

The bullock for the high priest's sin offering stood between the porch and the altar. He laid both his hands upon the head and confessed: "Ah, Jehovah, I have committed iniquity; I have transgressed; I have sinned—I and my house. Oh, then, Jehovah, I entreat thee cover over the iniquities, the transgressions and the sins which I have committed, transgressed, and sinned before Thee, I and my house—even as it is written in the law of Moses Thy servant: "For on that day will he cover over for you to make you clean from all your transgressions before Jehovah, and ye shall be cleansed."

In this confession the name of Jehovah occurred three times. Other three times it was pronounced in the confession which the high priest made for the priesthood, and a seventh time was it uttered when he cast the lot as to which of the two goats was to be "for Jehovah." Once again he spoke it three times in the confession over the so-called "scape-goat," which bore the sins of the people. All these ten times the high priest pronounced the very name of Jehovah, and as he spoke it those who stood near cast themselves with their faces on the ground, while the multi-

tude responded: "Blessed be the Name" (Shekhenah) "the glory of his kingdom is for ever and ever."

Formerly it had been the practice to pronounce the so-called "ineffable name" distinctly, but afterwards when some attempted to make use of it for magical purposes, it was spoken with bated breath. Indeed the right pronunciation has been lost, and is a matter of dispute; all that we have in the Hebrew being Y. H. V. H., forming the four lettered word so-called tetragrammaton.—*Edersheim's Temple Services.*

CLAIMS OF THE HEBREW SAINTS AND ELDERS.—Jacob said: I have seen God face to face.—*Gen. xxxii.* Moses said: Thou Lord, art seen face to face, eye to eye. The Lord spake with Moses, face to face and said: 'Thou shalt see my back. *Ex. xxiii. Num. xiv.*—Moses said unto the people of Israel: Behold the Lord our God! we have heard his voice; we have seen this day, that God doth speak with man. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. Also they, the nobles of Israel, saw God, and did eat and drink.—*Ex. xxiv. Deut. v.*

THE WORDS OF OUR LORD AND MASTER.—Jesus said to the Jews: Not any man, hath seen the Father. Ye have neither heard his voice at any time, nor seen his form. I am the Good Shepherd, and all that ever came before me, were thieves and robbers.

Truth, came by Jesus Christ.—*John i. v., vi., x.*

HEBREW DESIGNATION OF A WICKED MAN.—Then Jereboam the son of Nebat, made a speech to the people in these words: "Every place hath God in it, nor is there any determinate place in which He is; but He everywhere hears and sees those that worship him."—*Jos. Ant. VIII., viii.*

HEATHEN DESIGNATION OF JESUS CHRIST.—There has appeared, in our day, a man of great virtue; named Jesus Christ, who is yet living among us, and with the Gentiles is accepted as a prophet: but his own disciples, call him the Son of God.—*Publius Leontulus.*

JESUS IS EXCOMMUNICATED AND ABJURES JUDAISM.—Rabbi Yehoshua Ben Parakhai, came to Egypt with his disciples, and they dwelt in the same inn (congregation) in which this Jesus was.

And the hostess (Shekhenah) manifested great honor to them. Then said Ben Parakhai: As we have found favor with you, so may you find favor in the sight of God and the eyes of your husband.

But Jesus said: Wherewithal shall she gain favor? For Jesus taught false doctrines to the people, and said: What fools the Jewish sages are. The usage prevails only by order of the Jewish sages; their doctrines are without foundation.

Then the Rabbis blew four hundred trumpets, and Jesus was put in Kherim, (*i. e.*, the great excommunication and boycott of the synagogue.)

So said the God of Jesus: Trim the hair of your heads and beards, as Jesus used to do.

Then Jesus raised the stones of separation, according to the custom of the Jews, as a witness, that he formally and publicly abjured the creed of Judaism and seceded from their congregation.—*Toledoth Yeshu Ha Nossri*.

THE JEWISH KHERIM OR GREAT EXCOMMUNICATION.—To resist the authority of the scribes or any of their decrees, to lead others away from the commandments, or to what was regarded as a profanation of the divine Name, was sufficient to incur the ban; and if a teacher was excommunicated, all his disciples were excommunicated with him.

The greater excommunication (Kherim) was accompanied by curses, and proclaimed by the blast of the horn.

If the person occupied an honorable position, his sentence was intimated in a softened manner, such as: "It seems to me that thy companions are separating themselves from thee." He who was similarly addressed, would only too well understand its meaning. Henceforth he would sit on the ground, and bear himself like one in deep mourning. He would allow his hair and beard to grow wild and shaggy, he would not bathe nor anoint himself; he would not be admitted into any assembly of ten men, neither to public prayers, nor to the Academy. It was forbidden to eat or drink with such a one. People would keep at a distance of four cubits from him as if he were a leper. If he died, stones were cast on his corpse; nor was he allowed the honor of the ordinary funeral, nor were they to mourn for him. The final excommunication or Kherim laid a ban of indefinite duration on a man. Henceforth he was like one dead; he was

not allowed to study with others ; no intercourse was to be held with him, he was not even to be shown the road.

Our Lord, Jesus, is said to have been anathemised to the sound of four hundred trumpets. The passage does not appear in the expurgated editions of the Talmud.—*Edersheim, Vol. II.*

RABBI: ENTITLED TO ALTER SCRIPTURES TO SUIT THEMSELVES.—The Rabbis assert that the Law has given the power of adding or diminishing in those things, which pertain to the precepts and exhortations of the Law, according as shall appear right to the wise men of each generation ; even, say they, if those wise men should decree the right hand to be the left, or the left hand to be the right.—(*Talmud, Caleb Aba.*) See *Caraites in Mod. Judaism, by John Allen.*

JESUS IN EGYPT.—They (Jesus and his parents) proceeded to Memphis, and saw Pharaoh (*i. e.*, the records of the ancient kings) and abode three years in Egypt.—*Apoc. Gospel.*

JULIUS CÆSAR IN EGYPT WITH HYRCANUS OF THE ASMO-NEANS.—Antipater, father of Herod the Great, was a wealthy and influential Idumean, who became a proselyte to Judaism. He was entrusted with the management of affairs in Judea with Hyrcanus the Asmonean and High Priest, by the Roman Government. Antipater, by order of Hyrcanus, became very useful to Julius Cæsar in his war against Egypt. But it happened, that the Jews who dwelt in the country called Onion (neighborhood of Temple of Onias) would not let Antipater and Mithridates with their soldiers pass to Cæsar. But Antipater persuaded them to come over to their party, because he was of the same people (a Jew) with them ; but chiefly by showing them the epistle of Hyrcanus the High Priest ; wherein he exhorted them to cultivate friendship with Cæsar, and to supply his army with money and with all sorts of provisions which they wanted. When the Jews about Memphis, heard that these Jews had come over to Cæsar, they also invited Mithridates to come to them. Strabo saith that Hyrcanus the High Priest was also present in this expedition.—*Josephus Antiquities, xiv., viii.*

CHAPTER XVII.

THE LOST SHEEP.

FATE OF THOSE WHO ABJURED JUDAISM.—Thou shalt not depart from the words of the Rabbis, even though they should tell thee of the right hand: This is the left; or of the left hand: This is the right. If any man do not believe all (their doctrines) in a right manner, he is already excluded from the sum, *i. e.*, Israel. Such a person denies the foundation, and it is our duty to hate, despise and destroy him.

It is the duty of all Israel, not to suffer an apostate to die a natural death, but to hurry him away by public execution or private assassination, into those torments which await him in another state.

It is commanded to lay violent hands on heretics, to destroy them, and to thrust them down into the pit of corruption; for they trouble Israel and afflict the people of God. It is commanded to slay those of Israel who deny the law and the prophets. If the power is in our hands, then they are to be killed publicly; if not, then we must seek by craft or deceit to accomplish their death.—*The Talmud Jarchi, Bechai Nachman and Maimonides.*

They went to a city in which were several idols; which, as soon as they came near to it, turned into hills of sand. (Material representations fell into disuse.)

JESUS WAYLAID ON HIS RETURN FROM EGYPT.—In their journey from hence, they came into a desert country, and were told it was infested with robbers; so they prepared to pass through it in the night.

And as they were going along they saw two robbers in the road, and with them a great number of robbers who were their confederates, also asleep. The names of these two robbers were Titus and Dumachus. And Titus said to Dumachus: I beseech thee, let these persons go along quietly that our company may not perceive any thing of them.

But Dumachus refusing; Titus again said. I will give thee forty groats, and as a pledge take my girdle (money belt) which

he gave him before he had done speaking; that he might not open his mouth nor make a noise.—*Apoc. Gospel.*

What did Jesus do; but go away and wrap himself up in his cloak; so that it should not be known who he was.—*Toledoth Yeshu Ha Nossri.*

CHAPTER XVIII.

THE HOUSE OF MERCHANDISE.

JEWS COMPELLED BY THEIR LEADERS TO CAST OUT THEIR GENTILE WIVES WITH THEIR CHILDREN.—And I, Nehemiah, saw the Jews that had married women of Ashdod and Ammon and Moab, and their children could not speak in the Jew's language. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair.

And Esdras rent his garments, and pulled off the hair of his head and beard, and cast himself upon the ground; because this crime had reached the principal men among the people. And Esdras considered that, if he should command them to cast out their wives and children they had by them, he would not be hearkened to; so he continued lying on the ground.

And they said: Let us make an oath unto the Lord, that we will put away all our wives, which we have taken of the heathen, with their children. So Esdras arose, and took an oath of the chief of the priests and of the Levites of all Israel, to do after these things, and so they swore.

And they made proclamation throughout Jewry and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever came not within three days, according as the elders that bare rule appointed, their cattle should be seized, and all their substance should be forfeited, and appropriated to the uses of the Temple; according to the sentence of the elders.

Accordingly, they found many of the posterity of the priests, and Levites, and Israelites, who had a greater regard to the observation of the law than to their natural affection, and immediately cast out their wives, and the children which were born of them.—*Ezra, Nehemiah, Esdras, Jos. Antiq.*

SANHEDRIM PLOTS TO COMPEL MARY TO LIVE WITH YOHANAN AND TO KILL JESUS.—And the Sanhedrim said: On the Lady Maryam, no punishment must be inflicted, because the tyrant Youseph came to her through subtlety. Therefore her betrothed Yohanan may now live with her. But this Jesus is worthy that men should kill him. However, we can do naught to him till sentence be passed against him after due examination. Therefore must we summon the Lady Maryam, and ask of her the history.—*Toledoth Yeshu Ha Nossri*.

JEWISH LAW AUTHORIZES THE MURDER OF A BLASPHEMER WITHOUT TRIAL.—The Jewish law recognized a form of procedure; when a person, caught in the commission of the crime of blasphemy, might be done to death without further inquiry — *Edersheim, Life of Jesus, Vol. I*.

TAKING POSSESSION OF ANCIENT SHRINES.—God said to Abraham: Arise and go through the land through the length and breadth of it and make a Khazaka in the Land. (From Arabic Khazak to bore a hole, rend, tear, lacerate, and signifies the act or driving in a stake or nail on Gentile property, whereby Israel lays claim and takes possession).

Abraham built an altar for offering Isaac in the place where Adam the Chief had had an altar. The Toledoth Yitzhok asks: Why did not Abraham betimes buy a burying place for himself and wife, since they are both very old? The answer is: that Abraham acted prudently. He said to himself: "I know that Adam and Eve are buried in the cave, so it must be an illustrious place; and Ephron may not be aware of the fact that Adam and Eve are buried there, and would therefore value it lightly, or not at all." If I ask Ephron to sell me the cave before Sarah dies, he might think to himself: "There must be something in the cave that Abraham desires to buy it as a burying place," he will therefore begin to make inquiries among the people about it, will find out that Adam and Eve are buried there, and consequently Ephron will esteem himself very highly.

Therefore Abraham sent Sarah to Hebron when she was quite old, that perchance she might die there. For there, said he, is the cave of Adam and Eve, and when Sarah dies I can easily buy it of Ephron. Even if anyone should then inquire: Why does Abraham desire the cave? it will be said that he needs it for a burial place. Therefore Abraham acted wisely, and did not

at first declare that he wanted the cave, but said: Give me a place to bury my dead.—*Talmud Bereshith*.

JEWISH COMMERCIAL GOVERNMENT AND SECRET OF ISRAEL'S SUCCESS.—This government is carried on by two institutions, the Kagal or Khider-ha Kagal, the commercial government, and the Beth-Deen, the Talmudical court. The government is elective; but both electors and elected must have obtained a certain rank in the community, gained nominally by proficiency in the learning of the Talmud, and often granted in reality to rich men for a money payment.

The Kagal, or commercial government, not only directs the schools and internal government of the community, but supervises and regulates all the affairs of the Hebrews with the non-Hebrew population, as it considers best for their interests. This power is completely arbitrary, and there can be no appeal from it. **THE AUTHORITY OF ALL EXTERNAL LAWS AND REGULATIONS IS DENIED, AND SAID TO BE NOT BINDING ON HEBREWS.**

The Kagal, however, does not scruple to have recourse to the external authorities when necessary and practicable to assist in its objects. It claims to have authority over the whole territory and population of the district.

The non-Hebrews who are in possession of property are looked upon as infringers of the rights of the chosen people of God. The Kagal sells their rights of living in the district to a new comer, and without the necessary papers, a Jew coming from another district would find it impossible to live or support himself.

The property of non-Hebrews is, according to the Talmud, a free wilderness, or as Rabbi Joseph Reuben says, "a sort of free lake in which only that Hebrew can place nets who has obtained a right to it from the Kagal." Thus regarding the property of non-Hebrews as the general property of the Hebrew community, the Kagal sells to the Jew the right to possess himself to this property, and even draws up bills of sale, and receive money from him. More than this, it sells the right to make profit out of individuals, to lend them money, and to get hold of their possessions.

Statements of this kind seem almost incredible, yet Mr. Braphman, whose work is my authority (*The Book of Kagal, Hebrew Local and Universal Societies*) quotes in full, formal acts, one selling

the shop of a merchant, another a part of the city lands with the buildings that may hereafter be erected by the government, and another a whole Franciscan convent. After such a sale no other Jew can interfere without the permission of the purchaser; and should a Jew purchase or get hold of property belonging to a Christian, which had not previously been disposed of by the Kagal, he would have to buy it again from the Kagal before his rights would be recognized by the Rabbinical Court, or by his fellow Jews.

Besides its power of fixing the residence of Jews, the Kagal claims the right to interfere with their choice of occupation, and to prevent them from exercising it; and regulates even the details of their domestic life. One of the greatest powers is the butchering of cattle. The Jews can eat no meat but that killed in accordance with precepts of Moses. But the religious instincts of the people do not keep them so much to its strict observance as the active supervision of the Rabbinical authorities. These authorities are the more particular, as they collect a tax on meat, which supplies funds for commercial purposes.

The Kagal is also authorized to impose a tax on all liquors sold in taverns and dram shops kept by Hebrews. This tax, of course, falls on the consumers.

An instance of a tax on the whole population for the benefit of the Jews is found in Kilne. In the Jewish quarter there has long been permitted a tax on provisions for the Kagal, and a few years ago the Kagal succeeded in persuading the city authorities to remove the public fish market to that quarter, thus laying the excise on the whole community. One might almost think Judaism the State religion there.—*Home and the Synagogue: Religious Tract Society*, London, England.

Two terms are used for Israel as a congregation: "Edah," and "Kahal," of which the former seems to refer to Israel chiefly in their outward organization—what moderns would call the visible church—while "Kahal," rather indicates the inner or spiritual connection. Even the LXX (translators of the Septuagint) seem to have seen this distinction.—*Edersheim, Jewish Social Life*.

Rabbi Solomon, the son of Isaac, in his commentary on *Deut. xxxiii. 2*, "He shined forth from Paran," says: Jehovah first

of all offered the law to the sons of Esau, but they refused to accept it. Upon this he went to Mount Paran, and offered it to the sons of Ishmael; but they also were not pleased with it. He finally offered it to Israel who accepted it. The Gamora Bava Kama, adds: It was upon Paran that He made their money a common property for Israel. Farther on we read: "He uncovered their money and exposed it for free spoil."

Brafman, a converted Israelite, published an interesting book entitled the Kahal. Oscar Harvard has published the modus of these operations as contained in the Kahäl. "The Jews put up at auction," he says, "during their secret meetings held in the consistory, the goods of the Goyim (Gentiles). The highest bidder thus obtains the sole right over the property of the proprietor, who is knocked down to him, and the right to have recourse to every kind of scheme, intrigue, lie and deceit that may enable him to enter into possession of the property that the Consistory sold to him. Brafman published the text of several of these acts of sale. According to the terms of one of these, the Consistory in Wilna sold to Rabbi Isaac the right to seize, strip, despoil, rob, plunder and ruin the hospital situated at the end of Kaidang street, and the adjacent grounds, the property of the Catholic priests. This right sold to Isaac is inalienable for ever and ever. No Jew is allowed to compete with Isaac. It is enjoined upon Jews throughout the world to protect the right of Isaac, and a copy of the act of sale was duly sent to all the synagogues.—*Judas Iscariot ; Minerva Publishing Company.*

The Mishna employs the term "Kahal," only to denote Israel as a whole.—*Eder. Jewish Social Life.*

ALL ISRAEL ARE BRETHREN, and there is a sort of Freemasonry even in the Jewish mode or salutation.—*Eder. Jewish Social Life.*

All Israel were brethren, and as such stood on precisely the same level; the eventual differences arising only from this, that the mass failed to realize what Israel's real vocation was, and how it was to be attained.—*Eder. Jewish Social Life.*

INCOME OF THE TEMPLE PRIESTS.—Even so liberal and enlightened a statesman as Cicero inveighed against the enormous influx of gold from all lands to Jerusalem. Voluntary offerings to the temple treasury continued to the last a very large source

of revenue. They might be brought either in the form of vows or of free gifts. Any object, or even a person, might be dedicated by vow to the altar. If the thing vowed were suitable, it would be used; if otherwise, sold, and its value given to the treasury.

From Jewish traditions we gather that there must have been quite a race for distinction in this respect. The wood, the incense, the wine, the oil, and all other things requisite for the sacred services, as well as golden and silver vessels, were contributed with lavish hand. Certain families obtained by their zeal special privileges, such as that the wood they brought should always be first used for the altar fire; and the case of people leaving their whole fortune to the temple is so often discussed, that it must have been a by no means uncommon occurrence. A good deal of this money went in the end from the temple treasury to them (Scribes and Pharisees).

Besides these votive offerings and the sale of the surplusage of incense, flour, etc., the people were wont on the Sabbaths and feast days to bring voluntary contributions "in their hand," to the temple. Another, and very large source of revenue was from the profit made by the meat offerings which were prepared by the Levites and sold every day to the offerers.

But by far the largest sum was derived from the half shekel of temple tribute which was incumbent on every male Israelite of age, including proselytes and manumitted slaves. As the shekel of the Sanctuary was double the ordinary, the half shekel due to the temple treasury amounted to about 1s. 4d. (two denarii or a drachma).

Annually, on the first of Adar, the month before the Passover, proclamation was made throughout the country by messengers sent from Jerusalem of the approaching tribute. On the 15th of Adar the money changers opened stalls throughout the country to change the various coins, which Jewish residents at home or settlers abroad might bring. For custom had it that nothing but the regular half shekel of the sanctuary could be received at the treasury. On the 25th of Adar business was only transacted within the precincts of Jerusalem and of the temple, and after that date those who had refused to pay the impost could be proceeded against at law, and their goods distrained (Shek. I. 3) the only exception being in favor of the priests.

From heathen or Samaritan no tribute money was to be

received, the general rule in reference to all their offerings being this: "A votive and a free will offering they receive at their hands, but whatever is not either a votive or a free will offering is not received at their hands. In support Ezra iv. 3, was quoted," (2 Shek. I. 5.)

The total sum derived annually from the temple tribute has been computed at about \$400,000. During the reign of Salome-Alexandra, about 78 B. C., the Pharisaical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced by law.

The dispersed abroad regarded the temple as the one bond of their religious life. Gradually they came to regard the temple tribute as, in the literal sense of the words, "a ransom for their souls." So many were the givers, and so large their gifts that they were always first brought to central places, whence the most honorable of their number carried them as sacred ambassadors to Jerusalem. The richest contributions came from those crowded Jewish settlements in Mesopotamia and Babylon. Here special treasuries for their reception had been built in the cities of Nisibis and Nehardea, whence a large armed escort annually accompanied the ambassadors to Palestine. Similarly Asia Minor, which at one time contributed nearly \$40,000 had its central collecting places. In the temple these moneys were emptied into three large chests, which were opened at each of the three great feasts.

Such was the temple as restored by Herod. Yet although the Rabbis never weary praising its splendor, not with one word do any of those who were contemporary indicate that its restoration was carried out by Herod the Great. So memorable an event in their history is passed over with the most absolute silence. The first mention of it occurs in the Babylon Talmud, and then neither gratefully nor graciously:—(Taan. 23a; Baba, B. 3. b. 4a; Succ. 51 b):—*Edersheim; Temple Services.*

JESUS DRIVES THE TRADERS OUT OF THE COURT THAT HIS ANCESTORS HAD GIVEN AS SANCTUARY FOR ALL PEOPLE.—Jesus went down into Capernaum; he and his mother, his brethren (cousins) and his disciples, and they continued there not many days. And the Passover of the Jews was at hand. And Jesus went up to Jerusalem, and found in the Temple, those that sold oxen and sheep, and doves, and the changers of money sitting. And

he drove them all out, and said unto them: Take these things hence; make not my Father's house an house of merchandise!

The Jews (temple officials) therefore said unto him: What sign showest thou unto us, seeing thou doest these things? Jesus answered them: Destroy this Sanctuary and in three days I will raise it.—*John ii.*

The Temple market was undoubtedly somewhere in the Court of the Gentiles. All trouble and difficulty would be avoided by a regular market within the Temple enclosure; where sacrificial animals could be purchased; having presumably been inspected, and all fees paid before being offered for sale. There can be little doubt that this market was, what in Rabbinic writings is styled, the Bazaars of the Sons of Annas.

The first cleansing of the Temple by Jesus, undoubtedly preceded the actual festive Pascal week. Many of those present, must have known Jesus. Scarce had he entered the Temple porch, and trod the court of the Gentiles; than he drove thence, what profanely defiled it. There was not a word said, not a hand raised; as he poured, into their receptacles, the changers' money, and overthrew their tables. They knew only too well how true his denunciations were. Nor do we wonder, that no resistance was offered by the people, to the action of Jesus; and that even the remonstrances of the priests were not direct; but in the form of a perplexing question. For when the Jews (by which here as in many other places we are to understand rulers of the people, and temple officials in this instance) did gather courage to come forward, they ventured not to lay hands on him. It was not yet the time for it.

In presence of that multitude they would not have dared it, even if policy had not dictated quietness within the Temple enclosure, when the Roman garrison, so close by in Fort Antonia, kept zealous watch for the first appearance of a tumult.

Still more strangely, they did not even reprove him for what he had done, as if it had been wrong or improper. They only asked for a sign, which would warrant such assumption of authority. But this question marked two things. The essential opposition between the Jewish authorities and Jesus! and the manner in which they would carry on the contest which was henceforth to be waged between him and the rulers of the people.

That first action of Jesus determined their mutual positions.

With that first bold purgation of the Temple, a deadly feud between Jesus and the Jewish authorities had begun; of which, the sequel could not be doubted. That first action of Jesus, as against the rulers, must develop into a life of opposition. Their first step against him must lead on to the last, in his condemnation to the cross.—*Edersheim, Life of Jesus vol. I.*

HELENA APPROVES JESUS' ACTION.—The Queen Helena rebuked the learned Rabbis, and said: You must come to my house no more nor see my face.—*Toledoth Yeshu Ha Nossri.*

CHAPTER XIX.

THE SECOND TEMPTATION.

WHAT THE PRIESTS NEEDED TO MAKE THE TEMPLE A COMPLETE SUCCESS.—The following five are mentioned by the Rabbis as wanting in the last Temple: the ark, the holy fire, the Shekhenah, the spirit of prophecy and the Urim and Thummim.—*Eder. Temple.*

JESUS' FAVORITE HAUNTS WERE ON AND ABOUT OLIVET. THE ADMISSION AND LAMENT OF THE RABBIS.—For three years and a half the Shekhenah (or visible divine presence) was on the Mount of Olives and calling upon them, Seek ye the Lord while He may be found, call upon Him while He is near! And when all was in vain then the Shekhenah returned to its own place—*Eder. the Temple.*

The introduction of Christ's temptation at the commencement of His ministry cannot have been derived from Jewish legend.—*Eder. Life of Jesus, I.*

THE PRIESTS AND RULERS WANTED JESUS' GREAT POSSESSIONS.—But when the husbandmen saw him, they reasoned one with another, saying: This is the heir; let us kill him, that the inheritance may be ours.—*Luke xx.*

PROPHECY A VALUABLE AID TO FURTHER THE POLICY OF JEWISH RULERS.—The elders of the Jews, builded and prospered, through the prophesying of Haggai and Zachariah.

Haggai said unto the people: Be strong, for thus saith the Lord: I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory. The silver is mine, the gold is mine; and the latter glory of this house shall be greater than the former.

Zachariah said: And many nations shall join themselves unto the Lord in that day, and the Lord will inherit Judah as his portion in the holy land; and shall yet choose Jerusalem.

Behold the man, whose name is the (Netser) Branch, and even he shall build the temple of the Lord; and shall sit and rule upon this throne, and there shall be a priest upon his throne, and the counsel of peace shall be between them both.—*Ezra, Haggai, Zachariah.*

THE PIERCED STONE.—It has come to be generally recognized in France and in Germany that the results of Sir Charles Warren's excavations show generally that Herod's Enclosure was co-extensive with the present Haram (except perhaps on the North East) and the Temple itself must have occupied a position at or close to the present Dome of the Rock.

In the year 70 A. D., Jerusalem was levelled to the ground. Only the foundation of the Temple ramparts and of the great towers in the Upper City were left, with a pinnacle of masonry at the South east angle of the Haram. About 135 A. D., the city was rebuilt by Hadrian, but the area of its walls is not certainly known. An inscription by Hadrian is built upside down into the south wall of the Haram, and the head of his statue (erected on the site of the Temple and still standing in 332 A. D., was found by a peasant among the stones of the highroad of Jerusalem. The statues of Hadrian still stood on the site of the Temple where the Jews came annually to anoint the "Pierced Stone" on the Temple hill. This in the opinion of modern writers in the Sakhrah or sacred rock, marking the sight of the Holy House and pierced by a curious shaft leading through the roof of the cave beneath. The "Well of Souls" under the Sakhrah is a cave which has never been seen by any one now living, and which is described by no ancient writer. It may perhaps be of little importance, but the mystery excites curiosity.—*Conder in Quarterly Review, April, 1894.*

JESUS REFUSES TO RETURN TO JUDAISM AND MUST DIE.—Rabbi Yehoshua Ben Parakhai sent to Jesus, and said: Return

from your evil way, and I will forgive you, and release you from the excommunication.

But Jesus answered: The Rabbi has taught us, that he who transgresses and also causes others to transgress, is not allowed to return. I have transgressed and have caused others to transgress. I have had respect to magic (science) and have led away many of the Jews. How then can I return?—*Toledoth Yeshu Ha Nossri*.

CHOOSE BETWEEN JUDAISM AND DEATH.—Ou Yehude, ou tzeluf; *i. e.*, Be either a Jew or consigned to the gallows.—*Jewish Doctrines. See Judas Iscariot. Minerva Pub. Comp., New York.*

NOTHING CAN TEMPT JESUS.—And the tempter said unto Jesus: If thou art the Son of God, command this Stone, that it become bread. And Jesus answered unto him: Man shall not live by bread alone.

It was not Moses, that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven. For the bread of God, is that which giveth life unto the world.—*John vi. Luke iv. Matt. iv.*

CHAPTER XX.

THE ESSENES AND THE SABBATH.

FROM the following works:—Works of Philo Judæus.—Works of Flavius Josephus.—*Jewish Antiquities*, by David Jennings, D.D.—*The Life and Times of Jesus the Messiah*, by Alfred Edersheim, M. A. Oxon., D.D. Ph.D.—*Ancient History from the Monuments of Assyria*, by George Smith, of the Dept. of Oriental Antiquities, British Museum.

THE ESSENES.—The Therapeutes of Philo are a branch of the Essenes. Their name even appears to be only a Greek translation of that of the Essenes (*i. e.*, *Asaya, physician*). Cf Philo, *De Vita contempl. init.* See *Renan's Life of Jesus*.

CHAPTER XXI.

THE GREAT PHYSICIAN.

WHERE JESUS STUDIED MEDICINE.—It deserves notice, that the Talmud ascribes the miracles of Jesus to magic, which he learned during his stay in Egypt.

The Jews held that the demons entered into, and took possession of men, and that many diseases were due to their agency, viz., leprosy, rabies, heart disease, madness, asthma, croup, angina and other diseases. These demons were called Mazzikim, or the hurtful ones. The Jews believed that demons did eat, drink and propagate themselves and die. They held that the food of demons consisted of elements, of fire, water and certain odors. Hence they made incantations of incense of certain ingredients.

In thinking of the miracles of Jesus, and generally of the miraculous in the New Testament, we are too apt to overlook the principal consideration in the matter. We regard it from our present circumstances, not from those of the Jews and people of that time; we judge it from our standpoint, not from theirs. And yet the main gist of the matter lies here; for in those days men regarded all that was above their view-point of nature as supernatural. Hence the miraculous in the New Testament constitutes, to modern thought, not its strong, but its weak point; not its conveying evidence, but its point of attack and difficulty.—*Edersheim, Life of Jesus. Vol. I.*

ASSYRIAN DEFINITION OF DEMONS.—Sorcery was of two kinds: one came from the power of the Gods constraining the actions of the demons, and partook of the characteristics of religion. The other sought to propitiate the demons, and is witchcraft and devil worship.

The demons of death and disease came from the under-world, but they were subject to the control of the heavenly God. The demons were especially inhabitants of the desert, but they also entered into, and took possessions of the man and diseased him.

Each part of the body had a demon to affect it. Idpa was the fever, Namtar the plague, Utug held the forehead, Alal the chest, Gigim the bowels, Telal the hand. There were also Innis and Uruka, the hobgoblin and worm that dieth not; Maskim the

ensnarers, the Incubus, Succabus and Nightmare; and all these either attacked man, or only frightened him.—*Qabballah, by Isaac Meyer, LL.B.*

TALMUD RECORD OF JESUS AS A PHYSICIAN.—And Jesus went up into the Holy House and learned the Shem *i. e.*, Name, of the Eben Shathiyah, and performed great miracles by it.—They brought to him a lame man, and Jesus spoke softly in a voice over him and healed the lame. Afterwards they brought to him a man who was leprous from head to foot, all in wounds, without any sound place in his body: Jesus healed him by his quiet speech.

Then all the bad Jews who were there, gathered themselves together and cried saying: Thou art a Son of God! And they fell on their faces, and bowed and kneeled before him.—Also others, who were honorable people, but did not know that he did all this through Shem, *i. e.*, Name, were led away by him. And day by day there were gathered unto Jesus great companies of the unrighteous, cast out ungovernable people (excommunicated) until he caused a great rebellion among the Jews.

When the learned men of the Jews realized this, they were terribly frightened; for they immediately foresaw, that out of such a state of affairs no good could come to themselves. So a number of very strong Jews suddenly fell upon Jesus and seized him; and brought him to the Queen Helena at Jerusalem. Then all the learned men of the Jews said to her: Precious Queen live for ever! Know that this man Jesus is worthy of being put to death immediately, according to the judgments of our holy law; for he hath multiplied sorceries, by which to lead away thy people of Israel after empty foolishness.—Now Precious Queen, consider what is thy duty in order that thy kingdom may not be cheapened in the sight of God; for God can see that thou takest no note of these things, and it will not please him. Therefore, on thee lies the debt and responsibility of removing such a thing from the world.

This Jesus, however, had much boldness, and said: It was of me that the prophets spoke when they said: “The Lord said unto me, ‘Thou art my Son.’”

Queen Helena answered: That is correct.

Then said the learned Jews: The prophets did not mean this tyrant, but the true Messiah, whose coming we expect. He will

smite a whole country only with the rod of his mouth, and Judah will be helped, and Israel will dwell in peace. But in this tyrant Jesus, we do not recognize a single one of these signs, and therefore we know that he is a false prophet, of whom it is written in the law of Moses: The prophet who shall presume to speak a word in my Name, which I have not commanded him to speak, even that prophet shall be slain.

The servants of the Queen, related that Jesus had resurrected several dead persons in their presence.—The Queen became frightened and rebuked the learned Rabbis and said: You must come no more to my house, nor see my face any more. Your own ears have heard and your own eyes have seen by the great works of Jesus that he is truly a wonderful man.

Then all the learned Jews saw that they could not lead the Queen Helena into the right way, to convince her that Jesus was a tyrant and a wicked man, who wrought all these things by the Shem, Name, of which he had obtained knowledge. So the poor Rabbis went from the Queen's presence with broken hearts.

Also at this period of time it was bad for the Jews; as many nations had combined against them, and all the bad Jews agreed with the nations. They wanted to swallow the learned men of the Jews alive. Day by day the company of Jesus increased, and there was sorrow and mourning among the Jews; for there broke out a fierce quarrel between the Rabbis and the bad Jews, and no one could quench their fire.—*Toledoth Yeshu Ha Nossri*.

TALMUD RECORDS OF JEWISH RABBIS AS PHYSICIANS.—“Rabbi Jacob suffered from indigestion. When Rabbi Ami—others say it was Rabbi Assir—heard of it, he advised him to take seven red grains, put them into a linen collar of an old shirt and bind them together with a cord of cow's hair, then dip the bundle into white pitch, burn it, and then take the ashes and put them on the stomach, and the malady will be cured.”—The best remedy against the earache is the following: “Fill the ear with olive oil, make seven wicks of wheat straw, bind it to the rind of garlic with a cord of cow's hair, then light the wick and put it *into* the ear—but be careful not to burn the sufferer—and when one of the wicks is consumed, take the next, and continue to do so till the pain ceases.—*Home and Synagogue, the Religious Tract Society of London, England*.

Not only are miracles supposed to be performed in attestation

of certain Rabbis but such a story is actually ventured upon (*Bab. Mez. 86, a.*) as that on the occasion of a discussion in the academy of heaven, when the Almighty and his Angels were of different opinions in regard to a special point of law, a Rabbi, famed for his knowledge of that subject, was summoned up by the angel of death to decide the matter between Them. The story is altogether too blasphemous for detail.—*Eder. Jew. Soc. Life.*

NOT A SON OF DAVID.—And they said: Is not this Jesus the Son of Joseph, the Son of Mary, whose father and mother we know? We know this man whence he is, but when Christ cometh, no man knoweth whence he is.—*John vi., vii.*

Many of the people therefore, when they heard Jesus, said: Of a truth, this is a prophet. Others said: This is Christ.—But some said: Hath not the Scripture said that "Christ cometh of the seed of David? As for this man (Jesus) we know not from whence he is.—*John ix.*

The people were amazed at the works of Jesus, and said: Is this the Son of David?—Jesus said: How say the Scribes that the Christ is the son of David? And he asked the Pharisees: What think ye of the Christ? Whose Son is he? They say unto him. The Son of David.—Jesus saith unto them. How then doth David in spirit call him Lord, saying: The Lord said unto my Lord, etc.? If David then called him Lord; how is he his son? And no man was able to answer Jesus a word; neither durst any man, from that day forth, ask him any more questions.

And the multitudes marvelled saying: It was never so seen in Israel. But the Pharisees said: By the prince of the demons, casteth he out demons.—So there was a division among the people because of Jesus.—The elders therefore sought to take Jesus, and no man laid hands on him, because his hour had not yet come.—*John vii. Matt. xxii. Mark xii. Etc., etc.*

When Jesus saw the multitudes he was moved with compassion for them, because they were distressed, and scattered as sheep not having a shepherd. And Jesus went about all the cities and all the villages, preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness.

For this cause did the Jews persecute Jesus, because he healed on the Sabbath. But Jesus answered them: My Father worketh even until now, and I work. For this cause therefore, the Jews

sought the more to kill him; because he not only brake the Sabbath, but also called God his Father.—*Matt. ix., John v.*

CHAPTER XXII.

JUDAS ISCARIOT.

Thoth was the God of the learned and of Physicians.—*G. Ebers.*

Meanwhile all the wise men of the Jews gathered themselves together and prayed to God, that he should reveal to them the plans of the tyrant Jesus; so that he might fall into their hands that they should kill him; in order that the Name of God should be no longer cheapened by this tyrant.

So God hearkened to their prayers and inspired them with the right idea.

Therefore they all agreed to choose a righteous man whom they could trust to go and learn the holy Shem, Name, so that he might rival the tyrant Jesus in the estimation of the Queen Helena and of all the people of the Jews. For this work they selected a very learned man, The Rabbi Yehuda Ish Bari Totha.—*Toledoth Yeshu Ha Nossri.*

The rabbis taught the manifestation of two Messiahs; the Son of David as reigning, and the Son of Joseph as warfaring. The Talmud refers to Messiah Ephraim, the Son of Joseph, as the one for whom Israel would mourn, according to the prophecy of Zachariah.

This Messiah, Son of Joseph, would war several times with Armillus, (the acknowledged Christ of the Gentiles and of impious Jews), and get killed. But the war in which this Messiah, Son of Joseph, succumbed would finally be brought to a successful termination, when Messiah, Son of David, appeared. The Son of David will not go to war, but God will send pestilence and fire and brimstone and blood, to destroy Armillus (the Christ of the Gentiles) with his whole army. The Messiah, Son of David, with Elijah the Prophet, will then raise the Messiah, Son of Joseph, from the dead; establish the supremacy of Israel, and invite that people to feast at a banquet where each Jew will sit at a golden table.

As other kings and princes entertain their guests with spectacular amusements, Messiah, Son of David, will entertain his company by a battle between Behemoth and Leviathan; while God himself, will entertain the righteous Jews with music and dancing with Ha-Veh (his Shekhenah), whose hair he will have combed for the occasion. Every Israelite will point at him with outstretched finger, and say: Lo, this is our God! we have waited for him.—*Messianic Trad. Mod. Jud.*, by John Allen.

In the latter days, the Father shall stand up in the month of Nisau, and say to him: Ephraim the Messiah, our righteousness; though we are thy Fathers, Yet thou art better than we; because thou hast borne all the sins of our sons, and hard and evil measure has been passed upon thee; such as has not been passed upon those before, or upon those after. And thou hast been for laughter and derision to the Gentiles, for the sake of Israel; and thou hast dwelt in darkness and in mist, and thine eyes have not seen the light. And all this on account of the sins of our children, etc.—*Edersheim's Life of Jesus, and Messianic Traditions Mod. Jud.*, John Allen.

RABBINICAL EXPECTATIONS OF MESSIANIC PERIOD.—In general the rabbis did not identify themselves with the popular Messianic expectations. The great text book of rabbinism, the Mishnah, is almost entirely un-Messianic. The whole tendency of this system was anti-Messianic. The question of the Messiah might come up as a speculative point; it might force itself upon the Sanhedrim; but it was not of personal, practical life interest to them.—It is characteristic, when a rabbi could assert that "between the present and the days of Messiah there was only this difference—Israel's servitude!"—*Eder. Jew. Social Life*.

And Satan entered into Judas who was called Iscariot. And he communed with the chief priests how he might deliver Jesus unto them, and he consented. And they were glad and covenanted to give him money.—*Luke xxii*.

CHAPTER XXIII.

THE FOAL OF AN ASS:

ALLEGORIES IN THE SCRIPTURES.—In each word of the Torah (Scriptures) is concealed a more elevated meaning; each recites to our understanding other things than the events which it appears to contain.—*Zohar II. See Quabbalah, by Isaac Meyers, LL.B.*

The two prophecies Isa. lx., 2, and Zech. ix., 9, are made to shed their blended light upon the entry of Christ.—It was not the letter, but the spirit of prophecy, and of all prophecy, which the ancient synagogue saw fulfilled in the Messiah and his kingdom. Accordingly the Talmud and the ancient rabbinic authorities have applied this prophecy to the Christ. The contradictions between Daniel viii., 13 and Zechariah ix., 9, are reconciled by the Talmud, to mean: That if Israel deserved it, the Messiah would come in the clouds of heaven. If they were not deserving, he would come humbly and riding upon an ass. There were many traditions about this ass, upon which Messiah was to ride.—*Edersheim, II. App.*

JEWS CONTROL THE POLITICS OF ADIABENE.—For more than a century, the Jewish race and the inhabitants of the small Parthian fief Adiabene, were on terms of the most friendly intercourse. The death of Monabazus I. marks the greatest epoch in the history of Adiabenian dynasty; for, after the old king had passed away, Judaism at once became a power in the affairs of the State, its civilizing influence being plainly visible in all subsequent events. The first matter of importance, was to settle the succession to the throne.—*Helena Queen and Proselyte, in Some Jewish Women by H. Zirndorf.*

KING IZATES FORCED INTO JUDAISM.—When Izates had taken the kingdom, and perceived that his mother, Queen Helena, was highly pleased with the Jewish customs, he made haste to embrace them entirely; and as he supposed he could not be a thorough Jew unless he were circumcised, he was ready to have it done. But his mother hindered him, because she feared that such a deed would bring him into odium among his subjects,

who would not submit to be ruled by a Jew. Ananias, the Jewish tutor of Izates, also dissuaded him from such a course; fearing the danger to himself from the anger of the people, for teaching their king actions that were of ill repute among them.

But afterwards, a certain other Jew named Eleazar, and esteemed very skillful in the learning of his country, came to Izate's palace to salute him, and found the king reading the law of Moses. Eleazar said to Izates: Thou dost not consider, Oh King, that thou unjustly breakest the principle of those laws, and art injurious to God himself! How long wilt thou continue uncircumcised? If thou hast not yet read the law about circumcision, and dost not know how great impiety thou art guilty of by neglecting it, read it now!

Then Izates delayed no longer, but sent for a surgeon and did what he was commanded to do. He then sent for his mother Queen Helena and his tutor Ananias, and informed them that he had done the thing: on hearing which, they were struck with amazement and fear, lest the thing should be discovered and censured, the king hazard the loss of his kingdom, and they themselves run some risk; as they would be supposed to have occasioned his circumcision.—*Jos. Ant. xx., ix.*

CUTHEAN AND SAMARITAN ARE SYNONYMOUS TERMS.—Cuthah, which is a country of Persia. Out of it came the Cutheans who had formerly belonged to the inner parts of Persia and Media. They are called in the Hebrew tongue, "Cutheans;" but in the Greek, "Samaritans."—*Jos. Ant. ix., xiv. and x. ix.*

THE JEWS DESIGNATE GENTILE WOMEN AS SHE-ASSES.—All of them, princes to look upon; after the likeness of the Babylonians, the land of whose nativity is Chaldea; whose flesh is as the flesh of asses.—*Ezekiel xxxiii.*

Rabbi Shilah was zealous for God: so he beat a Jew who was married to a Cuthean woman that worshipped the stars. The Jew therefore brought suit against Rabbi Shilah; saying that there was a Jew who took upon himself to execute judgment without authority from the king (of that land). When Rabbi Shilah was brought before the tribunal he answered that he had chastised the Jew for living with a she-ass. As the Court required witnesses to sustain such an accusation, the Prophet Elijah was incarnated and appeared as a witness to confirm Rabbi Shilah's statement.

But when Rabbi Shilah went out of the Court, the accused Jew said to him: Does God also work miracles for liars? Because you told a lie when you said that I lived with an ass.—Rabbi Shilah answered: Thou wicked one; are not the Gentiles called asses? As it is written: Their flesh is the flesh of asses.

When Rabbi Shilah perceived that the Jew would go and tell the Gentiles that they were called asses, he said: Therefore will they persecute me. So the Rabbi struck the Jew with an iron rod and killed him on the spot.—*Sephir Menorath Ha More.*

WHO WAS THE MESSIAH ANANI?—In I. Chron. iii. 24 Anani is named as a descendant in the twenty-ninth generation from David, through his son Solomon.—*The Authors.*

On the name Anani I. Chron. iii., 24, the Talmud remarks, that this is the Messiah; the targum (interpretation) being: that the word "Anani" is connected with the word similarly written, not punctuated, in Daniel viii. 13, and there translated, "Clouds." The Messianic idea, as realized in Christ, could not have been derived from the views current in those times," (amongst the Jews).—*Edersheim's Life of Jesus.*

CHAPTER XXIV.

COLLEGE OF PHYSICIANS.

After these things, Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. But of the multitude, many believed on him.—*John vii.*

There were Pharisees and doctors of the law, sitting by, which were come out of every town of Galilee and Judea and Jerusalem: and the power of the Lord was with Jesus, that he should heal.

"And it came to pass, soon afterwards, that Jesus went about through cities and villages; preaching and bringing the good tidings of the kingdom of God. And with him were the twelve and certain women which had been healed of evil spirits "(diseases)" and infirmities. Mary that was called Magdalene, from whom seven demons "(sicknesses)" had gone out; and Joana, the wife of Chusa, Herod's steward; and Susanna, and many

others which ministered to them of their substance."—*Luke v. and viii.*

Jesus gave his disciples power to heal all manner of sickness, and all manner of diseases. And these, Jesus sent forth and commanded them, saying:—Go not into the ways of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. But beware of men "*(i. e., the Jews)*" for they will deliver you up to councils, and in their synagogues they will scourge you. Behold, I send you forth as sheep in the midst of wolves. And as ye go, heal the sick, raise the dead, cleanse the lepers, cast out demons, and teach, saying: The kingdom of heaven is at hand.—Behold I have given you authority to tread upon serpents and scorpions, and over all the powers of the enemy. In my name, shall ye speak with new tongues "*(speak truth and not the old lying miraculous incantations, etc., etc.)*" and if ye drink any deadly thing, it shall in no wise hurt you.—*Matt. x. Matt. xvi. Luke in. x.*

TALMUD RECORD OF JESUS AS A PHYSICIAN IN GALILEE.—From Judea, this Jesus went to Galel Halion, which was a country in the land of Israel. There also he led away many of the people by his wonders. And the Khakhomim (theologians) of the Jews, were very much distressed, because they foresaw that he would be able to lead all the Jews astray. Therefore they took counsel among themselves in all the countries where Jews had taken up their abode in those days. And they chose delegates, who were sent to Queen Helena to discuss this matter.

They said to her: Precious Queen, our lives, and the lives of all the people of Israel, with the preservation of our holy religion, are now in your hands. You must, therefore, see to it, to remove this tyrant Jesus, who, by his many sorceries, aims to destroy the Jewish religion. For the sake of God's holy Name, which is being weakened through this Jesus, give us permission to persecute him again; and if he is a God, we will not be able to arrest him. But if we seize him, you may feel assured that all his schemes and his impostures are but deeds that lead astray. God has sent us this trial, only to try us, and to find out whether we love him and will obey his Torah (scriptures). Therefore we trust our God to deliver this Jesus into our hands; so that His Name should not be further weakened by him.

But, oh, precious Queen, if you will not save us from this misfortune, then smite us even with death; that we may not witness the fall of the Jewish religion, and we will know that you have brought a great sin upon your kingdom.

Then Queen Helena answered: I give you permission to persecute and arrest Jesus, and to treat him as it pleases you. None shall rescue him from your power; so that I and my kingdom may remain guiltless.—*Toledoth Yeshu Ha Nossri*.

CHAPTER XXV.

MOSES AND ELIJAH.

TALMUD RECORD THAT JESUS WAS WARNED.—When information was brought to Jesus, that the Queen Helena had given the chief priests of the Jews permission to persecute and arrest him, he took counsel with his disciples and kinsfolk, and they agreed that he should escape to Egypt.—*Toledoth Yeshu Ha Nossri*.

JEWISH RECORDS ACCUSE MOSES OF ROBBERY AND MURDER.—The children of Reuben disputed with Moses, and said that he had deprived Reuben of his birthright, and had given it to Joseph, because Joshua who served Moses, was of the tribe of Ephraim, the son of Joseph.

Therefore said Korah and the sons of Reuben: "Moses does whatever he pleases; he wants to make his servant Joshua, great. Therefore did he deprive Reuben of the birthright and gave it to Joseph, so that his servant Joshua, should be reckoned among the first born."

But Moses had so ingratiated himself with the people, that if any one murmured against any action of Moses, they used to stone him. For that reason, Korah and his company of first-born, or heads of families, were silent when Moses deprived them of their patriarchal rights, and bestowed them on the Levites.

It was the heads of families who murmured against Moses, because he had deprived them of their patriarchal rights, and had bestowed them on the Levites. For in the olden times, the first-born used to perform the religious services in the Holy House, and Korah was a first-born, and the two hundred and fifty San-

hedrists that were of his company were all first-borns.—Therefore said they all to Moses: “You have shamed all the first-born, and have deprived them of their patriarchal rights to perform the religious worship, and you have given the rights of the ministry to whom it pleased you; and you have invented that no one has a right to perform the service of the priesthood, but Aaron and whoever pleases you.”

Korah said unto Moses: You invent works of righteousness, which God has not at all commanded.

When Korah and his company were destroyed, Israel spoke against the incense they had used in the censers, and said: This incense was a deadly poison; for Nadab and Abiram and the two hundred and fifty men were killed by it. *Khamesha Torah, Parshe Korakh. Talmud.*

JESUS' OPINION OF HIS PREDECESSORS.—Jesus said: Verily, verily I say unto you; all that ever came before me, are thieves and robbers.—*John x.*

PRIVILEGES OF GODLESS ROBBERS UNDER JEWISH LAW.—For this cause doth a thief restore double, and a robber doth not make restitution.—the thief fears men more than he fears God, and steals that no one may see him, but fears not God who sees every thing; therefore must he make restitution. But a robber who takes openly, fears not men just as he fears not God; therefore shall he not make any restitution.—*Parshe Mishputim Khumish Torah.*

ST. PETER'S AND ST. PAUL'S OPINION OF HEBREW-CHRISTIAN TEACHERS.—We have not followed cunningly devised fables, when we made known unto you the power and the presence of our Lord Jesus Christ; but we were eye witnesses of his majesty.—*I. Peter, i.*

For there are many unruly men, vain talkers and deceivers; SPECIALLY THEY OF THE CIRCUMCISION, whose mouths must be stopped; men who overthrow whole houses, teaching what they ought not, for filthy lucre's sake.

For the time will come when men will not endure healthy teaching but will heap to themselves teachers after their own lusts, and turn away their ears from the truth, unto fables. For this cause rebuke them sharply, that they may be healthy in the faith; NOT GIVING HEED TO JEWISH FABLES.—*Titus i., II. Tim. iv.*

JESUS AND HIS APOSTLES ON THE MOUNT.—Jesus took Peter and James and John, and brought them unto a high mountain apart, and he was transfigured before them. And behold there talked with him two men, which were Moses and Elijah, who appeared in glory and spake of his departure, which he was about to accomplish. And as they were parting from him, Peter said unto Jesus. Master it is good for us to be here, and let us make three booths; one for thee, one for Moses, and one for Elijah.—But Jesus charged them that they should tell no man what things they had seen. And they held their peace and told no man in those days.—*Matt. xvii., Mark ix., Luke ix.*

CHAPTER XXVI.

ATTEMPT TO SIEZE JESUS.—MARTHA AND MARY.

JEWISH RECORDS OF ATTEMPT TO SEIZE JESUS IN GALILEE.—But before they had time to leave Galilee of the Gentiles, the emissaries, sent by the elders of the Jews, fell upon Jesus and seized him.

Then the people of Hellenic Galilee rose up and disputed their authority, saying: How dare you strive with God? And they began to produce foolish proofs from the Holy Scriptures, that Jesus was the Son of God, and defied the emissaries sent by the Sages of the Jews, and did not permit them to harm Jesus.

So there broke out a great quarrel between the people of Jesus and those of the Judean chief priests; until they began to fight with naked swords.

Upon this, the tyrant Jesus said to his people. Put up your swords into the sheaths and do not fight for me.

He also immediately gave the order, and procured birds of heaven (Roman eagles), and spake something unto them. After which the birds flew up even unto heaven (the highest court). And all the men of Galilee made obeisance to him, and said: This is our Lord.

Then Jesus said to his people: Bring me hither a great stone, (Roman police galley, as Jewish interpretation of a stone is a power) and he sat upon it, and sailed away thereon over the water. And the emissaries of the elders of the Jews, returned from Galilee with broken hearts.

But when Queen Helena heard of it, she said to the elders of the Jews: What do you say now? Do you still hold to your foolish notions, that Jesus is a sorcerer and misleader? Nay, my dear people, all this is but his godliness.

But the Jewish Sages answered: It is only a trial, sent us by our God, to prove us whether we will obey him. and such a prophet as Jesus should be killed. We also know that it is our sins which prevent our ascertaining the Name, by which he performs his wonders.—*Toledoth Yeshu Ha Nossri*.

And the chief priests and Pharisees, sent officers to take Jesus. So there arose a division in the multitude because of him. And some of them would have taken him, but no man laid hands on him.

The officers therefore came to the chief priest and Pharisees, and they said unto them: Why did ye not bring him?—*John vii*.

JESUS ADVOCATES PROGRESSIVE WOMANHOOD.—And a certain woman named Martha received Jesus into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard his word. But Martha was cumbered about much serving, and came to him and said: Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered and said unto her: Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her —*Luke x*.

And there was one Anna, a prophetess (public teacher) of the tribe of Aser.—*Luke ii*.

NO JEWISH WOMAN COULD BE A PUBLIC TEACHER.—Jewish women would never have attempted teaching in the Synagogue, for rabbinical study was disapproved of in the case of women.—*Eder. Jew. Soc. Life*.

From the reviewer I learn for the first time that the Talmud holds the dignity of woman in high respect that,—“love your wife like yourself, honor her more than yourself”—is a Talmudical command.—Where, where is such a precept inserted in the Talmud?—As a rule the doctors of the Talmud do not hold the female sex in high estimation. They pray: “Blessed art Thou,

O Lord our God, King of the Universe, that Thou hast not made me a woman."—They class those of the fair sex with slaves and children; for again and again we read phrases such as these: "*Women*, slaves and children are exempted."—You shall teach the law to your sons, but *not* to your *daughters*."—He who teacheth his *daughter* the law is like as if he teaches her to sin.—The mind of woman is weak.—The world cannot exist without males and females, but blessed is he whose children are sons; *woe to him whose children are daughters*, etc., etc. Every Jew thanks God that he is not a woman, and also in the same breath, that he is not a Gentile nor an idiot.—Let those who speak of the morality of the Talmud translate the whole of the paragraph: *He who loves his wife*, etc., etc., or the treatise called the "*Cal-lah*," and then the answer given to the question, "What is the Talmud?" would be, "It is utterly filthy."—*Home and Synagogue. The Religious Tract Society of Loudon, England.*

CHAPTER XXVII.

JUDAS ISCARIOT AS SPY AND APOSTLE.

TALMUD RECORD OF JUDAS AS SPY AND APOSTLE.—When the Jewish Sages heard these things, they took counsel among themselves what next they should do to Jesus.

Then Rabbi Yehuda Ish Bari Totha, *i. e.*, Judas Iscariot, said to them: I still possess the power of God. I will follow Jesus and take him, and deliver him into your hands. They all answered him, saying: Go and prosper for God's holy Name, which is profaned by this tyrant. So Rabbi Yehuda made himself a robe, like those worn by the disciples of Jesus. And he came to them at night, and stayed with them three days, till he had time to put a mark upon the robe of Jesus.—*Toledoth Yeshu Ha Nossri.*

But the Pharisees, straightway with the Herodians, took counsel how they might destroy Jesus.—*Mark iii.* And the Scribes and the chief priests sought to lay hands on Jesus, but they feared the people. And they watched him, and sent forth spies which feigned themselves righteous, that they might take hold of his

speech ; so as to deliver him up to the rule and to the authority of the governor.—*Luke xx.*

John said unto him : Master, we saw one, casting out demons in thy name, and we forbade him ; because he followed not with us. But Jesus said : Forbid him not ; for there is no man which shall do a mighty work in my name, and be able to speak evil quickly of me. He that is not against us is for us.—*Mark ix.*

Then Judas Iscariot, who was possessed, came and sat down at the right hand of Jesus.—*Apoc. Gospel. Inf.*

There came one, a scribe, and said unto him : Master, I will follow thee withersoever thou goest. But Jesus said unto him : The foxes have holes, and the birds of the heaven lodging places ; but the Son of Man hath no where to lay his head.—*Luke ix.*

Now after these things, the Lord appointed seventy, and two others ; and sent them two and two before his face, into every city and place whither he himself was about to come. And said unto them : The harvest is plenteous, but the laborers are few ; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

And Jesus charged them, saying : Go your way, heal the sick and say unto them : The Kingdom of God is come nigh unto you. Behold, I send you forth as lambs in the midst of wolves. Take heed, beware of the leaven of the Pharisees and of the leaven of Herod, and salute no man by the way.—*Luke x. Mark viii.*

CHAPTER XXVIII.

CROWNED WITH THORNS.

AT THE INSTANCE OF THE CHIEF PRIESTS HELENA INVEIGLES JESUS, AND THEY TORTURE HIM.—The chief priests and lawyers of the Jews said to Queen Helena : We pray you precious Queen, that you once again do honor to our God, by having Jesus brought before you. Meanwhile, we will pray to our beloved God to open our eyes that we may understand the principles by which he does his wonders.

The Queen answered : I will again send for Jesus, but consider well what you intend to do ; lest we all be put to shame.

The Queen therefore sent, and assembled all the bad Jews who believed in Jesus, and said to them: Go to Jesus and tell him, that through the emissaries of the elders of the Jews, the Queen has heard of the wonderful things accomplished in Galilee of the Gentiles, and prays him to come to her, that her eyes may behold him and rejoice.

So his followers said to Jesus: Go and fear not: for your enemies cannot harm you. And Jesus gathered his great company of wicked men, and came to the Queen.

The chief priests and lawyers of the Jews, came to Queen Helena at the same time as Jesus. She received them with great honor, and Jesus thought that the honor was for him.

With these Jewish Sages, came also the great and righteous man, Rabbi Yehuda Ish Bari Totha, *i. e.*, Judas Iscariot.

Jesus spoke and raised his hands towards heaven and began to soar like an eagle, and all were filled with awe and wonder.

Then the Jewish Sages winked to Rabbi Judas Iscariot, who, by the power of the Name which he had learned, began to fly after Jesus and caught hold of him, and cast him down to the ground; so that he lay on the ground a couple of hours, while Rabbi Judas Iscariot flew about hither and thither before the eyes of all.

Then Jesus rose like one dazed, awaking from sleep, and cast Rabbi Judas to the ground.

And Rabbi Judas began to weep and pray to God, saying: Oh God, how long shall this tyrant be a stumbling block to thy people, who love thy Name. Lord of the world, thou knowest that I have done all this only for the sake of thine honor, that thy beloved Israel should not be led astray by this tyrant.

After this Rabbi Judas flew up again, and as Jesus rose up after him, Rabbi Judas defiled him; upon which, Jesus fell down and had no more strength to rise. But Rabbi Judas baptised himself in water and was cleansed, (absolved) in the evening.

But the Jewish rulers and sages seized Jesus by the hair of his head, and blindfolded him, and threw him upon the ground in presence of the Queen Helena, saying to him: Thou false prophet, who understandest all mysteries, say now who is it that threw thee to the ground, and who is it that struck thee? If thou art a Son of God, call now to thy Father that he may deliver thee out of our hands; and delay not lest we smite thee to death.

Then the Queen gave the order to raise Jesus, and asked him

many questions; but received no answer. And she was angry, and said to her servants: Bring hither the evil dogs (tormentors) that they may tear the flesh of this tyrant, and may mine eyes no more see the misleader and sorcerer.

But to the Jewish rulers and sages, she said: Behold, I deliver Jesus into your hands; you may condemn him to death, as it pleases you.

So the elders and sages took Jesus from thence, and confined him in a prison in the city of Tiberias. Then they said to him: Since thou art the Anointed of God, thou art therefore worthy to be crowned. And they put a crown of sharp thorns upon his head, and made of him a derision, and a laughing stock.

And they bound Jesus, and he stood thus bound for three days and three nights, without food or drink. On the third day he begged the jailer to give him some water, but the jailer gave him vinegar. Then Jesus wept bitterly.—*Taledoth Yeshu Ha Nossri*.

CABALISTIC MEANING OF "SOARING LIKE AN EAGLE."—The Eagle is a symbol of the spiritual æther or air. Hence the use of the voice and sound.—*Qubballah, by Isaac Myers, L.L.B.*

And there came his Mother (of his clan) and his brethren (kinsmen) and standing without (not accepting his doctrines) they sent unto Jesus, calling him. And they could not come at him for the crowd. And they say unto Jesus: Behold thy Mother and thy brethren stand without, seeking to speak with thee. But Jesus answered and said: My Mother and my brethren are those, which hear the word of God and do it.—*Matt. xii. Mark iii. Luke viii.*

When Satan was acting upon Judas Iscariot, he went about to bite the Lord Jesus. And because he could not do it; he struck Jesus on the right side. (*i. e.* protection of Queen Helena.)—*Apoc. Gosp. Inf.*

DISENTERS FROM JUDAISM MUST BE EXECUTED OR ASSASSINATED.—It is commanded to slay those of Israel, who deny the Law and the Prophets. If the power is in our hands, they are to be killed publicly by the sword, if not, then we must seek by craft or deceit to accomplish their death. He who asserts that the Law did not come from God, that he never revealed a verse or a word, but that Moses spake for himself, denies the Law. As he does also, who denies the interpretation, that is, the Oral Law,

and also he who denies the historical narrations that it contains, is doomed to eternal extirpation, perdition and excommunication. Let his breath be stopped.—*Maimon Talmud. Modern Judaism, by John Allen.*

JEW'S MAY COMMIT PERJURY.—PRECEDENT ESTABLISHED BY JEHOVAH.—The Talmud, positively teaches that a person may act contrary to his oath, because Jehovah himself, more than once, changed his word, and repented of having sworn so hastily. Therefore, a lie may be told if necessary, and the perjurer can be absolved from what he has sworn to; either by a Rabbi or by three ordinary Jews.—*Judas Iscariot. Minerva Pub. Co.*

JEW'S' NEIGHBORS ARE JEW'S ONLY (KHABER AND KOUROV.)—Thou shalt not bear false witness against thy neighbor.—*Ex. xx.*

The lawyers said unto Jesus: And who is thy neighbor?—*Luke x.*

WHO WAS THE PROGENITOR OF THE JEW'S?—And Jesus said unto them: Ye are of your father the Devil, and the lusts of your father, it is your will to do. He was a murderer from the beginning, and stood not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.—*John viii.*

THE CHOSEN PRIESTHOOD TORTURE JESUS.—And the men that held Jesus, mocked him, and beat him. And they blindfolded him, and asked him, saying: Prophecy, who is it that struck thee? And many other things spake they against him reviling him. And the rulers also scoffed Jesus, saying: Let him save himself, if this is the Christ of God, his chosen!

And plaiting a crown of thorns, they put it upon him, and they began to salute him: Hail King of the Jews! and they smote his head with a reed, and did spit upon him. After this, Jesus saith: I thirst. And there was set there a vessel full of vinegar, so they put a sponge full of vinegar upon hyssop, and brought it to his mouth.—*Luke xxii., xxiii., John xix.*

CHAPTER XXIX.

HEROD THE TETRARCH OF GALILEE.

ESCAPE OF JESUS FROM THE PRIESTS.—And a great multitude of wicked men assembled before the prison in order to release Jesus, but they could not. Then there arose great dissensions and strife among the people in the homes and on the streets; men against their wives, brothers against their sisters, sons against their fathers, but above all, the chief priests and lawyers against the laity. And there arose a tumult of the people against the chief priests and lawyers, and Jesus got out of the prison and escaped to his own people.—*Toledoth Yeshu Ha Nossri.*

HEROD THE TETRARCH FRIENDLY TO JESUS.—Now Herod the Tetrarch heard of all that was done, and he was much perplexed. And Herod sought to see Jesus. Then came certain Pharisees, saying unto Jesus: Get thee out and go hence, for Herod would fain seek to kill thee.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him. And he questioned him in many words. But the chief priests and the scribes stood vehemently accusing Jesus.

The disciples were with him, and he asked them, saying: Who do the multitudes say that I am? And they answering, said: John the Baptist. But others, Elijah; and others, that one of the old prophets is risen again. And Jesus said unto them: But who say ye that I am? And Peter answering, said: The Christ of God.—*Luke ix., xiii., xxiii.*

JESUS WAS OF GENTILE DESCENT.—The nation of the Cutheans had formerly belonged to the inner parts of Media and Persia. They are called in the Hebrew tongue, Cuthean; but in the Greek, Samaritan.—*Jos. ix., xiv*

Cuthah furnished the name Cuthim; by which the Jews designated the Samaritans. It was intended as a term of reproach, to mark that they were of foreign race.

Still more frequent is the term Samaritan or Cuthi, for

Stranger or Nakri; the latter, and not strictly Samaritan descent, being meant.—*Eder. i.*

The Jews said unto Jesus: Say we not well, that thou art a Samaritan.—*John viii.*

CHAPTER XXX.

THE THIRD TEMPTATION.

TEMPTATION OF JESUS ACCORDING TO GOSPEL RECORDS.—And the Devil set Jesus on the wing of the Temple, and said unto him: If thou art the Son of God, cast thyself down from hence; for it is written: He shall give his angels charge concerning thee to guard thee, and on their hands they shall bear thee up; lest haply thou dash thy foot against a stone. And Jesus answering, said unto him: It is said: Thou shalt not tempt the Lord thy God.—*Luke iv, revised version.*

RABBINICAL INTERPRETATION OF MESSIAH ON THE PINNACLE.—According to Jewish commentaries, the placing Messiah on the pinnacle of the Temple, so far from being of Satanic temptation, was said to mark the hour of deliverance; of Messianic proclamation and of Gentile voluntary submission.—*Eder. Life of Jesus.*

RABBINICAL INTERPRETATION OF ISRAEL'S RESTORATION.—“The winds would blow (revolts and wars be utilized)” to bring together the dispersed. Nay, if there was even one Israelite in a land however distant, he would then and thus be restored. And the bounds of the land would be extended far beyond what they had ever been, and made as wide as originally promised to Abraham (*i. e.*, from the river of Egypt to that of Euphrates).—*Edersheim I.*

And the sea was rising by reason of a great wind that blew (insurrection) and it was now dark and Jesus was not yet come to them.—*John vi.*

MESSIAH OF JUDAISM THE ANTI-CHRIST OF THE GOSPELS.—The quotations of the Tempter, were regarded as the rightful manifestations of Messiah's dignity; whereas in the evangelical record, they are presented as the suggestions of Satan and the

temptation of Christ. Thus the Messiah of Judaism is the Anti-Christ of the Gospels.—*Edersheim I.*

When they therefore were come together, they asked of him, saying: Lord wilt thou at this time restore again the kingdom to Israel?—*Acts. I.*

ADIABENE NOBLES REVOLT AGAINST THEIR RENEGADE KING.—Now when the King's brother Monabaz and his other kindred saw how Izates, by his piety to God (Judaism), was become greatly esteemed, they also had a desire to leave the religion of their country and to embrace the customs of the Jews. But that act of theirs was discovered by Izate's subjects; whereupon the grandees were much displeased and could not contain their anger at them, but had an intention, when they should find a proper opportunity, to inflict a punishment upon them; because of the hatred King Izates had to their religious worship. But although the grandees of Adiabene had failed in their first attempt, as being delivered up by God into their King's hands, yet would they not even then be quiet; but wrote again to Vologases, who was then King of Parthia, and desired that he would kill Izates and set over them some other potentate who should be of a Parthian family. For they said that they hated their own king, for abrogating the laws of their forefathers and embracing foreign (Jewish) customs.—*Jos. Ant. xx. iii.*

Then came to him the mother of the sons of Zebedee with her sons, worshipping and asking a certain thing of Jesus. And he said unto her: What wouldst thou? She saith unto him: Command that these my two sons may sit, one on thy right hand and one on thy left hand in thy kingdom. Jesus answered and said: Ye know not, what ye ask.—*Matt. xx.*

Jesus therefore perceiving that they were about to come by force to make him king, withdrew again into the mountains by himself alone. Upon this, many of his disciples went back and walked no more with him.—*John vi.*

When the Devil had completed every temptation, he departed from him until a season. And Jesus returned in the power of the Spirit into Galilee.—*Luke iv.*

CHAPTER XXXI.

THE STORM.

When evening came, his disciples went down unto the sea; and they entered into a boat and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. And the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary. And in the fourth watch of the night, Jesus came unto them, walking upon the sea, and when the disciples saw him walking on the sea, they were troubled, saying: It is an apparition; and they cried out for fear. But straightway Jesus spake unto them saying: Be of good cheer; it is I; be not afraid. And Peter answered him, and said Lord if it be thou, bid me come unto thee upon the waters. And he said: Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind he was afraid and beginning to sink, he cried out saying: Lord save me. And immediately Jesus stretched forth his hand, and took hold of him. And when they were gone up into the boat, the wind ceased, and straightway the boat was at the land whither they were going.—*Matt. xiv. Mark vi. John vi.*

CHAPTER XXXII.

PUBLIC ENTRY INTO JERUSALEM.

FREQUENT VISITS OF HELENA AND SONS TO JERUSALEM. —The grandees of Adiabene were very angry, and wrote to Abia King of the Arabians, to make an expedition against Izates; whom they desired to punish, because of the hatred he had for their religious worship.—*Jos. Ant. xx. iv.*

Queen Helena's two sons, Izates and Monabaz, often stopped at the Judean capital, (Jerusalem) and other Adiabenians of rank, from time to time, followed the example of their generous princes. —*Hel. Queen and Pros. Some Jewish Women. H. Zirndorf.*

TALMUD'S ACCOUNT OF JESUS' ENTRY INTO JERUSALEM.—Jesus said to his disciples: Come, let us go up to Jerusalem. So they all went to Jerusalem, and he rode on an ass. He came with his people to Jerusalem on Friday, and that year, the Eve of the Passover, was on Sunday. As Jesus came towards the gate of the City, there were gathered together, a multitude of the wicked ones, who knelt and bowed before him, with their faces to the ground.—*Toledoth Yeshu Ha Nossri*.

And when they drew nigh into Jerusalem and came to Bethphage (*i. e.*, the House of the Unripe Fruit) unto the Mount of Olives, Jesus sent two of his disciples, saying unto them: Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt whereon no man ever sat, with her; loose and bring unto me. And if any man say aught unto you, ye shall say: The Lord hath need of them. And they found the colt tied by the door without, in a place where two ways met. And the disciples brought the ass and the colt. And the whole multitude of the disciples began to rejoice and praise God with a loud voice. And much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, saying: Blessed is he that cometh in the Name of the Lord. Even the King of Israel!

These things understood not his disciples.

And all the city was stirred up, saying: Who is this? And the multitude said: This is the prophet Jesus, from Nazareth of Galilee.—*Matt. xxi. Mark xi. Luke xix. John xii.*

The Mishna Menacoth, x. 2; Talm. of Bab. Sanhedrim, 14, b. Pesachim, 63, b, 91, a., Sota, 45, a. Baba metsia 85, a. It results from these passages that Bethphage was a sort of a Pomarium (a void space inside and outside the walls of a city) which extended to the eastern foundation of the Temple, and which also had its own wall of inclosure.—*Renan's Life of Jesus*.

Bethphage is not mentioned in the Old Testament, though repeatedly in Jewish writings. But even so, there is a curious contradiction; since Bethphage is sometimes spoken of as distinct from Jerusalem; while at other times it is described as, for ecclesiastical purposes, a part of the City itself. As, so often, in Jewish writings, the two prophecies, Isa., LXIII, II, and Zech.,

IX, 9, were not quoted, by St. Matthew and St. John, in the stiffness and deadness of the letter; nor yet are the words of the Prophets given literally, as modern criticism would have them weighed out in the critical balances.

The pilgrim band which had accompanied Jesus from Galilee and Perea, and preceded him to Jerusalem; the guests at Bethany, the people who had gone out to see Jesus and Lazurus, must have spread in the city (Jerusalem) the tidings of the proximity of Jesus and of his approaching arrival. Such must have been the case, since a great multitude went forth to meet him. These must mostly have consisted of those that had come to the Feast. With these, went also a number of Pharisees; their hearts filled with bitterest thoughts of jealousy and hatred.

It is of great importance to keep in mind this composition of the multitude. Two streams of people met. The one coming from the city; the other from Bethany. The impression left on our minds, is: that what followed, was unexpected by those who accompanied Jesus; that it took them by surprise. The disciples understood not the significance of these things, even after they had occurred. Their enthusiasm seems only to have been kindled, when they saw the procession from the town come to meet Jesus with palm branches, and with Hosanna shouts of welcome. The waving of the palm branches was the welcome of visitors or kings. The words of welcome from Psalm 118, (Blessed be he that entereth in the Name of Jehovah) were those, with which, on solemn occasions, the people also greeted the arrival of festive pilgrims.

These men (the followers of Jesus) walked in the procession as if impelled by a necessity, and were carried from event to event which came upon them, in a succession of, but partially understood surprises.—*Eder. Life of Jesus, II.*

MOTIVES THAT PROMPT LEGISLATION MUST NOT BE QUESTIONED SAY THE RABBIS.—In connection with the celebration of the Passover, the Torah defines four kinds of children. One, wise and righteous.—One, a fool.—One, who cannot ask questions.—One, the wicked one.

There is a great difference between the question put by the Wise One, and that by the wicked one.

The Wise One, asks: What are the righteousnesses which the, Blessed be His Name, has commanded you to do?

But the Wicked One, in asking: What mean ye by this service? and, What is the hard labor to you? not to him, excludes himself from the congregation (of Israel) and thus denies the Blessed One.

Hasten therefore to set his teeth on edge, and say to the Wicked One: Why do we thus! Because God worked miracles for me in my emigration from Egypt! For me, did God make miracles! But not for him. "(The proselyte critic)." If he, the Wicked One, had been there, he would not have been saved.

The Doobner Magid, explains this by an illustration. He says: A master orders his servant to perform a service. Some one sees and asks this servant: Why do you perform this service? The servants laughs at him as he answers: You fool, you know that I am a servant, what my master bids me do; that I must perform.

If he had asked: Why did your master bid you to perform his service? it would have been right. But since he asks: Why do you perform this service? it is understood that he means, that the servant ought not to obey his master.

When the Wise One asks: What are the righteousnesses which the, Blessed by His Name, has commanded you to do? it implies that you ought to obey the Blessed be His Name, only tell me the meaning thereof.

But when the Wicked One asks: Why do you perform all these righteousnesses? he means that we ought not to obey the Blessed be His Name. Therefore he is called the Roshé* (tyrant or wicked one), and such is the difference between the "Wise One" and the "Wicked One."—*Hagadah Shil Pesakh*.

STREAMS OF BLOOD TO WASH JEWISH SINS.—Josephus records that when, to convince Nero of the importance of Jerusalem, Cestius requested the Jewish high-priest to make a census of the number of lambs slain as sacrifices in the temple, it was found to be 250,000.

"While the Beth Ha Migdash" (holy house) was standing, the King and the Sanhedrim sent messengers to all the people who lived in the environs of Jerusalem at the beginning of the month of Nisen. All who had sheep, goats, oxen and cows, were ordered to bring them to Jerusalem for sale to the Jews who would

* This name is applied to Jesus all through the book of Toledoth Yeshu Ha Nasari.

be coming to the Passover, and would need such animals for their pascal offerings, their heave offerings, their peace offerings and whatever other kinds they might need. Whoever should disregard this order and fail to bring their animals at the time appointed, would have all their animals confiscated and they also be tabooed. A place was set apart to which the venders came with their animals, and this was outside the city of Jerusalem near the pool. This place with all the surrounding hills were crowded with cattle for sale.

The pascal sacrifice consisted either of a male lamb or a male kid. From eight days to a year old it was kosher (clean) for a pascal offering; over a year old it was unfit for such sacrifices.

Two hours and a half after noon on the eve of the passover, the daily evening sacrifice was killed in the court of the temple. Immediately after the slaughter of the daily sacrifice, the pascal sacrifice might be killed; only the blood of the daily had to be sprinkled on the altar before that of the pascal. Meanwhile the priests had to be stirring the blood of the pascal victims to prevent it from congealing. After the blood of the daily had been sprinkled, they began sprinkling the blood of the pascal sacrifices.—The blood of the pascal offering was sprinkled only once on the altar on the east side towards the base; under which was a subterranean cellar reaching to the abyss.

After the sprinkling, the pascal victim was skinned, its bowels were opened and all the fat taken out; but if the sacrifice was a lamb, the tail was also taken. This was all put into a bowl and salted, and the bowl had to be a sacred one from the holy house. The priest then took the basin containing the fat and went up to the altar; then he took the fat out and placed it on the fire upon the altar. He was obliged to place the fat of each pascal offering separately on the fire. After this, the stomach, entrails, lungs, liver and spleen were taken out of the slaughtered animal and washed.—But if the eve of the passover happened to be on the Sabbath day, only the following things could be done: slaughtering the sacrifice, sprinkling the blood on the altar, burning the fat on the altar and cleaning the entrails; the rest was left to be done after the Sabbath had passed.

When it was time to slaughter the pascal sacrifices the chief priests went up on a high place and blew the trumpets, so that the people might know that it was time to bring their sacrifices to be killed.—All Jews then put on their holiday attire when they

went to have their pascal slaughtered. The people were divided into three companies. Outside the great gate of the Court stood twelve Levites holding silver staves, and requested the people who were entering the Court not to push each other, not to hurt each other and not to fight. Another twelve Levites stood inside the gate, and said the same thing to the parties that were going out of the Court. The first division of Jews went into the Court with their pascal animals, and when the Court was filled with people, the great gates were closed. This was repeated with the second and third companies. While the pascals were being slaughtered the priests stood in line between the place of slaughtering and the altar. In one of these rows each priest held a golden ladle in his hand, and in the next row each priest held one of silver. In this manner each line of priests was furnished and this was done to produce a fine effect. The priest that stood nearest the slaughtered victim filled his ladle with the blood, and handed it to the priest next in line, who gave him his empty ladle in exchange, while he passed the blood up the line and received the empty ladles to be filled. Thus the ladles were filled with blood and passed up the lines till they reached the priest who stood at the altar, and he squirted it on the altar at the base.—The priests practiced this ceremony during the thirty days preceding the pass-over that they might make no mistakes on that day of pascal slaughtering and sprinkling.

There were two tall pillars in this Court on which two priests stood with trumpets. As soon as they saw the beginning of the slaughter of the pascals they blew their trumpets to give those priests, who were stationed on the roof “(probably of the cloisters),” notice to sing the hallel and to play their music.

A great number of iron hooks and rods were driven into the walls of this Court, and as the pascals were slaughtered they were hung up on these hooks and rods to be flayed. There was also a large number of staves and poles lying around for the use of those persons for whose animals there were no free hooks. Two men would each take an end of these poles and resting it on their shoulders, hang the animal on it between them, and thus skin it, split the bowels open, and taking out the fat, give it to the priests to lay upon the altar.

During the slaughtering of the pascals all the priests were dressed in short red shirts which reached to their knees, and sleeveless to the shoulder to leave their bare arms free for the

work of slaughter; their legs and feet were also bare. The cloths which the priests wore wound round their heads (turbans) were three ells long. But the white cloth which the high-priest wore, had to be long enough to wind round his head forty times.

While the pascals were being slaughtered, and the Khalev (fat) being burnt on the altar, the priests continued singing the hallel over and over again. If they were in the middle of their song when the first division of pascals were slaughtered, they stopped till the people had gone out of the Court with their sacrificial carcasses. When the second company came into the Court with their animals and the slaughter re-commenced, the priests also began to sing. The same was done with the third division. Even if all the Jews could have been admitted into the Court in one crowd or in two, yet it was not allowed, and they had to be divided into three companies. While the hallel was being chanted, the three-fold blast was blown from the trumpets.

If the pascal animal was pronounced unclean, the worshipper was obliged to bring another animal in its stead. The noise of the hallel and of the singing was heard at a great distance. The gates of Jerusalem were open all through the night of Pesach (passover), because many of the people were going in and out of the city. If the eve of the passover happened to be on the Sabbath, the people could not carry the slaughtered sacrificial carcasses home during the daytime, but were obliged to wait till nightfall. The first company waited on the mount on which the temple stood. The second company waited in the hall that was dalled, Khel, and the third company had to remain standing where they happened to be till it became night. When the eve of passover fell on a week day, the carcasses were immediately taken home to be roasted. But it was not permitted to cook them in a vessel, so they used a spit of the wood called rimon (pomegranate) which was stuck through the carcass from the mouth to the vent; while the feet and the entrails, the lungs and liver were hung on the same spit near the mouth. The fire for roasting was underneath this arrangement.

If it was already night when the roasting was done, then the wine was blessed and kiddush (blessed wine) was drunk; the khairafes (greens) were eaten; the Hagadah (story of the Passover) was said and another cup of wine was drunk. Three un-

leavened cakes lay on the table; the participants of the pascal feast then washed and ate of the unleavened bread with bitter herbs, followed by the rest of the meal. Then they ate the meat of the peace offering over which this benediction was said: "Blessed art Thou Jehovah our king who hast sanctified us by the righteous act of eating and drinking this sacrifice." When they were getting satisfied they said: Blessed be Thou Jehovah our Lord, King of the universe, who hast sanctified us by the righteous acts of eating the pascal sacrifice. If even a small piece of the pascal sacrifice was eaten, it was acceptable. After this was eaten, hallel was said.

After all, the pascal animals had been slaughtered in the temple Court, a low window of the Court was opened for the blood to flow off the floor. At the other end of the Court another window was opened to let in a stream of water to wash down the floor of the Court.—*Makhzer Saider Korban Pesakh*.

"When all (the slaughtering) had been finished the priests washed the Great Court in which so much sacrificial blood had been shed. But this was not done if the passover had been slain on the Sabbath."—*Edersheim's Temple Life*.

THE PASSOVER WINE.—The use of wine in the pascal supper was strictly enjoined by tradition. According to the Jerusalem Talmud it was intended to express Israel's joy on the pascal night, and even the poorest must have at least four cups, though he were to receive the money for it from the poor-box. (*Tes. x., i.*) If he cannot otherwise obtain it, adds the Talmud, he must sell or pawn his coat, or hire himself out for these four cups of wine. Each of the four cups must contain at least the fourth of a quarter of an hin (the hin=one gallon and two pints). Red wine alone was to be used.—*Edersheim's Temple Life*.

LEARNING NOT AN ESSENTIAL OF THE HIGH PRIEST'S OFFICE—**HE COULD BE WHIPPED BY THE SANHEDRIM.**—Even the high priest himself was answerable to the Sanhedrim. It is distinctly stated that "if he committed an offence which by the law deserved whipping, the Great Sanhedrim whipped him, and then had him restored again to his office." Every year a kind of ecclesiastical council was appointed to instruct him in his duties for the Day of Atonement, "in case he were not learned," or at any rate to see that he knew and remembered them. In the

second Temple they got the high-priesthood for money; and there are who say they destroyed each other by witchcraft.—*Edersheim's Temple Life.*

CHAPTER XXXIII.

THE BARREN FIG TREE.

Jesus entered into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany. And on the morrow when they were come from Bethany, and they were come to Jerusalem, Jesus went into the temple, and cast out them that bought and sold in the temple.—And Jesus saith unto them: Is it not written: My house shall be called a house of prayer for all the nations? But ye make it a den of robbers.

Let there be no fruit from thee henceforth for ever.—*Matt. xxi., March xi.*

And the blind and the lame came to Jesus in the temple, and he healed them.

If a Talmudical Jew has been married ten years and has no children he is obliged to divorce his wife and marry another.—The Talmud allows a woman to marry at the age of three years and one day, and says that when Isaac married Rebecca she was three years and one day old.—*Home and Synagogue. The Religious Tract Society of London, England.*

ISRAEL WAS THAT BARREN FIG TREE.—Allegorically, the fig tree served in the Old Testament as emblem of the Jewish nation—in the Talmud, as that of Israel's learning, hence of the leaders and representatives of the people. Israel was that barren fig tree, and the leaves only covered their nakedness.—*Joel i. Eder. Life of Jesus II.*

CHAPTER XXXIV.

THE GREAT TRAITOR.

For it was not an enemy that approached me; then I could have borne it: neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him.—But it was thou, a man mine equal, my companion and my familiar friend. We took sweet counsel together; we walked in the house of God with the throng.—*Psalm lv.*

The good influence of Queen Helena's faithful observance of the Jewish moral laws, manifests itself in both the court policy and the general conduct of her sons. Queen Helena had also a palace at Lydda, to which she retired during the latter years of her life.—*Queen Helena and Proselyte, in some Jewish Women,* "by H. Zirndorf.

HELENA QUEEN OF ADIABENE AND SUZERAIN OF JESUS HAD A PALACE AT LYDDA.—It is in connection with Lydda and its tribunal, which is declared to have been capable of pronouncing sentence of death, that our blessed Lord and the Virgin Mary are introduced in certain Talmudical passages; though with studiously and blasphemously altered names. The statements are in their present form, whether from ignorance, design or in consequence of successive alterations, confused, and they mix up different events and persons in Gospel history; among other things representing our Lord as condemned at Lydda. But there can be no reasonable question that they refer to our blessed Lord and his condemnation for supposed blasphemy and seduction of the people.—*Eder. Jew. Social Life.*

JESUS BETRAYED.—Among the followers of Jesus there was one called Gahse and he was in doubt about Jesus, as to what he was.

Now Jesus had bidden all his people to wear the same kind of garment; viz.: a cloak which enveloped the wearer from head to foot, and there were all of the same color, so that none could be distinguished from the others. He had also adjured them not to reveal to any outside of their own company which of them was Jesus. Thus they entered Jerusalem.

But when the Jewish Sages saw this multitude all clad alike, they suspected it to be the company of Jesus, and that he was among them. Therefore they ordered the temple guards to spy after them and not to allow any to pass singly (without examination or identification) so as perchance they might seize Jesus when he was alone. But they could not succeed.

This Gahse was desirous to know whether Jesus could save himself; he said to one of the Temple guards: I would point out to you which of us is Jesus, but I dare not, because he adjured each of us not to betray him.

The Temple guard replied: I do not understand why you should fear any oath you have taken, when Moses our Lord adjured us by the holy Torah saying: Thou shalt not suffer sin upon thy neighbor, which means: That all must labor to put away the Roshé (wicked one) from among the Jews.

Gahse answered: I will be disgraced if I become known as a liar by Jesus: but as I pass through the Temple I will salute Jesus when I meet him as though I was paying him respect. You temple guards therefore take notice, and thus you can take Jesus; while I will remain innocent and unsuspected by him.

When they were thus agreed Gahse did as he had promised, and the temple guards signalled to the Sages, who suddenly fell upon Jesus and seized him, saying: Show us now thy signs and wonders, and how thou canst deliver thyself out of our hands. And the disciples of Jesus could not rescue him.

The Jewish Sages did not kill Jesus on the spot, but brought him up before the Sanhedrim; and proved by witnesses, that he had led the people astray.

The Sanhedrim therefore condemned him to be stoned, as it is written: Thou shalt stone him with stones, till he die; because he wanted to lead thee astray; and thou shalt hang him upon a tree, that all may see the dead body.

But they deferred the execution of the sentence to the next day, and meanwhile made it known, by public proclamation, that Yeshu Ha Nossri (Jesus the Nossri) would be stoned, and afterwards hanged upon a tree: because he led the Jews astray.—*Toledoth Yeshu Ha Nossri.*

Gahs, gahsh, or jahsh, in Arabic, signifies an ass' colt.—*The authors.*

JESUS NOT OF DAVIDIC DESCENT.—Many on hearing Jesus,

said that he was the prophet promised of old, even the Christ; while others raised the ignorant objection.—‘That Jesus could not be the Messiah, since the Messiah must be of the seed of David.’

The leaders of the Pharisees had watched the effect of Jesus’ teachings. Presently, they conferred with the heads of the priesthood and the chief temple officials. Orders were given to the temple guards, on the first possible occasion to seize him. The very suddenness and completeness of the blow which the Jewish authorities delivered, would have stunned even those who had deeper knowledge, more cohesion, and greater independence than most of those who had gone forth from the city (to welcome Jesus).—*Edersheim’s Life of Jesus, vol. ii.*

Now the chief priests and the Pharisees had given commandment, that if any man knew where Jesus was, he should show it, that they might take him. Jesus therefore walked no more openly among the Jews. Then took they up stones to cast at Jesus.—*John viii. xi.*

MEANING OF THE COCK CROW.—In the above (Zohar Talmud) is an account of the cock crowing thrice at the approach of death, which is evidently an explanation of, *Mark xiv.*, 30, 68, 72. *Matt. xxvi.*, 74, 75. *John, xiii.*, 38. See *Quaballah, p. 405*, by Isaac Myers, L. L. B., etc., etc.

CHAPTER XXXV.

PONTIUS PILATE.

JESUS RESCUED BY HIS FOLLOWERS.—But a great multitude of the people of Jesus gathered themselves together and fell upon the keeper of the prison and upon all the guards, and loosed Jesus from the pillar to which he was bound, and escaped with him from Jerusalem.

But when they freed him, Jesus had said to his people: Take me down to a Spring of Water; for he wanted to cleanse himself, that mayhap he might be able to accomplish an undertaking. And verily it so happened, that as soon as he was cleansed, he regained the power to do whatever he wished to carry out.—*Tolcdoth Yeshu Ha Nossri.*

Annas and Caiaphas, and other Jews went to Pilate about Jesus. And they began to accuse Jesus, saying: We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is an anointed king.—*Luke xxiii.*

ROMAN OFFICIALS AND SOLDIERS PAY RESPECT TO JESUS.—Then Pilate called a messenger. The messenger went forth, and knowing Christ, worshipped him; and having spread the cloak which he had upon the ground, he said: Lord walk upon this and go in, for the Governor calls thee.

The Jews exclaimed against him to Pilate, and said: Why did you not give him (Jesus) his summons by a beadle, and not by a messenger?

And as Jesus was going in by the ensigns, who carried the standards, the tops of them bowed down and worshipped Jesus. Whereupon, the Jews exclaimed more vehemently against the ensigns. And Annas and Caiaphas spake to Pilate: All this multitude of people is to be regarded, who cry out that he, (Jesus) was born through fornication, and is a conjuror: but they who deny him to be born through fornication, are his proselytes and disciples.

Pilate answered Annas and Caiaphas: Who are the proselytes? They answered: They are those who are the children of Pagans, and are not become Jews, but followers of him.—*Gospel Nicodemus i., ii.*

Pilate therefore said unto Jesus: Art thou a King then? Jesus answered: Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered: Am I a Jew? Thine own nation, and the chief priests delivered thee unto me. What hast thou done?—The multitude therefore that was with Jesus when he raised Lazurus from the dead, bare witness. For this cause also they went out and met him, for that they heard that he had done this sign.—*John xii., John xviii.*

And Pilate called together the chief priests and the rulers of the people, and said unto them: Ye brought unto me this man, as one that perverteth the people, and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod. And behold, nothing worthy of death hath been done by him.—*Luke xxiii.*

The Pharisees therefore said among themselves. Ye behold how ye prevail nothing: lo, the world is gone after him.—*John xii.* They sought again to take Jesus; but he escaped out of their hands. And went away again beyond Jordan.—*John x.*

SANHEDRIM REQUIRED TO OBTAIN PERMIT TO HOLD COURT FOR CAPITAL OFFENSES.—Cæsar, upon hearing of the death of Festus, sent Albinus as procurator into Judea; but the King Herod Agrippa had bestowed the high priesthood on Ananus the younger son of Annas. This Ananus was a bold man, and thought that he had now a proper opportunity to exercise his authority. Festus was dead, and Albinus was but upon the road: so he assembled the Sanhedrim of Judges, and brought before them the brother of Jesus, who was called Christ, whose name was James and some of his companions. And when they had formed an accusation against them as breakers of the law, he delivered them to be stoned.

But the most equitable of the citizens and such as were uneasy at this breach of the laws, disliked what was done. They sent to the King Herod Agrippa, desiring him to send to Ananus that he should act so no more; for that what he had already done was not to be justified. Nay, some of them went also to meet Albinus as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrim without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done: on which King Agrippa took the high priesthood from him. *Jos. Ant. XX. IX. 1.*

CHAPTER XXXVI.

CATCH OF THE GREAT FISHES.

JESUS REGAINS POWER, AND CONVERTS MANY GENTILES.—Jesus commanded that a millstone should be brought to him, which was so large that three persons could sit upon it. He had this Stone placed upon the water; the Stone began to float, and the whole community of several hundred men sat down upon that Stone. Then Jesus spoke to the fish of the Lake and they all

gathered themselves together and jumped upon the Stone. Jesus also provided bread for his people and flesh and wood. Then he spoke, and new clothing, all ready made, was brought to them. For as soon as he had cleansed (or cleared) himself, he regained the power to effect whatever he desired.—*Toledoth Yeshu Ha Nossri*.

Jesus said unto Peter and Andrew his brother: Follow me, and I will make you fishers of men.—*Matt. iv*.

After these things Jesus manifested himself again to the disciples at the sea of 'Tiberias, and he manifested on this wise. There were together Simon, Peter and 'Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Peter saith unto them: I go a fishing. 'They say unto him: We also come with thee. They went forth and entered into the boat; and that night they took nothing.—But when day was now breaking Jesus stood on the beach. And he said unto them: Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. So when they got out upon the land, they see a fire of charcoal there, and fish laid thereon and bread.—Jesus said unto them: Bring of the fish which ye have now taken.—Peter therefore went aboard and drew the net to land, full of great fishes, a hundred and fifty and three.—Jesus saith unto them: Come, break your fast. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.—*John xxi*.

THE CROSS NOT FOUND ON OLD CHRISTIAN TOMBS.—The Christian tombs occur first among those of the Jews, and also with others thought to be those of the worship of Mithra, the friend or God of Light (of Aryan origin.) The emblems of the palm, dove, fish, anchor, phoenix, the tare, the labarum, and the fylfot occur, but not the cross. Fish are represented with the Eucharistic cake. It seems possible that these emblems were chosen as least likely to offend Roman Paganism, and as easily adaptable to a Pagan interpretation.—*Roman Period, in Syrian Stone Lore by C. R. Conder, R. E.*

FISH SYMBOLICAL OF GODS OR LEADERS.—Fish, or at least a certain species of fish, were sacred to Atgartis, and forbidden food to all her worshippers. Yet fish were daily cooked and pre-

sented on the table to the Goddess, being afterwards consumed by the priests. Assyrian cylinders display the fish laid on the altar, or presented before it; while, in one example, a figure which stands by in adoration, is clothed or rather disguised in a gigantic fish skin. This implies that the worshipper presents himself as a fish, *i. e.* as a being kindred to his sacrifice, and doubtless also to the deity to which it is sacrificed.—*W. Robertson Smith's Religion of the Semites.*

Oannes, or sacred man fish, who, according to the traditions preserved by Berossus, issued from the Erythraean Sea, instructed the Chaldeans in all wisdom; in the sciences and in the fine arts, and was afterwards worshipped as a God in the Temples of Babylon. Its body, says the historian, was that of a fish, but under the head of a fish was that of a man, and to its tail were joined woman's feet. The Dagon of the Philistines and of the Phoenician coast was worshipped under the same form.—*Layard's Babylon and Ninaveh.*

CHAPTER XXXVII.

JESUS VERSUS JUDAISM AND ESSENISM.

Jesus said unto them: Ye call me Master and Lord; and ye say well; for so I am.—*John xiii.*

From that day, Jesus began to show unto his disciples, how that he must suffer many things of the elders and chief priests and scribes, and be killed.

Then Peter took Jesus and began to rebuke him, saying: God have mercy on thee! Pity thyself Lord, this shall not happen unto thee. But Jesus said unto Peter: Get thee behind me; thou art a stumbling block unto me; for thou mindest not the things that be of God, but the things of men.

And he said unto his disciples: These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you, will think that he doeth God service. If they have persecuted me, they will also persecute you; and if the world hate you, ye know that it hated me before it hated you.

You shall be delivered up even by parents and brethren, and kinsfolk and friends, and some of you they shall cause to be put to death.—*John xv. xvi. Luke xxi., new ver.*

SANHEDRIM CAN PUNISH WHEN IT SEES FIT, WHETHER THE PEOPLE TRANSGRESS THE LAW OR DO NOT.—There be transgressions which the Beth-Deen, (*i. e.*, Judgment Hall or Court of the Sanhedrim) were constrained to punish by excommunication, scourging and death; as it is recorded in the writings of our Sages. “The Beth-Deen hath also the authority to punish its people and to scourge them, when the age demands it; that is, when they (the Sanhedrim) perceive that the generation is lax,” (in Judaic observances) as we learn in *Mesikhté Sanhedrin* and *Yabanoth*. Rabbi Eleazar, Ben Yacub said: “I have heard that Beth-Deen may kill and punish the people even when according to the Torah (Mosaic Law) they do not merit it. The Beth-Deen, however, do not transgress the Torah by such action towards the people; since thereby they hedge a fence around the Law. In the days of the Zealots, it happened that a man rode on a horse on the Sabbath day. For this he was brought into the Beth-Deen and he was stoned to death. Not because such was the penalty according to the Al Pé Torah (oral law) but because the time demanded such procedure; for the Jews had resolved that Israel should forsake their Amoonie (constancy to creed) and that generation had taken the opportunity to transgress against Judaism. So the man was put to death; in order that the people of the Jews might be restrained and curbed from escaping the Dath Yehudah. (Dath, from Addat, an instrument a tool. Thus designating the laws of Judaism as a tool whereby the Rabbis might work the people.)” The Beth-Deen also had authority to punish and to judge persons, to destrain their goods, to bind them hand and foot, to cast them into prison, and to inflict all manner of punishments which they, the Sanhedrim, decided that the people deserved.—*Talmud Menora*.

WHAT EXCOMMUNICATION MEANT.—Excommunication moreover entailed the confiscation of property. By ceasing to be a Jew, a man did not become a Roman, he was left without defence against the power of a theocratic legislation of the most atrocious severity.—*I. Esdras ix. Ezra x. Heb. x. 34. Talm. of Jesus. Moed Kutow III., 1. Renan's Life of Jesus.*

But Saul laid waste the Church, entering into every house, and haling men and women, committed them to prison. And Saul, yet breathing, threatening and slaughter against the disciples of the Lord Jesus, went unto the High Priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound unto Jerusalem.—*Acts Apostles viii., ix.*

ALL JEWS FORCED TO PAY TEMPLE TRIBUTE.—The Mishna lays it down, that the goods of those might be distrained, who had not paid the Temple tribute by the 25th Adar.—*Eder. Life of Jesus II.*

THE JEWS MANAGED TO OBTAIN MORE RIGHTS AND PRIVILEGES THAN THE PEOPLE OF THE COUNTRIES AMONG WHOM THEY LIVED, ENJOYED.—The Israelites, as a general rule, obtained the rights of citizenship, with the right of governing themselves by their own laws. They had courts of their own, independent of the ordinary magistrates; they had their presiding officials, called variously, according to the locality, Allabarchs, Archontes, Genarchs, or Ethnarchs, who directed the affairs of the community and acted in its name. If any town denied them these prerogatives, the Jews assumed the air of a persecuted people, lamented their unhappy lot, all the time intriguing, buying up powerful patrons, and never abandoning their opportunities until they had succeeded in at least obtaining perfect liberty for their religious rites. This simple concession sufficed to make them a privileged class; for it exempted them from military service and the taxes that were incompatible with the Mosaic prescriptions. It was forbidden to summon them before the court during their festive seasons. These franchises were in full vigor throughout the whole Roman Empire, and attracted hither Jews from all parts. Their fortunes and their business enterprises assumed such political importance under Julius Cæsar that the Dictator thought it the wisest plan to follow the same policy which Alexander had adopted in governing them. By four successive edits, he assured to them not only their entire independence, but other privileges as well. The High Priest at Jerusalem was recognized as the Patron of the dispersed Israelites, and held the right of setting forth his client's complaint before the Emperor's or the Proconsul's tribunal always finding free access thereto. These ordinances of Cæsar were confirmed by Augustus, and decreed anew by Claud-

ius. All this resulted in constituting the Jews as a real national body existing throughout all the Empire; for even in the cities which had kept their own autonomy, the magistrates conformed their conduct towards the Jews with that of Rome, in so far that the intervention of the High Priest was sufficient to put a stop to any undertaking against the liberties of Israel. Everywhere, in fact, the Roman Governors evidenced the greatest care to consult the wishes of Judaism; so powerful did they feel it to be! If but one of them attempted to meddle with their property or with the rights of some synagogue, the Israelites of all lands, particularly those of the capital, stirred up their countrymen to combine against the aggressor.—*Saint Peter and First Years of Christianity, by the Abbé Constant Fouard, with introduction by Cardinal Gibbons.*

THE JEWISH SOUL, ITS PARTS AND USES.—The soul has five distinct parts and names. These are the nephesh, the ruah, the neshamah, the khaya, the yakhida. In the working days, between the feast and the increase of the moon, comes to him the nephesh (animal soul); on the feast day, comes to him the ruah (human spirit); on the day of atonement, comes the neshamah (divine soul), and on the Sabbath, the supernumerary soul, which is the mystery of khaya (life). The mystery of voluptuousness on the Sabbath is to exhilarate the supernumerary soul. The supernumerary soul carries out the mind of man to eating and drinking, and makes him eat and drink with appetite and pleasure.—*Talmud Jalkut Cadesh and Rabbi Sol. Jarchi in Tanith; Mod. Jud., John Allen.*

WHAT ORIGINATED THE IDEA OF FIVE PARTS OF THE SOUL?—The five parts and names of the soul above mentioned, may possibly have originally meant the five stages of development of the human being, which the Rabbis probably learnt from ancient religions. These names seem to have been derived from the Arabic. Thus Khaya, is probably from the Arabic, hayaat—life—and may mean the beginning of life before birth. The word Nefesh, in Arabic, nafs or nases—breath—may refer to the period of birth, when the child begins to breathe. The word Ruah, most probably is also from the Arabic, roh—essence, soul—and may refer to the age when self-consciousness begins. The word Neshama, from the Arabic, naseem—zephyr, soft animating breeze—may mean the stage of the awakening of the intellect, when youth begins to exercise its own intellectual powers. The word Yak-

hida, is probably from the Arabic, wahada or ahada—to unite, combine—and may mean the state of maturity, when the person has united his intellectual attributes into one single individuality.—*The Authors.*

RABBINICAL DOCTRINES—INDULGENCE INCULATED.—Every Jew is commanded by the Rabbis to eat garlic on Friday night as a stimulant, to get drunk on Friday night or Saturday, to court his wife in honor of the Sabbath, which is likewise to be spent in prayer and all attainable pleasures. The Talmud also expressly commands the Jews to get drunk on Purim Day.—*Judas Iscariot. Min. Pub. Co.*

Wine is the mysterious vitality and spiritual energy of created things —*Qabballah, by Isaac Myers, LL.B.*

A man has no better thing under the sun, than to eat and drink and to be merry.—*Eccles. viii.*

ESSENE ABSTINENCE ENFORCED.—Those Essenes who live together and eat at the same table, are day after day contented with the same things; being lovers of frugality and moderation, and averse to all sumptuousness and extravagance, as a disease both of mind and body. They eat nothing of a costly character, but plain bread and a seasoning of salt, which the more luxurious of them do further season with hyssop: and their drink is water from the spring; for they oppose those feelings which Nature has made mistresses of the human race; namely, hunger and thirst, giving them nothing to flatter them and humor them, but only such useful things as is not possible to exist without. At their sacred feasts, wine is not introduced, but only the clearest water; cold water for the generality, and hot water for those old men who are accustomed to a luxurious life. And the table, too, bears nothing which has blood; for wine is the medicine of folly, and costly seasonings and sauces excite desire. On the table, are placed loaves and salt without seasoning, and the bread is unleavened, and the salt unmixed with anything else.—*Works of Philo Judaeus.*

CHRISTIAN MODERATION ENJOINED.—Jesus said: Not that which entereth into the mouth, defileth the man. John the Baptist is come eating no bread nor drinking wine; and ye say: He hath a demon. The Son of Man is come eating and drinking; and ye say: Behold a gluttonous man.—*Matt. xv., Luke vii.*—

Men that count it pleasure to revel in the daytime ; spots and blemishes ; revelling in their love-feasts ; having eyes full of adultery and that cannot cease from sin.—But let your moderation be known unto all men. Let us walk honestly ; not in revelling and drunkenness ; not in chambering and wantonness. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.—*II. Peter ii., Philemon iv., Romans xii.*

STATUS OF JEWISH WOMEN.—WHY WOMEN ARE PROHIBITED FROM APPEARING AS WITNESSES —But let not the testimony of women be admitted, on account of the boldness and levity of their sex ; nor let servants be admitted to give testimony on the account of the ignobility of their souls.—*Josephus Antiquities IV., VIII., 15.*

WOMEN SHOULD LIVE IN SECLUSION AND BE CONFINED TO DOMESTIC WORK.—Market places and council chambers, and large companies and assemblies of numerous crowds, and a life in the open air full of arguments and actions relating to war and peace, are suited to man. But taking care of the house and remaining at home are the proper duties of women ; the virgins having their apartments in the centre of the house within the innermost doors, and the full grown women not going beyond the vestibule and outer court. Let no women busy herself about those things which are beyond the province of economy ; but let her cultivate solitude, and not be seen to be going about like a woman who walks the streets in the sight of other men, except when it is necessary for her to go the temple, if she has any proper regard for herself. And even then, let her not go at noon when the market is full, but after the greater part of the people have returned home.

WOMAN CREATED FOR MANS'S PLEASURE, BUT IS HIS INFERIOR AND ACCUSTOMED TO BE DECEIVED.—God cast a deep trance upon Adam and took one of his ribs, etc. 'This literal statement is a fabulous one. Immediately after the creation of the mind, it was necessary that the external sense should be created.—“He took one of his ribs :” he took one of the powers of his mind, namely, the power which dwells in the outward senses. Moses adds, that “He built it up into a woman ;” showing by this expression that “woman” is the most natural

and felicitously given name for the external senses. This was so ordained in the first place, that the woman might not be of equal dignity with the man. And, since the elements of which our souls consist are two in number, the rational and the irrational part, the rational part belongs to the male sex, being the inheritance of intellect and reason; but the irrational part belongs to the woman, which is the lot also of the outward senses. It was suitable that the immortality and every good thing should be represented as under the power of the man; and death and every evil under that of the woman. The Serpent, having formed his estimate of virtue, devised a treacherous stratagem against them. But the woman was more accustomed to be deceived than the man; she easily yields, and is easily caught by the persuasions of falsehood. The literal expression: The Serpent beguiled me and I did eat, affords ground for that probable opinion, that woman is accustomed rather to be deceived than to devise any thing of importance out of her own head. But with the man, the case is just the contrary.

WOMEN TOO SILLY AND DEPRAVED FOR GOD TO NOTICE THEM SEPARATELY.—God said to Adam: Where art thou? But God did not condescend to put any question to the woman at all; looking upon her as the cause of all the evil which had occurred, and as the guide of her husband to a life of shame. The woman, therefore, that is the outward sense, is also summoned together with Adam, that is the mind; but separately God does not summon her. Because being destitute of reason, she is incapable of being convicted by herself. The woman, being imperfect and depraved by nature, made the beginning by sinning and prevaricating, but the man, as being the more excellent and perfect creature, was the first to set the example of blushing and of being ashamed, and indeed of every good feeling and action.—*Works of Philo Judaeus.*

The Neshamah soul of the Male comes from male; and the Neshamah soul of the Female is from female, and that is why the Serpent went after Havah (Eve), he said to himself: Because her soul is from the north, the Left or Evil Side, I can persuade her quickly.—*Quabba'ah, by Isaac Myers, LL. B.*

GOD FAILED TO CREATE A GOOD WOMAN SPITE OF ALL HIS PRECAUTIONS—Rabbi Levi says: Women have four evil traits.

They are greedy as Eve who ate of the tree of knowledge. They want to find out all secrets, and to know even what does not concern them. They are envious as Rachael against Leah. They are lazy and slow. And the rabbis say that women have two more bad characteristics, for they cannot endure any thing that opposes them and quickly become ill-tempered; even as Sarah quickly got angry with Abraham on account of Hagar. And secondly women talk a great deal.

Rabbi Yohanan says: When God wanted to make woman, he first considered out of which member it was best to create her. It is written: "Elohim took a rib," etc., that means, he concluded to make her out of a rib. For God had said to himself: "If I create woman out of the eye of Adam, she will be greedy to lust after everything." But although she was not created out of the eye, woman still was greedy, and lusted to eat of the tree of knowledge. God said: If I make woman out of the hand, she will want to steal. If I create her out of the mouth, she will always want to talk. If I create her out of the foot, she will always want to be running about from house to house. If I create her out of the head she will be proud and hold her head up high. Therefore, said God, I will create her out of a hidden member, the rib which cannot be seen, even when the man is naked. But all these precautions did not avail, and God says: I did not create woman from the head, and yet she holds her head high. I did not create her out of the eye, yet she wants to see everything. I did not create her from the ear, yet she listens to what she has no business to hear. I did not create her out of the heart, and yet she is always envious of others. I did not create her from the hand, and yet she always wants to lay hands on everything. I did not create her out of the foot, and yet she is a gad-about.

Women are also very light, so that they can easily be seduced. The nature of man is to lust after women, and when they associate with them, the evil desire is increased and induces them to desire those that are forbidden, rather than those that are allowed. Therefore, to separate man from such lust and to save him from such secret snare, that he may not be caught in it, it is written in Mysikhe Shabbas (Book of the Sabbath): A woman is like unto a vessel that is full of filth, whose mouth is full of blood, and yet all run after her. Therefore our Jewish Sages have given advice unto man, that he should not talk much with a woman, because they perceived that through conversation a man may be led to

adultery. Our Sages have also commanded that a man should not talk much, even with his wife, and Rabbi Yohanan says: It is better to walk behind a lion than to walk behind a woman.—*Talmud Beresheth and Menorah.*

WHY WOMEN MUST NOT PRAY ALOUD, AND MUST CLAP THEIR HANDS WHEN SINGING.—Miriam (sister of Moses) took a timbrel and played upon it, and all the women of Israel danced for joy. Miriam took a timbrel, and not another instrument of music, in order that the drumming on it should exceed and prevent the men hearing the voices of the women; because it is a sin to hear the voice of a woman. Therefore it is now the custom for women to clap their hands when they sing at a wedding; in order that the men should not hear their voices, for a man thinks of evil designs when he hears the voice of a woman. Also if the women pray aloud, they distract the minds of men from their prayers.—*Talmud Khoomish Torah Parsheth Vaishlakh.*

Women, slaves and children, are exempt from reciting the, 'Hear O Israel.'—*Mishna Beracoth III., 3. See Conder's Jews under Rome, in Palestine Exploration, Quat. Statement, Jan. 1894.*

One man among a thousand, have I found; but a woman among all these, have I not found.—*Ecclesiastus VII.*

WOMAN'S PROPERTY PASSES TO HUSBAND ON MARRIAGE—WOMEN MUST NOT STUDY—MUST NOT TEACH IN SYNAGOGUE.—The Mishna lays it down as a principle, that a man should not teach his son a trade which necessitates constant intercourse with the other sex (Kidd, IV., 14).

According to Jewish law, there were four obligations incumbent on a wife towards her husband, viz. . all her gains should belong to her husband, as also what came to her after marriage by inheritance, that the husband should have the usufruct of her dowry and of any gains by it.

An ancient Jewish commentary explains that women who brought death into our world, ought to lead the way in the funeral procession.

If women, proselytes, stewards or slaves brought first fruits, the regular service was not gone through, since such could not truthfully have said either one of these verses: "I am come to

the country which the Lord sware to our fathers to give us," or, "I have brought the first fruits of the land which Thou hast given me."

The separation of the sexes which was observed even in the Temple at the time of Christ, was strictly carried out in the Synagogues; such division being made effectual by a partition, boarded off and provided with gratings, to which there was separate access. The Rabbis find in this case their warrant in Zech., xii., 11-14, where "the wives" are no less than five times spoken of as "apart," while engaged in their prayerful mourning.

The Rabbis did not approve of the same amount of instruction being given to girls as to boys. More particularly they disapproved of their engaging in legal (rabbinical) studies—partly because they considered a woman's mission and duties as lying in another direction—partly because of the familiar intercourse between the sexes to which such occupations would have necessarily led; and finally because the Rabbis regarded woman's mind as not adapted for such investigation. They said: "Women are of a light mind." Jewish women would never have attempted teaching in the Synagogue—for rabbinical study, however valued for the male sex, was disapproved of in the case of women. The Rabbis said: "Whosoever allows himself to be ruled by his wife, shall call out and no one will make answer to him.—*Edersheim's Jew. Social Life and Eder. Temple Services.*

PRIVILEGE TO WRONG AND ILL TREAT WOMEN RESERVED FOR JEWS ONLY.—In popular practice, divorce must have been very frequent; while the principles underlying Jewish legislation on the subject, are most objectionable. Two disgusting instances of Rabbis making proclamation of their wish to be married for a day, in a strange place and then divorced, are mentioned in Yoma, 18. b. These were due to the lower estimate of women and to an unspiritual view of the marriage relations. Divorce was regarded as a privilege accorded only to Israel, not to the Gentiles. This by a very profane application to this point of the expression, "God of Israel," in Mal. ii. 16. As we read the Liturgy of the Synagogue we come ever and again upon such and similar thanksgiving: Blessed are Thou, Lord our God, King of the world, that Thou hast not made me a stranger (Gentile) . . . a servant, . . . a woman.—*Edersheim's Life of Jesus.*

Among the Hottentots, blood is allowed to men, but not to women; the female sex being, among savages, excluded from many holy privileges. Similarly the flesh of the Hebrew sin-offering must be eaten only by males (Lev. vi., 22, 29) and among the Caffres, the head, the breast and the heart are man's part. (Lichtenstein, p. 41.) *W. Robertson Smith's Religion of the Semites.*

STATUS OF WOMEN AMONG THE ESSENES.—The common holy place to which all the Essenes come together on the seventh day, is a twofold circuit; being separated partly into the apartment for the men, and partly into a chamber for the women. For women also, in accordance with the usual fashion there, form a part of the audience; having the same feeling of adoration as the men, and having adopted the same sect with equal deliberation and decision. The order in which they sit down to meat, is a divided one; the men sitting on the right hand and the women on the left.

The Essenes also assemble at the end of seven weeks; venerating, not only the simple week of seven days, but also its multiplied power. The women also share in this feast, the greater part of whom, though old, are virgins; not indeed through necessity, but out of an admiration for, and love of, wisdom, with which they are desirous to pass their lives, and on account of which they are indifferent to the pleasures of the body. After the feast they celebrate the sacred festival all night. They all stand up together and two choruses are formed, the one of men, the other of women. Then they join together, and the two choruses become one chorus; Now the chorus of male and female worshippers, make a truly musical symphony.—*Works of Philo Judaeus.*

STATUS OF WOMEN UNDER THE GOSPEL OF JESUS.—Jesus said: I say unto you, that every one that looketh on a woman to lust after her, hath committed adultery already in his heart. But from the beginning of the Creation, Male and Female, made God them. There is neither Jew nor Greek, there is neither bond nor free, there is neither Male nor Female; for ye are all one in Christ Jesus.—Hushands, love your wives, even as Christ also loved the Church, and gave himself for it: So ought men to love their wives.

Jesus went about through cities and villages, preaching and

bringing the good tidings of the Kingdom of God, and with him the twelve and certain women. Mary that was called Magdalene, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others. These (Apostles) all with one accord continued steadfastly in prayer with the women and Mary the mother of Jesus. Philip the Evangelist, had four daughters, virgins, which did prophesy (*i. e.*, teach in public).—*Matt. v. Mark x. Galations iii. Luke viii. Acts Apostles i., xxi.*

RABBIS AMAZED AT JESUS' BEING CONSIDERATE TO WOMEN.—That Jesus should converse with a woman was so contrary to all Judean notions of a Rabbi, that they wondered. Christ progressively placed himself in antagonism to the Jewish religious thought of his time: we find it in the whole spirit and bearing of what he did and said; especially in the history of the much forgiven woman. A Jewish Rabbi could not have so acted; he would not even have understood Jesus; nay, a Rabbi, however pitiful and gentle, would in word and deed, have taken precisely the opposite direction from that of the Christ.—*Edersheim's Life of Jesus. Vol. I.*

STATUS OF CHILDREN ACCORDING TO JEWISH DOCTRINES.—It was thought better even to neglect study (rabbinical) than to remain single. Yet money cares on account of wife and children were dreaded. Such cases are called by the Rabbis, "A millstone round the neck." (*Kidd. 29, b.*) In fact the expression seems to have become proverbial.—*Eder. Jew. Social Life.*

INFANTS AND YOUNG CHILDREN UNCLEAN AND EVIL LIKE THEIR MOTHERS—The building of the body is thus: the Ruah spirit comes from the Holy Spirit; the Neshamah soul, from that Tree of Life; and the other, the Evil Side (the Woman) gives the flesh, and only the flesh comes from its side, and not another thing. At the time that Man comes into the world, at that instant appears in him the evil spirit, Ye-tzer-ha-rah. This evil spirit never leaves man from the day he is born into the world. And the good spirit Ye-tzer-ha-tob comes to the man from the day that he becomes clean. And when does man become clean? As soon as he is thirteen years of age. From thirteen years of age, God places him under the charge of two angels to watch him.—*Quabbalah, by Isaac Meyers, LL. B.*

MARRIAGABLE AGE OF JEWISH GIRLS.—The Talmud lays it

down that a female child may be married at three years and a day old. It says that Rebecca was three years and a day old when Isaac married her.—*Home and Synagogue. The Religious Tract Society of London, England.*

NAUGHTY BOYS TO BE STONED BY THE CONGREGATION.—If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, and though they chasten him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gates of his place; and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver and a drunkard. And all the men of the city shall stone him with stones.—*Deuteronomy* xxi.

Childhood and youth are vanity. Withhold not correction from the child. Thou shalt beat him with the rod.—*Ecclesiastes* xi. *Proverbs* xxiii. Play with thy child, and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him. Give him no liberty in his youth. Bow down his neck while he is young, and beat him on the sides while he is a child. Chastise thy son, and hold him to labor. And beware of thine own children.—*Ecclesiasticus* xxx., xxxi.

PRE-NATAL SIN.—The Jews held that an un-born child might contract guilt, since the Yetzer-ha-ra or evil disposition, which was present from its earliest formation, might even then be called into activity.—*Eder. Jew. Social Life.*

JEWS MAY SELL THEIR DAUGHTERS FOR SERVANTS.—The Torah (Mosaic Law) allows a father to sell his daughter for a servant, to an Israelite. But when a man sells his daughter for a servant, she shall not go out free like the Canaanitish maid-servant does if her eye or her tooth has been knocked out. If a daughter of Israel has had her eye or tooth knocked out, the master must pay her for it and she shall continue to serve her time.—*Talmud Parasheth Meshputim Khamisha Torah.*

STATUS OF CHILDREN UNDER THE GOSPEL OF JESUS.—They brought young children to Jesus, that he should lay his hands on them and pray. And disciples rebuked them that brought them. But when Jesus saw it, he was much displeased and said unto

them: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, that whosoever will not receive the kingdom of God as a little child, shall in no wise enter therein. Then Jesus took the children up in his arms, put his hands upon them, and blessed them.—*Matt. xviii, xix. Mark ix., x. Luke ix., xviii.*

Children, obey your parents in the Lord. And ye fathers, provoke not your children to anger, lest they be discouraged; but bring them up in the nurture and admonition of the Lord.—*Ephesians vi. Colossians iii.*

JEWISH MESSIAH COULD NOT HAVE BLESSED CHILDREN.—The account of Jesus blessing infants and little children, is all so utterly unlike what Jewish legend would have invented for its Messiah. For, how utterly contrary it was to all Jewish notions, and how incompatible with the supposed dignity of a Rabbi, appears from the rebuke of the disciples.—*Edersheim, Life of Jesus, Vol. II.*

STATUS OF RULERS ACCORDING TO JEWISH DOCTRINES.—He that is despised and hath a servant, is better than he that honoreth himself and lacketh bread.—*Proverbs xix., 9.* Delight is not seemly for a fool; much less for a servant to reign over princes.—*Prov. xix., 10.* The earth is disquieted and cannot bear a servant when he reigneth.—*Prov. xxx.*

STATUS OF RULERS ACCORDING TO THE DOCTRINES OF JESUS.—Jesus said unto them: The kings of the Gentiles have lordship over them; and they that exercise authority upon them are called Benefactors. But ye shall not be so: but he that is greater among you, let him be as the younger, and he that is Chief, as he that doth serve. Ye call me Master and Lord, and ye say well; for so I am: but I am among you as he that serveth.—*Luke xxii. John xiii.*

RELATIONS BETWEEN MASTERS AND SLAVES, EMPLOYERS AND EMPLOYEES ACCORDING TO JEWISH DOCTRINES.—If a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continue a day or two, he shall not be punished; for he is his money.—*Exodus xxi.* If thou have a servant, entreat him as a brother, for thou hast need of him as of thine own soul; if thou entreat

him evil and he run away from thee, which way wilt thou go to seek him?—*Ecclesiasticus xxxiii.*

CONDITIONS OF SERVICE AMONG THE ESSENES.—There is not a single slave among the Essenes, but they are all free; aiding one another with a reciprocal interchange of good offices, and they condemn Masters, not only as unjust, inasmuch as they corrupt the very principles of equality, but likewise as impious; because they destroy all the ordinances of Nature which generated them all equally. They look upon the possession of servants or slaves to be a thing absolutely and wholly contrary to Nature, for Nature has created all men free. In the sacred entertainments of the Essenes, there is no slave; but free men minister to the guests, performing the offices of servants; not under compulsion, nor in obedience to any imperious commands, but of their voluntary free will. For they are not any chance free men who are appointed to perform these duties, but young men who are selected from their order with all possible care on account of their excellence. They come in to perform their service ungirdled, and with their tunics let down, in order that nothing which bears any resemblance to a slavish appearance may be introduced into this festival.—*Works of Philo Judaeus.*

RELATIONS BETWEEN EMPLOYERS AND EMPLOYEES ACCORDING TO THE TEACHINGS OF JESUS.—But which of you having a servant plowing or feeding cattle, will say unto him by and by when he is come from the field: Go and sit down to meat. And will not rather say unto him: Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him? I trow not.—*Luke xvii.* Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.—*I. Thessalonians, iv.* The laborer is worthy of his hire.

ATTITUDE OF THE JEWISH PRIESTS AND RABBIS REGARDING TAXATION BY THE STATE.—Members of the families of the High Priests were wont to secure the farming of the taxes by intrigues and flattery. They practised the most cruel and unjust extortions on the people; thus gathered great wealth and escaped censure or punishment, by bribery in high places.—*Josephus Antiquities xii., iv.*

DECREE OF JULIUS CÆSAR.—I Caius Julius Cæsar, Imperator the second time and High Priest, made this decree with the approbation of the Senate. Whereas Hyrcanus, the Son of Alexander the Jew, hath demonstrated his fidelity and diligence about our affairs, and this both now and in former times, in peace and in war, and came to our assistance in the last Alexandrian war with fifteen hundred soldiers. For these reasons, I will that Hyrcanus, the son of Alexander, and his children, be governors of the Jews and have the high priesthood of the Jews for ever; and that he and his sons be our confederates; and that besides this, every one of them be reckoned among our particular friends. I also ordain that he and his children retain whatever privileges belong to the office of High Priest and whatsoever favors have hitherto been granted to them. If at any time hereafter there arise any question about the Jewish customs, I will that he (High Priest) determine the same. And I think it not proper that the Jews should be obliged to find us winter quarters, or that any money should be required of them.

Caius Julius Cæsar, Consul the fourth time hath decreed:—That the Jews shall possess Jerusalem, and may encompass that city with walls, and that Hyrcanus the son of Alexander, High Priest and Governor of the Jews retain it in the manner he himself pleases; and the Jews be allowed to deduct out of their tribute, every second year the land is let, a corus of that tribute.—**I ALSO ORDAIN THAT THE TRIBUTE WHICH THE JEWS PAY BE NOT LET TO FARM; NOR THAT THEY BE OBLIGED TO PAY TRIBUTE ALWAYS.**

Also that all the country of the Jews do pay a yearly tribute to the city of Jerusalem That they pay their tribute in Sidon, the fourth part of what was sown.—Besides this, they are to pay to Hyrcanus and his sons, the same tithes which they paid to their forefathers.—Also no one, neither president, nor lieutenant nor ambassador shall raise auxiliaries within the bounds of Judea. Nor may soldiers exact money for winter quarters, or under any other pretence from the inhabitants of the Jews of Judea. But they shall be free from all sorts of imposition on any thing they are in possession of, or have bought or shall hereafter have; they shall retain them all.

It is also our pleasure that the city of Joppa, which the Jews had formerly when they made a league of friendship with the Romans, shall belong to them. Also that Hyrcanus and his sons

shall have as tribute from that city, from those that occupy the land for the country and for what they export to Sidon, 20,675 modi every year.—It is also the pleasure of the Senate, that as to the villages which are in the Great Plain, Hyrcanus and the Jews have them with the same privileges with which they formerly had them.—That the same ordinances remain still in force which concern the Jews with regard to their High Priest, that they enjoy the same benefits which they had formerly by the concession of the people and of the Senate; also that they enjoy the same privileges in Lydda. It is also the pleasure of the Senate that Hyrcanus, their governor, and the Jews retain those places, countries, and villages which belonged to the King of Syria and Phœnicia the confederates of the Romans—*Josephus Antiquities, xiv., viii.*

It was held lawful to make false returns, to speak untruths, or almost to use any means to avoid paying taxes.—(*Ned. 27, b., 28 a.*) Till the time of Cæsar, the taxes were farmed in Rome at the highest bidding. But by a decree of Cæsar, the taxes of Judea were no longer farmed, but levied by publicans in Judea, and paid directly to the Government, the officials being appointed by the provincials themselves. This was indeed a great alleviation, although it perhaps made the tax gatherers only more unpopular, as being the direct officials of the heathen powers. Cases are recorded, when a religious publican would extend favor to Rabbis, or give them timely notice to go into hiding.—*Edersheim's Life of Jesus. Jew. Social Life.*

TEACHINGS AND EXAMPLE OF JESUS ON THE RIGHTS OF TAXATION BY THE STATE.—Certain of the Pharisees and of the Herodians said unto him: Master, is it lawful to give tribute to Cæsar or not? Shall we give, or shall we not give?—Jesus said unto them: Render unto Cæsar, the things that are Cæsar's, and unto God, the things that are God's.—*Mark xii.* They that received the tribute money (at Capernaum) came to Peter and said: Doth not your Master pay tribute? He saith: Yes. And when he was come into the house, Jesus spake first to him saying: What thinkest thou, of whom do the KINGS OF THE EARTH take tribute? of their own children, or of strangers? Peter saith unto him: Of strangers. Jesus saith unto him: Then are the children free.—Notwithstanding, lest we should offend them, go thou, and give for thee and me.—*Matt. xvii.*—For this cause ye pay tribute

also ; for they (civil rulers) are ministers of God's service, attending continually upon this very thing. Render to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.—*Romans xiii.*

ATTITUDE OF JEWISH PRIESTHOOD AND RABBIS TOWARDS THE LAITY.—It was a principle of Rabbinism that the ignorant cannot be pious. In fact, many regarded it as wrong to eat with the unlearned. The Pharasaic contempt of the unlettered ("in cabablistic lore,") so far did it go, that it would refuse, not only all family connection and friendly intercourse, but éven the bread of charity: nay it would have regarded their murder as no sin, and even cut them off from the hope of the Resurrection. When we read of sinners in company with the publicans, it is not necessary to think of gross or open offenders.—*Edersheim's Life of Jesus.*

The Pharisees said unto the disciples of Jesus: Why eateth your Master with publicans and sinners? But when Jesus heard of it, he said: I came not to call the righteous, but sinners — *Matt ix.*—Then answered the Pharisees: But this people, who knoweth not the Law, "(its rabbinical interpretation)" are accursed.—*John vii.*

THE ORAL, NOT THE WRITTEN, LAW THE FOUNDATION OF JUDAISM—BLOCKHEADS STUDY THE SCRIPTURES ONLY.—If the Oral Law had not been added to the written Law, the whole Law would have been obscure and unintelligible. For, in the first place, there are Scriptures repugnant and contrary to each other: and in the next place, the Written Law is imperfect, and comprehends not all that is necessary to be known. Do not imagine that the Written Law is the foundation of our religion, which is really founded on the Oral Law ; for it was upon the Oral Law that the covenant of God with Israel was made. Those who apply themselves to any other science or study than the study of the Talmud, which is the true wisdom and the foundation of the Law, all "labor in vain and bring forth trouble as Isaiah says: they consume their days in frivolous and useless pursuits," they "walk after vanity and become vain." But my Son, attend thou to the words of the Scribes more than to the words of the Law ; FOR HE THAT HAS LEARNED THE SCRIPTURES, AND NOT THE MISHNA, IS A BLOCKHEAD, AND EVEN TO

STUDY THE BIBLE IS A WASTE OF TIME.—*Talmud Buxtorf Synag. Jud. c., iii., p. 49-72. Gamara Wagens, Sota., p. 516. Mod. Jud., by John Allen.*

COUNTRY FOLKS CANNOT BE SAINTS.—Rabbi Gamaliel said: A boor cannot be fearful of sin, nor can one of the country folk be a saint.—*Mishna Pirke Aboth, II. 5. Conder in Palestine Exploration.*

The Pharisees and Scribes ask Jesus: Why walk not thy disciples according to the tradition of the elders?—*Mark vii.*

ATTITUDE OF ESSENES TOWARD THE BROTHERHOOD OF LOWER DEGREE.—If an Essene of a higher grade came in contact with one of lower grade, it necessitated the lustrations of a bath, as much as the touch of those who were not of their sect.—*Josephus Ant.*

ATTITUDE OF JESUS TOWARDS THE UNINITIATED AND THE COMMON PEOPLE.—And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things. And the multitudes were astonished at his teachings; for he taught them as having authority, and not as their Scribes. And the common people heard him gladly.—*Matt. vii. Mark vi., xii.*

The Pharisees heard all these things and they scoffed at him. And Jesus said unto them: I came not to call the righteous, but sinners. Ye are they that justify yourselves in the sight of men, but God knoweth your hearts. Full well do ye reject the commandment of God that ye may keep your tradition; making void the word of God by your tradition, which ye have delivered; and many such like things ye do. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father thereof. But because I say the truth, ye believe me not.—*Luke xvi. Mark vii. John viii.*

· COMMUNE OF THE ESSENES.—The Essenes have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them,

just as if it were their own; and they go into such as they never knew before, as if they had been ever so long acquainted with them. For there is no one among the Essenes who has a house so absolutely his own private property, that it does not, in some sense also belong to every one. Besides that they all dwell together in companies, the house is open to all those, of the same nations, who come to them from other quarters. Then there is one magazine (store house) among them all; their expenses are all in common, their food is in common. Nor do they either buy or sell any thing to one another; but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it, what may be convenient for himself: and although there be no requital made, they are fully allowed to take what they want of whomsoever they please. For which reasons, they carry nothing with them when they travel into remote parts; though still they take their weapons with them, for fear of thieves.

There are some of them who are devoted to the practice of agriculture, being skilled in such things as pertain to the sowing and cultivation of lands; others again are shepherds or cowherds, and experienced in the management of every kind of animals; some are cunning in what relates to swarms of bees; others again are artisans and handicraftsmen, in order to guard against suffering from want of anything of which there is at times an actual need. So these Essenes omit and delay nothing which is requisite for the innocent supply of the necessities of life. But among them you will find no makers of arrows, or javelins, or swords, or helmets, or breastplates, or shields; no makers of arms or of military engines; no one, in short, attending to any employment whatever connected with war; or even to any of these occupations, even in peace, which are easily perverted to wicked purposes; for they are utterly ignorant of all traffic and all commercial dealings, and of all navigation.

Each of these Essenes, when they have received their wages, give them up to one person who is appointed as the universal steward and general manager; since what belongs to one, belongs to all, and on the other hand, what belongs to the whole body, belongs to the individual. But for those who are caught in any heinous sins, they cast them out of their society (excommunicate) and he that is thus separated from them, does often die after a miserable manner. The habit and management of their bodies is such as children use who are in fear of their Masters.—*Philo Judaeus and Josephus Ant. and Wars.*

JESUS DISRUPTS THE COMMUNE FOR HIS DISCIPLES.—Jesus said unto his disciples: When I sent you forth without purse and wallet and shoes; lacked ye anything? And they said; Nothing, Lord.—Then said he unto them: But now he that hath a purse, let him take it; and likewise his wallet. And he that hath no sword, let him sell his cloak and buy one. And they said: Lord, behold here are two swords.—*Luke xxii.*

JESUS FORBIDS JEWISH HIEROCRACY AMONG HIS FOLLOWERS.—Jesus said unto his disciples; The Scribes and Pharisees bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers. They love the chief places at feasts and chief seats in the synagogues, and the salutations in the market places, and to be called of men: "Rabbi," "Rabbi." (My lord, my lord). But be ye not called "Rabbi," for one is your Teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even the Christ. But he that is greater among you, shall be your minister, even as the Son of Man came not to be ministered unto, but to minister.—*Matt. xxii., xxiii.*

Tend ye the flock of God which is among you, exercising the oversight, not of constraint, but willingly according unto God; nor yet for filthy lucre, but of a ready mind. Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.—*I. Peter v.* Not that we have lordship over your faith, but are helpers of your joy; for by your faith ye stand.—*II. Corinth. i.*

JESUS FORETELLS THE POLITICAL AND ECCLESIASTICAL FUTURE.—Jesus said unto them: Because I have spoken these things unto you, sorrow hath filled your hearts. But these things have I spoken unto you that when their hour is come, ye may remember how that I told you.—It is expedient for you that I go away; for if I go not away, the Comforter (Helper) will not come unto you. But the Helper, even the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you.

The Disciples asked him saying: Master, tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world? (or consummation of the age or this

people.)—Jesus answered them : Take heed that no man lead you astray : for many shall come in my name, saying : “ I am he, and the time is at hand.”—Go ye not after them ; for there shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray. But take ye heed ; behold I have told you before hand.—Nation shall rise against nation and kingdom against kingdom : and there shall be great earthquakes and famines and pestilences in divers places ; and there shall be terrors and great signs from heaven. Ye shall hear of wars and tumults and rumors of wars ; see that ye be not troubled ; for such things must needs come to pass, but the end shall not be yet. The Sun shall be darkened, and the Moon shall not give her light, and the stars shall be falling from heaven : upon the earth distress of nations in perplexity for the roaring of the sea and the billows : men’s hearts failing them for fear and for looking after those things which are coming on the earth for the powers that are in the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and he shall send forth his angels with a trumpet of great sound and they shall gather together his elect from one end of heaven to the other ; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Verily, I say unto you, this generation (race, people) shall not pass away, till all these things be accomplished. But of that day and hour knoweth no man ; not even the angels of heaven ; neither the Son ; but the Father only. But ye, when ye see these things coming to pass, look up, and lift up your head ; for your redemption draweth nigh, and the Kingdom of God is at hand. But take ye heed to yourselves. Watch lest your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he, the Spirit of Truth is come, he shall guide you into all truth. But what I say unto you, I say unto all : Watch!—*Matt. xxiv. Mark xiii. Luke xxi. John xiv. xvi.*—And go ye unto all the world and preach the gospel to the whole creation.—*Mark xvi.*

JESUS PROVIDES FOR THE CARE OF HIS FLOCK.—Jesus saith to Peter : Lovest thou me more than these ? He saith unto him : Yea, Lord, thou knowest that I love thee. Jesus saith unto him : Feed my lambs. Jesus saith to him a second time : Lovest thou

me? Peter saith unto him: Yea, Lord: thou knowest that I love thee. He saith unto him: 'Tend my sheep. Jesus saith unto him the third time: Lovest thou me? Peter was grieved and said: Lord, thou knowest all things; thou perceivest that I love thee. Jesus said unto him: Feed my sheep.—*John xxi.*

JESUS PROVIDES FOR HIS MOTHER'S PROTECTION.—When Jesus therefore saw his Mother, and the disciple standing by, whom he loved, he saith unto his Mother: Behold thy Son. Then saith he to the disciple: Behold thy Mother. And from that hour the disciple took her unto his own home.—*John xix.*

CHAPTER XXXVIII.

THE SNARE.

JUDAS VOLUNTEERS AS A SPY.—SANHEDRISTS PLOT TO ENTRAP JESUS.—When the Jewish Sages heard of these things, they regretted that they had not executed the sentence of death upon Jesus on the same day that they had condemned him. Therefore they took counsel what they should now do unto him.

Then Rabbi Yehuda Ish Bari Totha (Judas) said unto them: I still possess the power of God as formerly; I will therefore hunt Jesus, take him, and deliver him into your hands. They all answered: Go and prosper and work for God's holy Name which is profaned by this Roshé (Jesus). So Rabbi Yehuda made for himself a robe like unto that which was worn by the people of Jesus, and went to them at night, and remained with them for three days until he had opportunity to put a mark on the robe of Jesus. Then he went to the Jewish Sages and said to them: I have already planned how you are to take him.

But they answered: We will not enter into conflict with him, because his followers are numerous, and if one of us should die, we would bring sin upon ourselves. But we will rather write a friendly letter to Jesus, by which he will perchance be persuaded to come unto us. So they wrote a letter on this wise: "We are now convinced that we sinned against thee, neither once nor twice. Thou art verily the anointed of God; for we have heard of the wonders which thou didst show upon the Water, such works as only a man who is possessed of the Spirit of God

can do, and therefore from henceforth all our people will be obedient unto thee. Come hither thou Blessed of the Lord, that our eyes may also behold thy wonderful works ; our hearts will rejoice and we will accept thee as a Messiah with gladness."—When the letter was brought to Jesus, he received the messenger with honor and friendship ; but replied: It is not honor to the anointed of God that he should go unto you ; if they truly desire to see my work, let them come unto me. The Jewish Sages then sent another letter which contained yet greater expressions of love and respect, and said also: You are right that we ought to go unto you, but it is difficult for all of us to make the journey ; therefore will we meet you with all your followers, below the mountain which is opposite Jerusalem.

Jesus read this second letter to all of his disciples, and then said to the messenger: Return and say unto them that sent thee that I will come with my whole company.

When the Jewish Sages had heard the answer of Jesus, they appointed many hundreds of strong men to lie in ambush on each side of the brook which is opposite Jerusalem, and they sent Rabbi Yehuda out before them, and charged him, saying: "Act according to your judgment and opportunity ; go to them secretly and talk with them till you come to the mountain, and then give us a reliable sign as to which is Jesus. We will know what to do with him and God will be with us." Rabbi Yehuda replied: I am ready to obey you my lords ; I will go whithersoever you send me, and you only pray to God that he prosper my way that I may succeed and carry out our desire.—*Toledoth Yeshu Ha Nossri*.

SERVANTS AND SOLDIERS OF THE CHIEF PRIESTS.—The Sicarii, who were robbers, made use of small swords, not much different in length from the Persian acinacæ, but somewhat crooked like the Roman (sickles) and from these weapons these robbers got their denomination. The commander of these Sicarii was a descendant of that Judas, who had persuaded abundance of the Jews not to submit to the taxation when Cyrenins was sent to Judea to make one. For, there it was that the Sicarii got together against those that were willing to submit to the Romans, and treated them all in like respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle and by setting fire to their houses. For, they said that they

differed not at all from foreigners, by betraying, in so cowardly a manner, that freedom which Jews thought worthy to be contended for to the utmost, and by owning that they preferred slavery under the Romans, before such contention. Now this was in reality no better than a pretence and a cloak for the barbarity which was made use of by them and to color over their own avarice. Zealots was the name the robbers went by, as if they were zealous in good undertakings, and were not rather zealous in the worst actions, and extravagant in them beyond the example of others. But as for the high priest Ananias (Annas), he also had servants that were very wicked, who joined themselves to the boldest sort of the people.—*Jos. Wars VI. III. and VII. VIII.*

COURT OF JUDGMENT OF THE ESSENES.—But in the judgments the Essenes exercise, they are most accurate and just; nor do they pass sentence by the votes of a court that is fewer than a hundred. And as to what is once determined by that number, it is unalterable.—*Jos. Wars, II. VIII.*

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Now the chief priests and Pharisees had given commandment that, if any man knew where he was, he should show it, that they might take him. Judas Iscariot went unto the chief priests that he might deliver him unto them. But they said: Not during the feast, lest there be a tumult of the people. The chief priests therefore, and the Pharisees gathered a council, and said: What do we? If we let him thus alone, all men will believe on him; and the Romans will come and will take away both our place and nation. And they sought how they might take Jesus with subtlety and kill him; and from that time Judas sought opportunity to deliver Jesus unto them in the absence of the multitude. And his brethren said unto Jesus: Depart hence and go into Judea, that thy disciples may behold thy works: if thou doest these things, manifest thyself unto the world. Jesus therefore said unto them: I go not. And having said this, he abode in Galilee.—*Matt. xvi., xxvi., Mark xvi., Luke xxii., John vii. xi.*

COUNCIL OF SANHEDRIM CONSULT HOW TO SNARE JESUS.—In that meeting in the palace of Caiaphas, besides these priestly chiefs, the leading Sanhedrists were also gathered. They were deliberating how Jesus might be taken and killed. Only at the

conclusion had they arrived that nothing must be done during the Feast for fear of some popular tumult. They knew only too well the character of Pilate, and how, in any such tumult, all parties—the leaders as well as the led—might experience terrible vengeance. They had not the courage of, though they wished for, judicial murder, till he who was their High Priest, Caiaphas, reminded them of the well-known Jewish adage, that: “It is better one man should die, than the community perish.” It must have been intense relief when, in their perplexity, the traitor now presented himself before them, with his proposals. Even as he promised to dog His (Jesus) steps, and watch for the opportunity they sought. In truth, the offer of the betrayer changed the whole aspect of matters. What formerly they dreaded to attempt seemed now both safe and easy: they could not allow such an opportunity to slip; it was one that might never occur again. Nay, might it not even seem as if dissatisfaction and disbelief had begun to spread in the innermost circle of Christ’s disciples.—*Edersheim. Vol. II.*

But when his brethren were gone up unto the feast, then went Jesus also up, not publicly, but as it were in secret. And he charged his disciples that they should tell no man, that he was Jesus the Christ.—*John vii. Matt. xvi.*

CHAPTER XXXIX.

THE LAST MEETING.

According to tradition, the Coenaculum, or Chamber of the Last Supper (on Mount Zion, outside the city walls) was the property of Joseph of Arimathea, the same one who had the honor of burying the sacred body of Jesus. Adjoining this, towards the south, is a small piece of land which is the site of a house in which the saintly and immaculate Virgin Mary resided with the apostle Saint John after the death of Jesus. Here also she died.—*Guide Indicateur des Sanctuaires et Lieux Historiques de la Terre Sainte, par le Frère Liévin de la Hamme.*

The so-called tomb of David was originally a convent of Franciscan monks, who believed it to be the Coenaculum, and

their tradition mentions nothing of an underground cavern, such as is now said by Mohamedans to exist. The tradition which makes it the tomb of David is purely Muslim in its origin, and does not date back earlier than the time of El Melik ed Dha'her Chakmak, A. D. 1448. Oral tradition in Jerusalem says that a beggar came one day to the monastery asking for relief, and in revenge for being refused went about declaring that it was the tomb of David, in order to incite the Muslim fanatics to seize and confiscate the spot. His plan succeeded, for the monastery was cleared of its monkish occupants and appropriated by the Mohamedans.—*History of Jerusalem, by Walter Besant and E. H. Palmer.*

The so-called tomb of David is apparently an immense sarcophagus of rough stone; a door at one end of the room they (Muslims) said, *leads to a cave beneath*. Adjoining the tomb is the Coenaculum or Chamber of the Last Supper. It is stated that when Titus destroyed Jerusalem, this building, with a few others near it, escaped, and that the earliest travellers to the land found it identified as the scene of the Last Supper.

In the fifteenth century Benjamin of Tudela gives this legend: Fifteen years ago, one of the walls of the place of worship on Mount Zion fell down, which the Patriarch ordered the priest to repair. He commanded to take stones from the original wall of Zion, and to employ them for that purpose; which command was obeyed. Two laborers who were engaged in digging stones happened to meet with one which formed the mouth of a cavern. They agreed to enter the cave to search for treasure, but a blast of wind, like a storm, issued from the mouth of the cavern and prostrated them almost lifeless on the ground. They lay in this state until evening, when they heard a voice commanding them to rise and go forth from the place. They proceeded, terror stricken, to the Patriarch, and informed him of what had occurred. He summoned Rabbi Abraham el Constantine, a pious ascetic, one of the mourners of the downfall of Jerusalem, and caused the two laborers to repeat the occurrence in his presence. Rabbi Abraham hereupon informed the Patriarch that they had discovered the sepulchres of the house of David and of the Kings of Judah. The Patriarch ordered the cave to be walled up so as to hide it effectually from every one to the present day.—*See Cook's Palestine and Syria.*

The Lord now sent Peter and John. Evidently neither the house nor its owner were to be named beforehand within hearing of Judas. That last Meal was not to be interrupted, nor their last retreat betrayed till all had been said and done. When they reached the house, the two Apostles were to deliver to its owner this message: The Master saith: With thee I hold the pascha with my disciples: where is my Katalyma? *i. e.*, hall or hostlery. —There can be no doubt that the owner of the house was a disciple. No mere stranger would, in answer to so mysterious a message, have given up, without further questioning, his best room. —*Eder. Life of Jesus, II.*

Now *before* the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world he loved them to the uttermost. Jesus was troubled in spirit and testified, and said: Verily, verily I say unto you, that one of you shall betray me. And truly the Son of Man goeth, as it was determined, but woe unto that man by whom he is betrayed. And supper being ended, the devil having already put into the heart of Judas Iscariot to betray Jesus, he went out straightway and it was night.—*John, xiii.*

JUDAS IN DISGUISE AS AN ESSENE.—Then Rabbi Yehuda went and joined Jesus and his people at night, and because he came to them in a robe like their own, they all thought that he was one of their own company.—*Toledoth Yeshu.*

Sadly humiliating as it reads, and almost incredible as it seems, the Supper began with a contention among them which of them should be accounted the greatest. We are not left to general conjecture in regard to the influence of Judas in the strife. There is, we believe, ample evidence that he not only claimed, but actually obtained the chief seat at the table next to the Lord.

As we believe, their first move was to the house where the Supper had been celebrated. Learning that Jesus had left it with his disciples two or three hours before, Judas next directed the band to the spot he knew so well.—*Edersheim's Life of Jesus. Vol. II.*

CHAPTER XL.

BETRAYAL AND ARREST.

And Jesus came out and went, as he was wont, unto the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them: Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast and kneeling down, he prayed saying: Father, if thou be willing, remove this cup from me;—nevertheless, not my will but thine be done. And being in an agony he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. And when he rose up from prayer and was come unto his disciples, he said unto them: Rise up, let us go, behold he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token saying: Whomsoever I shall kiss, that same is he; take him and lead him away safely. And they laid their hands on Jesus and took him.

And Jesus said unto the chief priests, and captains of the temple, and elders which were come against him: Are ye come out as against a robber, with swords and staves.—*Gospels of Matt., Mark, Luke, John.*

TALMUD ACCOUNT OF THE BETRAYAL.—When they arrived at the hill, Rabbi Yehuda was among them, and the Jewish Sages recognized him because he had agreed with them about a certain mark on himself. The Jewish Sages waited on the slope of the mountain for the coming of Jesus with his company. When these arrived at that place, Rabbi Yehuda fell on Jesus' neck and with a loud voice exclaimed: This is Messiah! we must serve and fear him as our Father and our King. Then he embraced Jesus and kissed him.

As soon as the Jewish Sages ascertained, by means of this sign given them by Rabbi Yehuda, which was Jesus, the men whom they had ready in ambush sprang out and seized Jesus, and struck him hard blows, and bound him hand and foot. Then they brought him into the city of Jerusalem with all his fol-

lowers, except some who had been slain fighting for him and others who escaped.—*Toledoth Yeshu Ha Nossri*.

THE SICARII.—The Nationalist party or zealots, first appeared in those guerilla bands under the leadership of Ezkias, whom Herod the Great, executed. His son, Judas, raised the standard of revolt against the taxing of Quirinius. A son of Judas, Manahem, was one of the leaders of the most fanatical Nationalists, the Sicarii.—*Edersheim's Life of Jesus*.

The Sicarii, who were robbers, made use of small swords, not much different in length from the Persian acinacæ, but somewhat crooked, and like the Roman sicæ (or sickles) and from those weapons, these robbers got their denomination, and with these weapons they slew a great many; for they mingled themselves among the multitude at their festivals, when they were come up in crowds from all parts of the city to worship God, and easily slew those they had a mind to slay. The Sicarii went up with the greatest security at the festivals, as if they were going to worship God, while they had daggers under their garments: and having weapons concealed and mingling themselves among the multitude, they slew certain of their own enemies; and being subservient to other men for money they slew others also. They stabbed men in the day time, and in the midst of the city; this they did chiefly at the festivals; and when any fell down dead, the murderers became a part of those that had an indignation against them; by which means they appeared persons of such reputation, that they could by no means be discovered.—*Jos. Ant., XX., VIII. Wars, II., XIII.*

CHAPTER XLI.

FORSAKEN.

So the band and the chief captain and the officers of the Jews seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, which was High Priest that year.—The high priest therefore asked Jesus of his disciples and of his teaching.—Jesus answered him: I have spoken openly to the world; I ever taught in Synagogue and in the temple where all

Jews came together, and in secret I spake nothing. Why askest thou me? Ask them that heard what I spake unto them.—And when he had said this, one of the officers that stood by, struck Jesus with his hand, saying: Answerest thou the high priest so? Annas therefore sent Jesus bound unto Caiaphas, the high priest, where the scribes and the elders were gathered together.

And the rulers scoffed at Jesus, saying: He saved others, let him save himself if this is Christ of God, His chosen one. In like manner, the chief priests mocking him with the scribes and elders, said: He trusted on God; let Him deliver him now if he desireth him.—*John xviii. Luke xxiii. Matt. xxvii.*

WHAT IS SAID IN THE GOSPEL OF ST. PETER.—“And the Lord cried out, saying: My Power, My Power,” (Suzerain?) “hast thou forsaken me?”—*Gospel of St. Peter (See Church Standard, Jan. 28, 1893.)*

Sultan—monarch—in Arabic and probably in Aramaic, means the one in power. As the Aramaic is said to have been the spoken language at that time, is it not possible that Jesus uttered those words in reproach to his suzerain?—*The authors.*

And they all forsook him.—*Mark xiv.*

ANNAS PRESIDENT OF THE SANHEDRIM.—The conjunction of the two names of Annas and Caiaphas, probably indicates that although Annas was deprived of the pontificate he still continued to preside over the Sanhedrim—a conclusion, not only borne out by Acts iv., 6, where Annas appears as the actual President, and by the terms in which Caiaphas is spoken of, as merely “one of them,” but by the part which Annas took in the final condemnation of Jesus.—*Edersheim's Life of Jesus. Vol. I.*

TRIAL OF JESUS CONFORMABLE TO JEWISH LAW.—The course which the priests had resolved to follow against Jesus, was strictly conformable to Jewish law. The procedure against the “seducer” (masith) who seeks to sully the purity of the faith, is laid down in the Talmud. In it, judicial ambushade is constituted an essential portion of the criminal process. When a man is accused of “seduction,” two witnesses are concealed behind a partition; and it is arranged to bring the accused into an adjoining room in which he can be heard by the two witnesses, without himself per-

ceiving them. Two candles are lighted near him, that it may be fully established that the witnesses "see him." Then he is made to repeat his blasphemy. He is urged to retract. If he persists, the witnesses who have heard him, bring him to the tribunal, and he is stoned. The Talmud adds, that this course was adopted in the proceeding against Jesus; that he was condemned upon the testimony of two witnesses who had been concealed, and that "seduction" is moreover the only crime for which witnesses are thus prepared.—*Talm. of Jerus. Sanhedrim xiv.*, 16. *Talm. of Bab., same treatise*, 43. a. 67. a. Cf. *Schabbat*, 104, 6. See Renan's *Life of Jesus*.

RABBINICAL DEFINITION OF RELIGIOUS SEDUCERS.—A *Mas-sith* is an individual who, privately seduces private individuals into idolatry (*Sanh.*, vii. 10, *Jer. Yeb.*, 15, d.), it being added that he speaks with a loud voice, in praise of some false God, and uses the holy Hebrew language (*Jer. Sanh.*, 25. d.). On the other hand, the *Maddiach* is one who publicly seduces the people to idolatry; using, as it is added, the language spoken by the people.

To the Sanhedrim was left the administration of justice in all that was connected with purely religious questions. In great criminal causes or in important investigations, the High Priest would always preside.—Such causes could only be tried and capital sentence pronounced, in the regular meeting place of the Sanhedrim, not in the High Priest's palace. No process might begin in the night, not even in the afternoon; although, if the discussion had gone on all day, sentence might be pronounced at night.—*Edersheim's Life of Jesus. Vol. II.*

JESUS ASKS HIS SUZERAIN'S PROTECTION, BUT SHE OBEYS THE CHIEF PRIESTS WHO MOCK HIM.—When Queen Helena heard the tumult, she asked: What is this disturbance? They answered: The Sages of the Jews have again laid hold of Jesus. Then the Queen sent for the chief priests and elders to appear before her and to bring Jesus. And straightway they all came and brought Jesus to her. And the Queen said to him: Manifest thy wonderful deeds also now.

Jesus answered: They strive against me without cause, and you can deliver me; therefore save me from the evil doers, that I perish not without law. I have no protector save thee, oh Queen, for I am the son of thy kinswoman Maryam.

The Queen was frightened, and said to the Jewish Sages : Do not be hasty, for you might shed innocent blood.

But they answered her, and said : Precious Queen, if he is a God, let him save himself out of our hands. And it is time for you oh Queen, to keep silence that you may not be suspected. It will be said of you : " She hath protected her kinsman who is a magician and an imposter : " Therefore it is more prudent for you to keep silence than to talk ; for he must be slain, and we will spend our whole lives to fulfil the words of our holy Law.

With these words, the valiant men, who stood behind the chief priests and elders, took Jesus and bound him with chains in the Queen's presence and dragged him with force unto prison. Then Jesus again said : Oh Queen, it is thy duty to protect and save me, for I am a kinsman unto thee. But no one helped Jesus ; for the Queen became angry and turned away, neither did she answer him. So they led Jesus away into the prison where such as were condemned to death were confined.—*Toledoth Yeshu Ha Nossri*.

He was taken from prison and from judgment ; and his life, who shall recount ? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due.—His feet they hurt with fetters ; he was laid in chains of irons.—*Ps. cv. Isa. liii., new ver.*

CHAPTER XLII.

THE FORTY DAYS.

Our Law had forbidden to slay any man, even though he were a wicked man, unless he had been first condemned to suffer death by the Sanhedrim. The High Priests were the political Governors of the Jews under the reign of Herod and under the reign of Archelaus his son ; although after their death the government became an aristocracy, and the High Priests were intrusted with a dominion over the nation.—*Jos. Ant. xiv., ix. and xx, x.*

RABBINICAL MODE OF CRIMINAL PROCEDURE.—And proclamation was made every day for forty days, that whoever knew

aught wherewith to defend Jesus and prove him not guilty, they should come forward and make it known: for Jesus had been sentenced to be stoned because he had bewitched and led astray the people of the Jews.—But no one was found to speak in defense of Jesus, except five persons, whose names were: Mattee, Nakee, Nossree, Bance and Tadee. These were bold and said: Why should we search for his good work; the wonderful things that he hath done are good evidences that he hath in him a most godlike spirit.

The Sanhedrim perceived by the boldness of these men that they were disciples of Jesus, and gave orders that the matter be investigated. And when they discovered that it was indeed so, and that these men had been among the first to lead their fellow citizens astray after Jesus, the Sanhedrim said unto them: You will likewise be slain like your Master the sorcerer. And they stoned all the five men to death on the same day.—*Toledoth Yeshu*.

PUT TO DEATH BROTHER, SON, WIFE, DAUGHTER OR FRIEND WHO ASKS YOU TO CHANGE YOUR RELIGION.—And Moses called unto all Israel and said: If thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee, saying: Let us go and serve other Gods; thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. Thou shalt stone him with stones that he die, because he hath sought to draw thee away from Jehovah thy God which brought thee out of the land of Egypt.—*Deut. xiii*.

The Jehovah spake unto Moses, saying: A man or a woman that hath a familiar spirit shall surely be put to death; they shall stone them with stones; their blood shall be upon them.—And the soul that turneth unto them that have familiar spirits, to go after them, I will even set my face against that soul, and will cut him off from among his people.—*Liviticus xx*.

VIOLATION OF THE SABBATH A CAPITAL CRIME.—And the Jehovah spake unto Moses, saying: Speak thou also unto the children of Israel, saying: Verily ye shall keep my Sabbath; every one that profaneth it, shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done, but on the

seventh day is a Sabbath of solemn rest, holy to the Jehovah: whosoever doeth any work on the Sabbath day, he shall surely be put to death.—And Moses assembled the congregation of the children of Israel, and said unto them: These are the words which the Jehovah hath commanded that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of solemn rest to the Jehovah; whosoever doeth any work therein, shall be put to death — *Exodus xxxii., xxxv.* And while the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day. And they brought him unto Moses and Aaron, and they put him in ward, because it had not been declared what should be done to him.—And the Jehovah said unto Moses: The man shall surely be put to death: all the congregation shall stone him with stones without the camp.—And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Jehovah had commanded Moses.—*Numbers xv.*

PHARISAIC LAW ON CONTRADICTIONARY WITNESSES.—The Pharisaic Law of witnesses was very peculiar. Witnesses who contradicted each other were not considered, in rabbinic law, as false witnesses, in the sense of being punishable. Nor would they be so, even if an alibi of the accused were proved. Talmud stories, that witnesses had lain in wait to hear and report the utterances of Christ (Sanh. 67, a,) and that forty days before his execution heralds had summoned any exculpatory evidence in his favor, (Sanh. 43, a) may be passed without comment.—*Edersheim's Life of Jesus. Vol. II.*

And there was much murmuring among the people concerning Jesus; for some said: He is a good man; others said: Nay but he deceiveth the people. Howbeit no man spake openly of him, for fear of the Jews.

Annas and Caiaphas and other Jews went to Pilate about Jesus, accusing him of many crimes. And they said: Jesus attempts the dissolution of the Sabbath and the Laws of our fathers. We have a law which forbids doing cures on the Sabbath day; but he cures the lame and the deaf, the palsy, the blind, the lepers and the demoniacs on that day by wicked methods.—Pilate replied: How can he do this by wicked methods?—They answered: He is a conjurer, and casts out devils by the prince of the devils,

and so all things become subject to him.—Then said Pilate: Casting out devils seems not to be the work of an unclean spirit, but to proceed from the power of God; and why are not the devils subject to your doctors?—*Gospels of John and Nicodemus.*

HUMAN SACRIFICE. OBSERVANCE OF THIS RITE BY THE JEWS, AND THE PASSOVER SEASON THE MOST PROPITIOUS AND ACCEPTABLE TIME FOR THESE PRACTICES.—In the latter ages of antiquity there was a very general belief that, in strictness, the oldest rituals demanded a human victim, and that animal sacrifices were the substitutes for the life of a man.—The human victim was burned after his blood had been poured out as a libation.—The notion that animal sacrifice is accepted in lieu of an older sacrifice of the life of man, appears among the Hebrews in the story of Isaac's sacrifice, Gen. xxii.—Wherever we find the doctrine of substitution of animal life for that of man, we find also examples of actual human sacrifice; sometimes confined to seasons of extreme peril, and sometimes practiced periodically at solemn annual rites.—Most commonly, however, human sacrifices, and in general all such sacrifices as were not eaten, were burned; and this usage is found not only among the Hebrews and Phoenicians, with whom fire sacrifices were common, but among the Arabs, who seem to have admitted the fire-offering in no other case.

Among the Hebrews and their neighbors, it would seem that human sacrifices were not ordinarily burned at the altar or even within the precincts of the sanctuary, but rather outside the city. It is plain, from various passages of the prophets, that the sacrifices of children among the Jews before the captivity, which are commonly known as sacrifices to Moloch, were regarded by the worshippers as oblations to Jehovah, under the title of King; yet they were not presented at the temple, but consumed outside the town at the Tophet in the ravine below the Temple.—*Jer. vii., 31. xix., 5. xxxii., 35. Ezek. xxxiii., 39. Micah. vi., 7.* The form Moloch (lxx.), (Septuagint) or rather Molech (Hebrew) is nothing but Melech, "King."—In the more ancient Hebrew rite, the children offered to Moloch were slaughtered before they were burned. Gen. xxii., 10. Ezek. xvi., 20. xxiii., 39. At Hieropolis, the victims are cast down from the temple, but we do not read that they are burned.

The consecration of the first-born male children (Ex. xxii., 28. xxxiv., 20) has always created a difficulty. The legal usage was

to redeem the human firstlings, and in Numbers iii. this redemption is further connected in a very complicated way with the consecration of the tribe of Levi. It appears, however, that in the period immediately before the exile, when sacrifices of first-born children became common, these grisly offerings were supposed to fall under the law of firstlings.—Jer. vii., 31. xix., 5. Ezek. xx., 25.)—There must have been some point of attachment in ancient custom for the belief that the deity asked for such a sacrifice.—In point of fact, even in old times, when exceptional circumstances called for a human victim, it was a child, and by preference a first-born or only child, that was selected by the peoples in and around Palestine.—(2 Kings, iii., 27.) This is commonly explained as the most costly offering a man can make; but it is rather to be regarded as the choice, for a special purpose, of the most sacred kind of victim. All the prerogatives of the first-born, among Semetic peoples, are originally prerogatives of sanctity; the sacred blood of the kin flows purest and strongest in him.—In the Passover we find the sacrifice of firstlings assuming the form of an annual feast.—Then if firstlings are animals of special intrinsic holiness, the sacrifices to which they are appropriated, will be special acts of communion, peculiar holocausts or the like, and not mere common sacrificial meals.—And this is actually the case in the oldest Hebrew times; for the Passover, which is the sacrifice of firstlings *par excellence*, is an atoning rite of a quite exceptional kind.

Among the annual piacula of the more advanced Semites, which yet bear on their face the mark of extreme antiquity, the first place belongs to the Hebrew Passover, held in the Spring month Nisan, where the primitive character appears, not only from the details of the ritual, but from the coincidences of its season with that of the Arabian sacrifices in the month of Rajab. Similarly, in Cyprus, on the first of April, a sheep was offered to Astarte (Aphrodite) with ritual of a character evidently piacular. At Hieropolis, in like manner, the chief feast of the year was the vernal ceremony of the Pyre, in which animals were burned alive. And again among the Harranians, the first half of Nisan was marked by a series of exceptional sacrifices of piacular color.—Certain holocausts, like those of the Pyre Festival at Hieropolis, were burned alive, and other piacula were simply pushed over a height, so that they might seem to kill themselves by the fall. This was done at Hieropolis both with animals and with

human victims; and according to the Mishna, the Hebrew scapegoat was not allowed to go free in the wilderness, but was killed by being pushed over a precipice.—*Dea Syria lviii.*, *Yoma vi.*, 6. The same kind of sacrifice occurs in Egypt in a rite which possibly is of Semitic origin, and in Greece in more than one case where the victims were human.

All such forms of sacrifice are precisely parallel to those which were employed in sacred executions, *i. e.*, in the judicial slaying of members of the community. The criminal, in ancient times, was either slain by the whole congregation, as was the usual form of execution among the Hebrews; or strangled, as was commonly done among the later Jews.—These coincidences between the ritual of sacrifice and of execution, are not accidental;—they helped to establish the view that the victim was a sacrifice to justice, accepted in atonement for the guilt of the worshippers.

The parallelism between piacular sacrifices and execution, came out with particular clearness when the victim was burnt, or where it was cast down a precipice; for burning was the punishment appointed among the Hebrews and other ancient nations for impious offences.—Gen. xxxviii., 24, Lev. xx., 14, xxi., 9, Josh. vii., 15, and casting from a cliff is one of the commonest forms of execution. Among the Hebrews we find captives so killed, II. Chron. xxv., 12.—II. Kings viii., 12, Hosea x., 14, from which it would seem that this was the usual way of killing non-combatants. (Luke iv., 29.) I apprehend that the obscure form of execution “before the Lord” mentioned in II. Sam. xxi., 9, and also Numb. xxv., 4, is of the same sort, for the victims fall and are killed.—Note that this religious execution takes place at the Season of the Pascal piaculum.

It is true that the victims are aliens and not tribesmen, as in strictness the sense of the ritual requires; but the older Semites when they had recourse to human sacrifice were more strictly logical, and held with rigor to the fundamental principle that the life of the victim must be a kindred life. See for the Hebrews, Gen. xxii., II. Kings xxi., 6, Micah vi., 7.—An old form of sacrifice applied to captive chiefs (*c. f.* the case of Agag, I. Sam. xv.). Saul undoubtedly spares Agag in order that he may be sacrificed, and Samuel actually accomplishes this offering by slaying him “before the Lord” in Gilgal. And in this, as in other cases of human sacrifice, the choice of an alien instead of

a tribesman is not of the essence of the rite ; for Jephthah loses his vow, on his return from smiting the Amorites, by the sacrifice of his own daughter.

In all discussions of the doctrine of substitution, as applied to sacrifice, it must be remembered that private sacrifice is a younger thing than clan sacrifice, and that private piacula offered by an individual for his own sins are of comparatively modern institutions. Jewish theology has a great deal to say about the acceptance of the merits of the righteous on behalf of the wicked, but very little about atonement through sacrifice. Even in the theology of the Rabbis, penitence atones only for light offences, all grave offences demanding also a material prestation.—The mortal sin of an individual was a thing that affected the whole community, or the whole kin of the offender. Thus the sin of the sons of Eli is visited on his whole clan from generation to generation, I. Sam. ii., 27, the sin of Achan is the sin of Israel, Josh. vii., and the sin of Saul leads to a three year's famine. The Gibeonites asked of David that in lieu of Saul himself, certain members of his household shall be given up to them. And in this way, the idea of substitution is brought in even in a case which is, strictly speaking, one of murder. II. Sam. xxi., 9.

Accordingly it is the business of the community to narrow the responsibility of the crime, and to free itself of the contagious taint by fixing the guilt either on a single individual, or at least on his immediate kin, as in the case of Achan who was stoned and then burned with his whole family.—Josh. vii. Hence, when a tribesman is executed for an impious offence, he dies on behalf of the community, to restore normal relations between them and their God ; so that the analogy with sacrifice is very close in purpose as well as in form.—The sin of the community was concentrated on the victim, and its death was accepted as a sacrifice to divine justice.

The Passover is a rite of the most primeval antiquity. Annual atonements appear, if we may judge from the case of the Passover, to have been regarded as a means of placing the worshippers in a special way under the divine protection, without any express reference to the taking away of guilt.—*Religion of the Semites, by W. Robertson Smith.*

Josephus said to John the Zealot : Vile wretch that thou art ! If any one should deprive thee of thy daily food, thou wouldst

esteem him an enemy to thee ; but thou hopest to have that God for thy support, whom thou hast deprived of his everlasting worship (daily sacrifice) ! and thou imputest those sins to the Romans, who, to this very time take care to have our laws observed, and almost compel these sacrifices to be still offered to God, which have, by thy means, been intermitted.—*Jos. Wars VI., ii.*

TALMUD INVOCATION FOR FIRST NIGHT OF PASSOVER.—GOD WAS VANQUISHED, AND THE HEADS OF EGYPTIAN FIRSTBORN CHILDREN WERE CRUSHED ON PASSOVER NIGHT.—OPPONENTS OF ISREAL WERE DESTROYED ON PASSOVER NIGHT.—It was at midnight ! What astonishment, and exciting wonders didst Thou, Oh Jehovah, perform of old on that night.

In the beginning of the midnight watch of this commemorative Night, Thou didst bestow victory upon the righteous immigrant Abraham when he pursued Amraphel at the dividing of the night ; it was at midnight.

Thou didst reprove King Abimalek of Gerar in a dream on that Night.

Thou didst terrorize Laban, the Aramaen, in the gloomy Night.—Israel wrestled with an angel and conquered him in that Night ; it was at midnight.

The firstborn of Egypt didst Thou slay in the middle of that Night. Their strength was gone when they arose at night.

Sisera, the lord of Harosheth, didst Thou tread down by the Stars of that Night.

Sennacherib, the blasphemer, desired to destroy Jerusalem, but Thou didst reduce and shame his host that Night.

The Deity Bel and his upholders were violently broken down in the darkness of this Night.

To the beloved Daniel the dream of Nebuchadnezzar was revealed in that Night ; it was at midnight.

Belshazzer, who drank out of the sacred vessels, was slain on that Night ; it was at midnight.

Daniel, who interpreted the writing on the wall which frightened Belshazzer, was saved from the lion's den on that Night.

Haman wrote letters to destroy the Jews in the night. Thou didst gain thy victory against him by depriving Ahasuares of sleep in that Night.

The wine-press was trodden for the inquiring watchmen : How late in that Night.

A shout as that of the watchman's cry—the Morning comes—yet always follows the Night! It was Midnight.

Hasten the day that is called: "Neither Day nor Night." Make known, Oh Lofty One, that thine is the Day as also the Night. Put watchmen in thy habitation for every day and every night. Illuminate as daylight the gloomy Night. It was at Midnight.

And now commemorate the sacrificial Pascal feast.

The absolute power of Thy strength didst thou reveal by wonders at the time of the Passover.

To a great Feast of feasts didst thou exalt the Feast of Passover.

Thou didst reveal thyself to Abraham at Midnight at the time of the Passover. And therefore commemorate the sacrificial Pascal feast. Thou didst knock at his doors in the heat of day at Passover. He gave unleavened cakes to the angels with deeds of merit at Passover. He hastened to the oxen stall, having anticipated that sacrificial beast for the Feast of the Passover. Therefore commemorate the sacrificial feast.

The inhabitants of Sodom angered God and went up in flames at the time of the Passover.

Lot was rescued from them; he who baked unleavened cakes for the angels at the time of Passover.

Thou didst waste the lands of Noph and Moph when thou passedst through them at Passover. Therefore commemorate the sacrificial Pascal feast.

The head of every firstborn didst thou crush, Oh Jehovah, in the night-watches of the Passover. But Thy firstborn Son Israel Thou didst pass over, Thou Almighty, through the blood-sprinkling of the feast of Passover.—Thou didst prevent the destroyer, from entering our dwellings, and therefore we commemorate the sacrificial Pascal feast.

The strong fortress of Jericho was surrendered at the festival of Passover.

The Camp of Midian was destroyed through the merits of the barley cake that was made of the sheaf offered at Passover.

The (Assyrian) princes of Pul and Lud were burned as sacrificial flames at Passover, and therefore we commemorate the sacrificial Pascal feast.

The King Sanacherib was obliged to tarry in Nob till he was overtaken by the season of Passover.

The Unseen Hand wrote the downfall of Babylon at the season of Passover. While the holy candlestick burned and the table was spread at the feast of Passover. Therefore commemorate the sacrificial Pascal feast.

Esther, that myrtle, called the people to a three-fold feast at the season of Passover.

Haman, the Chief of the Wicked, didst Thou hang fifty cubits high at Passover.

Once a double (fatal) misfortune befell the inhabitants of Uz at the season of Passover.—Oh, that thy power might glorify itself and thy right hand might be raised as it was on the Night of the solemn consecration of the feast of the Passover. And now commemorate the sacrificial Pascal feast.—*Invocation for first night of Passover. Hagada Pesakh Talmud.*

Jesus said unto the chief priests and captains of the temple, and the elders: But this is your hour and the power of darkness.—For men loved the darkness rather than the light, because their deeds were evil.—But we are not of the night, nor of darkness. For we wrestle not against flesh and blood; but against the world rulers of this darkness; against the spiritual hosts of wickedness.—*Luke xxii. John iii. 1. Thess. v. Eph. vi.*

And the ten sons of Haman were slain with the sword, and before their spirits went out of them, they were hung up beside Haman.—*Migilah Esther Talm.*

THE FATE OF HAMAN AND HIS SONS A WARNING TO WHOEVER DARES TO OPPOSE THE JEWS.—The ethical standard of the Jewish Bible has suffered many attacks, but no book has been so severely charged with a low standard of morality as the Book of Esther. Even such a strong believer as Martin Luther wanted to expunge this book from the Holy Scriptures. It is needless to rehearse the charges made against this little book. They are in the mouth of every one, thanks to the popularization of the so-called higher criticism of the Bible.—NOW IT MATTERS VERY LITTLE FOR OUR PURPOSE WHETHER THE BOOK OF ESTHER IS, OR IS NOT BASED ON HISTORICAL FACTS. WE SHALL EXAMINE IT AS A LITERARY PRODUCTION, AND AS SUCH, ITS EXPLANATION LIES WITHIN ITSELF.

When that conspiracy is discovered and Haman's fall is effected, there remains the difficult task of undoing the widespread

evil so cunningly devised by the Agagité.—Battles were fought over the country (Persia) in all of which the Jews were victorious because, as the Book says: “the fear of them fell upon all the people, and all the rulers, and the lieutenants, and the deputies, and the officers of the King helped the Jews, because the fear of Mordecai had fallen upon them.”—What does the queen (Esther) demand?—She demands a renewal of yesterday’s slaughter, and even the hanging of the (dead) sons of Haman.—What motive could this woman have for asking that the corpses of her adversary’s sons be publicly exposed?—Nor is it difficult to understand that one such official act as the exposure, to public disgrace, of the sons of Haman could do more towards frightening the excited rabble, than fights or decrees.

Leave all morbid sentimentality aside; and read the Book of Esther again, and you will find what all sensible men have ever found; a masterly literary production with its tendenz (tendency meaning) skillfully hidden, and yet made visible, as a moral lesson must be in every well-told story.—*Rev. Dr. Marcus M. Jastrow’s Purim Lecture. See Jewish Exponent, March 16th, 1894. Philadelphia, U. S. A.*

ARE THESE MEN MARKED FOR DEATH?—The festival of the commemoration of Israel’s salvation from the murderous H’Ameliki, by Mordecai the Judaen and Queen Esther, should inspire every son and daughter of Israel with faith and courage to fight the “Battle of Jehovah” against Amelek. This brute of Antiquity—Amelek—is not dead; he lives in every epoch of history; in every clime and country; in every stage of society, and confronts Israel in every walk of life. In Germany, Amelek is typified in ex-Court Chaplain Stoecker; in France, in Drummond; in Austria, by Professor Rohling; in England and Canada, by Professor Goldwin Smith; in Russia, by the Czar Alexander III.; and in this country (United States), in the obscure star Poultney Bigelow, that ascended the journalistic horizon.—*See Jewish Exponent March 23rd, 1894. Philadelphia, U. S. A.*

ALL OPPONENTS TO BE CRUSHED.—Israelites know that the prejudice against them is not affected by time or reason. The children of the Book were rightly forewarned never to forget the Amelekites, because these and other implacable enemies would never throughout their generations let up their *Rishus* (“tyranny”) or show a willingness to be forgotten.—Let *Purim* speak this

lesson of gladness.—The same good God who delivered our people from the Hamans of old, will raise up Esthers and Mordecais in our days to bring about His righteous ends.—The genius of the Hebrew language has provided more than half a dozen synonymous words for “Joy” and on Purim all of them should characterize the Jew’s feelings.—*Editorials in Jewish Exponent, March 16th, 1894.* Philadelphia, U. S. A.

Then gathered the Chief Priests and the Pharisees in council, and said: What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation.

But a certain one of them, Caiaphas, being high priest that year, said unto them: Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.—Now this he said not of himself, but being High Priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one, the children of God that are scattered abroad.

And the assembly of the elders of the people was gathered together both chief priests and scribes and they led Jesus into their council. Now the chief priests and the whole council sought false witnesses against Jesus, that they might put him to death, and they found it not. For many bare false witness against him, and their witness agreed not together.—Nevertheless among the chief rulers also many believed on Jesus, but because of the Pharisees they did not confess him; lest they should be put out of the synagogue (excommunicated).—And they all say unto him: If thou art the Christ? tell us. Jesus said unto them: If I tell you, ye will not believe, and if I ask you, ye will not answer. But from henceforth shall the Son of Man be seated at the right hand of the power of God.—And the high priest said unto Jesus: I adjure thee by the living God (God of Life) that thou tell us whether thou be the Christ, the Son of the Blessed? Jesus saith unto him: I am.—Then the high priest rent his garments, saying: He hath spoken blasphemy: what further need have we of witnesses? Behold now ye have heard the blasphemy: what think ye?—They answered and said: He is worthy of death.—Then did they spit in his face and buffet him; and some smote him with the palms of their hands.—*Matt., Mark, Luke, John.*

ISRAEL IS THE SON OF GOD ACCORDING TO THE CABALA.—So the Holy Blessed be He, hath a Son born to him by the Matrone-sha (Shekhenah). He sends him to the World to grow up. Moses said (to Israel) "Ye are the children of Y H V H your Elohim" (*i. e.*, Jehovah your Gods).—*Qabbalah, by Isaac Meyer, LL.B., etc.*

Then Pilate called together the elders and scribes, the priests and levites, and said unto them, privately: Do not act thus: I have found nothing in your charge against Jesus concerning his curing sick persons and breaking the Sabbath, worthy of death.—The priests and levites replied to Pilate: By the life of Cæsar, if any one be a blasphemer, he is worthy of death; but this man hath blasphemed against the Lord.—Pilate said unto them: Why should he die? The Jews answered: We have a law, and by our law he ought to die, because he made himself the Son of God and a King.—When Pilate heard that saying, he was the more afraid and went again into the judgment hall and saith unto Jesus: Whence art thou? Jesus answered: If my Kingdom were of this world, then would my officers fight that I should not be delivered unto the Jews.—Then Pilate saith unto him: Knowest not thou that I have power to crucify thee?—Jesus answered: Thou couldst have no power against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.—And from henceforth Pilate sought to release him.

And Pilate was filled with anger and went out of the hall and said to the Jews: I call the whole world to witness that I find no fault in that man.—Then Pilate, having called together Nicodemus and the fifteen men who had said that Jesus was not born through fornication, and said to them: What shall I do, seeing there is like to be a tumult of the people?—Nicodemus stood before the Governor and said: O righteous Judge; I spake to the elders of the Jews and the scribes and priests and levites in their assembly: "What is it that ye would do with this man? He is a man who hath wrought many useful and glorious miracles; such no man ever wrought before, nor will ever work. Let him go, and do him no harm; for if he cometh from God, his miraculous cures will continue; but if from men, they will come to naught. And now let this man go; because the very miracles for which ye accuse him are from God, and he is not worthy of death."

Also many other Jews, both men and women cried out and said: He is truly the Son of God who cures all diseases: this power can proceed from none but God.

The Governor, hearing this, said to the multitude of the Jews (Sanhedrim) What will it profit you to shed innocent blood?—The Jews said to Nicodemus: Art thou become his disciple, making speeches in his favor? Nicodemus saith to them: Is the Governor become his disciple also, and does he make speeches for him? Did not Cæsar place him in that high place? When the Jews heard this, they trembled and gnashed their teeth at Nicodemus.

But when the Governor looked upon the people that were present, and the Jews, he saw many of the Jews in tears, and said to the Chief Priests of the Jews: All the people do not desire his (Jesus) death. The elders of the Jews answered Pilate: We and all the people came hither for this very purpose that he should die.—Pilate said unto them: If these (his) words seem to you blasphemy, do you bring him to your Court and try him according to your law.—The Jews reply to Pilate: Our law saith: He shall be obliged to receive nine and thirty stripes: but if after this manner he shall blaspheme the Lord, he shall be stoned.—Pilate said to them: Let him be only whipped and sent away.—*Gospels of Matt., Mark, Luke, John and Nicodemus.*

Jewish Law had it, that he who was condemned to death, was not to be previously scourged.—*Keth. 37. b. top., Ederheim's Life of Jesus, Vol. II.*

CHAPTER XLIII.

JESUS OR BARABAS?

ROBBERIES OF HIGH PRIEST ANNAS AND HIS HENCHMEN.
—The country was again filled with robbers and imposters who deluded the multitude. But as for the high priest Annas, he also had servants that were very wicked, who joined themselves to the boldest sort of the people, and went to the threshing floors, and took away the tithes by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in the same manner, as did those of his servants,

without any one being able to prohibit them : so that priests who of old, were wont to be supported by these tithes, died for want of food.—But now the Sicarii went into the City by night, just before the festival which was at hand, and took the Scribe belonging to the Governor of the Temple, whose name was Eleazar, the son of Annas, the high priest, and bound him and carried him away with them : after which they sent to Annas, and said that they would send the scribe to him, if he would persuade the Roman Governor to release ten of those prisoners which he had caught of their party : so Annas was plainly forced to persuade Albinus and gained his request of him. These robbers perpetually contrived to catch some of Annas' servants, and would not let them go, till they thereby recovered some of their own Sicarii. But Annas was too hard for the rest by his riches which enabled him to gain those that were most ready to receive (bribes).—*Josephus. Ant., xx. viii.*

Barabbas belonged to that class, not uncommon at that time, which, under the colorable pretense of political aspirations, committed robbery and other crimes.—*Edersheim's Life of Jesus. Vol. II.*

TITUS' GENERALS ADVISE DEMOLITION OF TEMPLE AS A HOT BED OF CONSPIRACY AND REBELLION.—Titus gathered his commanders, and proposed to them that they should give him their advice what should be done about the holy house.—Now some of these thought that it would be the best way to act according to the rules of war and demolish it ; because the Jews would never leave off rebelling while that house was standing ; for at that house it was that they used to get all together.

TITUS DENOUNCES ZEALOTS FOR TREACHERY AND ENMITY AGAINST HIMSELF AND THE ROMAN EMPIRE IN RETURN FOR KINDNESS AND MANY AND GREAT PRIVILEGES GRANTED TO THE JEWISH PEOPLE.—Now Titus was deeply affected by this state of things, and said to the Zealots : Have not you, vile wretches that you are, put up this partition wall before your sanctuary by our permission ? Have not you been allowed to put up the pillars, thereto belonging, at equal distances, and on them to engrave in Greek and in your own letters, this prohibition ;—that no foreigner should go beyond that wall ?—Have not we given you leave to kill such as go beyond it, even though he were a Roman ?—And what do you now, you pernicious villians ?—I

appeal to the Gods of my own country, and to every God that ever had any regard for this place (the temple), for I do not suppose it to be regarded by any of them now.

You have been the men that have never left off rebelling since Pompey first conquered you; and have since that time made open war against the Romans.—Have you depended on your multitude, while a very small part of the Roman soldiery have been strong enough for you?—Have you relied on the fidelity of your confederates?—And what nations are there, out of the dominions, that would choose to assist the Jews before the Romans?—It can therefore be nothing, certainly, but the kindness of us Romans which hath excited you against us: we, who, in the first place have given you this land to possess.—In the next place, we have set over you, kings of your own nation.—In the third place, we have preserved the laws of your forefathers to you, and have withal permitted you to live, either by yourselves, or among others, as it should please you.

What is our chief favor of all?—We have given you leave to gather up that tribute which is paid to God (temple tribute sent to Jerusalem) with such other gifts that are dedicated to him.—Nor have we called those that carried these donations to any account, nor prohibited them; till at length you became richer than ourselves, even when you were our enemies.—You made preparations for war against us with our money; nay, after all, when you were in the enjoyment of all these advantages, you turned your too great plenty against those that gave it to you; and like merciless serpents, have thrown out your poison against those that have treated you kindly.

Nor were you ashamed of raising disturbances against us when we were made emperors, and this, while you have experienced how mild we have been while we were no more than generals of the army.—When the government developed upon us, and all of the peoples did thereupon be quiet, and even foreign nations did send embassies and did congratulate our access to the government;—then did you Jews show yourselves to be our enemies.—You sent embassies to those that are of your nation beyond Euphrates (Adiabene) to assist you in raising disturbances; seditions arose; one tyrant contended against another, and a civil war broke out among you; such, indeed, as became none but so wicked a people as your are.—*Jos. Wars VI., 2.*

STRANGERS FORBIDDEN TO ENTER TEMPLE UNDER PAIN OF

DEATH.—M. Clermont Ganneau thus described his discovery in the *Athenæum* of June 10, 1871: Permit me to make known, in a few words, an important discovery which I have just made in Jerusalem. It is one of those tablets which, in the temple reconstructed by Herod, forbade strangers, as Josephas tells us, from passing the sacred enclosure; the prohibition being written in Greek and Latin.—The tablet which I have found bears the following inscription in Greek in seven lines. The translation is: “No stranger is to enter within the balustrade around the temple and enclosure. Whoever is caught, will be responsible to himself for his death, which will ensue.”—We must observe that Josephus does not speak of the tragic fate which menaced him who might violate this rule: his silence is certainly intentional.—*Twenty-One Year's Work in the Holy Land. Palestine Exploration Fund.*

WHAT THE NAME CYRUS SIGNIFIES.—We are informed by Strabo that Cyrus' original name was Agradates; but he assumed that of Couros or Kouresh, which means “The Sun”; doubtless on ascending the throne.—*Biblical Encyclopedia, by John Kitto, D.D.*

Now in the first year of Cyrus, King of Persia, that the word of the Jehovah by the mouth of Jeremiah might be accomplished, the Jehovah stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, saying: Thus saith Cyrus, King of Persia; All the Kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judea. Whosoever there is among you of all his people, let him go up to Jerusalem, which is in Judea, and build the house of the Jehovah, the God of Israel, he is the God which is in Jerusalem.—*Ezra i.*

THE JEWS PERSUADE THE PERSIANS TO BUILD THEM A TEMPLE AND TO GRANT THEM UNLIMITED PRIVILEGES AND POSSESSION OF THE COUNTRY.—In the first year of the reign of Cyrus he wrote this throughout all Asia: Thus saith Cyrus the King: Since God Almighty hath appointed me to be King of the habitable earth, I believe that He is the God which the nation of the Israelites worship; for he indeed foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.”

This was known to Cyrus by his reading the book which

Isaiah left behind him of his prophecies; for this prophet said that God had spoken to him in a secret vision, thus: "My will is, that Cyrus, send back my people to their own land, and build my temple."—Accordingly, when Cyrus read this, an earnest desire and ambition seized upon him to fulfil what was so written. So he called the most eminent Jews that were in Babylon, and said to them that he gave them leave to go back to their own country, and to rebuild the city Jerusalem and the temple of God. For that he would be their assistant, and would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and, besides that, beasts for their sacrifices.

But when Cambyses, the son of Cyrus, had taken the kingdom, the Governors in Syria and Phoenicia, and the countries of Ammon and Moab and Samaria, wrote an epistle to Cambyses, whose contents were as follows:—

"To our Lord Cambyses: We, thy servants, Rathumus the historiographer, and Semellius the scribe, and the rest that are thy judges in Syria and Phoenicia, send greeting—It is fit, O King, that thou shouldest know that those Jews that were carried to Babylon, are come into our country and are building that wicked and rebellious city and its market places, and setting up its walls, and raising up the temple. Know, therefore, that when these things are finished, they will not be willing to pay tribute, nor will they submit to thy commands, but will resist kings and will choose rather to rule over others than to be ruled over themselves. We therefore thought it proper to write to thee, O King, while the works about the temple are going on so fast. And not to overlook this matter, that thou mayest search into the books of thy fathers, for thou wilt find in them that the Jews have been rebels and enemies to kings; as hath their city been also, which, for that reason hath till now been laid waste. We thought proper also to inform thee of this matter, because thou mayest otherwise perhaps be ignorant of it; that, if this city be once inhabited, and be entirely encompassed with walls, thou wilt be excluded from the passage to Celesyria and Phoenicia."

When Cambyses had read the epistle, he wrote back to them as follows:—Cambyses the King, to Rathumus the historiographer, to Beelthemus, to Semellius the scribe, and the rest that are in commission and dwelling in Samaria and Phoenicia, after this

manner: I have read the epistle that was sent from you, and I gave order that the books of my fathers should be searched into. It is there found, that this city (Jerusalem) hath always been an enemy to kings and its inhabitants have raised seditions and wars. We also are sensible that their kings have been powerful and tyrannical, and have exacted tribute of Celesyria and Phœnicia. Wherefore, I give order that the Jews shall not be permitted to build that city, lest such mischief as they used to bring upon kings be greatly augmented.

When this epistle was read and Rathumus and Semellius the scribe, and their associates, got suddenly on horseback and made haste to Jerusalem. They also brought a great company with them, and forbade the Jews to build the city and the temple. Accordingly, these works were hindered from going on till the second year of the reign of Darius, for nine years more; for Cambyses reigned six years, and within that time overthrew Egypt, and when he was come back, he died at Damascus.

After the slaughter of the Magi, who, upon the death of Cambyses, attained the government of the Persians for a year, those families who were called the Seven Families of the Persians, appointed Darius, the son of Hystaspes, to be their King. Now he, while he was a private man, had made a vow to God, that if he came to be King, he would send all the vessels of God that were in Babylon to the Temple at Jerusalem.—Now it so fell out that Zerobabel, who had been made Governor of the Jews that were in captivity, came to Darius from Jerusalem; for there had been an old friendship between him and the King.—And Zerobabel put him in mind of the vow he had made in case he should ever have the kingdom.

So the King wrote to the toparchs and governors and enjoined them to conduct Zerobabel and those that were going with him to build the temple. He also wrote to them that all the captives who should go to Judea should be free; and he prohibited his deputies and governors to lay any King's taxes upon the Jews; he also permitted that they should have all the land which they could possess themselves of, without tribute. He also enjoined the Idumeans and Samaritans, and the inhabitants of Celesyria to restore those villages which they had taken from the Jews; and that, besides all this, fifty talents should be given them for the building of the temple. He also sent letters to those rulers that were in Syria and Phœnicia to cut down and carry cedar

trees from Lebanon to Jerusalem, and to assist in building the city.

The King also permitted the Jews to offer their appointed sacrifices, and that whatsoever the High Priest and the priests wanted, should be made at his own charges and the musical instruments which the Levites used, should be given them. Moreover, he charged them, that portions of land should be given to those that guarded the city and the temple, as also a determined sum of money every year for their maintenance; and withal he sent the vessels.

Sisinnus, the Governor of Syria and Phœnicia, and Sathrabuzanes with certain others, came to Jerusalem, and asked the rulers of the Jews by whose grant it was that they built the temple in this manner, since it was more like a citadel than a temple? and for what reason it was that they built cloisters and walls, and those strong ones too, about the city.

Zerobabel and Jeshu the High Priest, replied, that they were the servants of God Almighty; that this temple was built for them by a King of theirs that lived in great prosperity, and that it continued a long time, but that because of their fathers' impiety, Nebuchadnezzar, King of the Babylonians and the Chaldeans, took their city and destroyed it, pillaged the temple and burnt it down, and transplanted the people whom he had made captives, and removed them to Babylon. That Cyrus, who after him was King of Babyonia and Persia, wrote to them to build the temple,—and although it had been in building from that time to this, it hath not yet been finished.

Sisinnus and those that were with him, did not resolve to hinder the building, until they had informed King Darius of all this. So they immediately wrote to him about all these affairs.—But as the Jews were now under terror, and afraid lest the king should change his resolution as to the building of Jerusalem and of the temple, there were two prophets at that time amongst them, Haggai and Zechariah, who encouraged them and bade them be of good cheer, and suspect no discouragement from the Persians.

Now Darius, when the Samaritans had written to him, and in their epistle had accused the Jews; how they fortified the city and built the temple more like a citadel than a temple; and said, that their doings were not expedient for the King's affairs; and besides they showed the epistle of Cambyzes, wherein he forbade them to build the temple.—When Darius thereby understood that the res-

toration of Jerusalem was not expedient for his affairs, and when he had read the epistle that was brought to him from Sisinnes and those that were with him, he gave order that what concerned those matters should be sought for among the royal records — Whereupon a book was found at Ecbatana, in the tower that was in Media, wherein was written as follows:

“Cyrus the King, in the first year of his reign, commanded that the temple should be built in Jerusalem: and the altar in heights, threescore cubits, and its breadth of the same, with three edifices of polished stone of their own country; and he ordained that the expenses of it should be paid out of the king’s revenue. He also commanded that the vessels which Nebuchadnezzar had pillaged and had carried to Babylon, should be restored to the people of Jerusalem. That the care of these things should belong to Sanabassar, the Governor and President of Syria and Phœnicia and to his associates, that they may not meddle with that place, but may permit the servants of God, the Jews and their rulers, to build the temple. He also ordained that they should assist them in the work, and that they should also pay to the Jews, out of the tributes of the country where they were Governors, on account of the sacrifices, bull and rams and kids of the goats, and fine flour and oil and wine and all other things that the Jewish priests should suggest to them; and that they should pray for the preservation of the King and of the Persians. But for such as transgressed any of these orders thus sent to them, he commanded that they should be caught, and hung upon a cross, and their substance confiscated to the King’s use.”

When Darius had found this book among the records of Cyrus, he wrote an answer to Sisinnes and his associate, whose contents were these: “King Darius to Sisinnes the Governor, and to Sathrabazanes, sendeth greeting. Having found a copy of this epistle among the records of Cyrus, I send it to you; and I will that all things be done as therein written. Farewell.”—*Jos. Ant. XI., 2, III., 4*,—Also, I, Darius the King, have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be destroyed and let him be lifted up and fastened thereon; and let his house be made a dunghill for this. And the God that has caused his Name “(Shekhenah)” to dwell there, destroy all kings and people that shall put to their hand to destroy this house of God, which is at Jerusalem.—*Ezra v. 7*.

He that blasphemeth the Name of the Jehovah, he shall surely be put to death; all the congregation shall surely stone him; as well the stranger as the home born when he blasphemeth the Name "(i. e., the Shekenah)" shall be put to death.—*Deut. xiii.*

PLOTS OF THE HIGH PRIESTS TO ASSURE JESUS' DEATH.—Abandoning this line of testimony (the desecration of the Sabbath and Divine Sonship) the Priests next brought forward, probably some of their own order, who, on the first Purgation of the Temple, had been present. Dexterously manipulated, the testimony of these witnesses might lead up to two charges. It would show that Christ was a dangerous seducer of the people, whose claims might have led those who believed them, to lay violent hands on the Temple; while the supposed assertion, that he would or was able, to build the Temple again within three days, might be made to imply Divine or magical pretensions. Its reproduction now, as a criminal charge, must have been directly due to Annas and Caiaphas.

Viewed as a Jewish charge it would have been difficult, if not impossible, to construe a capital crime out of such charges; although, to say the least, a strong popular prejudice might have been raised against Jesus; and this was, no doubt, one of the objects which Caiaphas had in view.—But it has been strangely forgotten, that the purpose of the High Priest was not to formulate a capital charge in Jewish Law, but to formulate a charge which would tell before the Roman Procurator.—*Edersheim's Life of Jesus. Vol. II.*

And there stood up certain witnesses against Jesus, saying: We heard him say: "I will destroy this temple that is made with hands, and in three days I will build another that is made without hands." And not even so, did their witnesses agree together.—And the high priest stood up in the midst, and asked Jesus, saying: Answerest thou nothing? What is it which these witness against thee? But he held his peace and answered nothing.

They led Jesus, therefore, from Caiaphas unto the palace, and they themselves entered not into the palace that they might not be defiled.—Pilate brought Jesus out, and sat down on the judgment seat at a place called the Pavement.—*John xviii. xix.*

HIGH PRIESTS WOULD NOT ENTER ROMAN JUDGMENT HALL.—To us it may seem strange, that they who, in the lowest view

of it, had committed so grossly unrighteous, and were intent on so cruel and bloody a deed, should have been prevented by religious scruples from entering the Prætorium.—Few expressions, have given rise to more earnest controversy than this.—On two things at least, we can speak with certainty.—‘Entrance into a heathen house *did* Levitically render impure’ for the day; that is, till the evening.—“The other point is, that to have become so impure” for the day, would *not* have disqualified for eating the Pascal Lamb, since that meal was partaken of *after* the evening, and when a new day had begun.—*Edersheim’s Life of Jesus. Vol. II.*

Then the Jews say unto Pilate: But he said: I can destroy the temple of God and in three days build it up again.—Pilate saith unto them: What sort of a temple is that of which he speaketh? The Jews say unto him: That which Solomon was forty-six years in building, he said he would destroy. Our law saith, that if after this manner he shall blaspheme the Lord, he shall be stoned: we desire that he shall be crucified because he deserves the death of the cross.—Pilate said unto them: It is not fit that he should be crucified.

Now at that feast the Governor was wont to release unto the people, a prisoner whom they would. And they had then, a notable prisoner called Barabas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.—And the multitude, crying aloud, began to desire Pilate to do as he had ever done to them.—Therefore, when they were gathered together, Pilate said unto them: Whom will ye that I release unto you? Barabas, or Jesus, which is called the Christ?

But the chief priests and elders persuaded the multitude that they should ask for Barabas and destroy Jesus.—And they cried out: Away with this man and release unto us Barabas.

Pilate, therefore, willing to release Jesus, spake again unto them. But they cried out, saying: Let him be crucified.—And he said unto them, the third time: Why, what evil has he done? I have found no cause for death in him.

Again they cry out and say to Pilate: You are not the friend of Cæsar if you release this man; for he hath declared that he is the Son of God and a King.—Are you inclined that he should be King and not Cæsar?

Then Pilate, filled with anger, said unto them: Your nation

hath always been seditious, and you are always against those who have been of service to you.

And they were instant with loud voices, requiring that Jesus might be crucified. And the voices of them and of the chief priests, prevailed.

When Pilate saw that he prevailed nothing; but that rather a tumult was made; he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it.

Then answered all the people.—His blood be upon us, and on our children!

Then Pilate gave sentence that it should be as they required.—And Pilate released unto them, Barabas, him that for sedition and murder was cast into prison, whom they had desired.

And Pilate commanded Jesus to be brought before him, and spake to him the following words:—Thy own nation hath charged thee as making thyself a King; wherefore, I, Pilate, sentence thee ACCORDING TO THE LAWS OF FORMER GOVERNORS.—Then delivered he Jesus unto their will, and they took Jesus and led him away.—*Gospel of Matt., Mark, Luke, John and Nicodemus*

THE JEWS AND NOT THE ROMANS KILLED JESUS.—Peter said: Ye men of Israel the God of our fathers, hath glorified his child Jesus whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life.—*Acts iii.*

PILATE WASHED HIS HANDS TO SHOW THE JEWS THAT ROME WAS NOT A PARTICIPANT IN THE MURDER OF THE LORD JESUS.—If any one be found slain in the land, and it be not known who hath smitten him.—All the elders of that city shall wash their hands and say: Our hands have not shed this blood, neither have our eyes seen it.—And the blood shall be forgiven them.—*Deut. xxi.*

PILATE'S LAST APPEAL FOR JESUS IN THE TOWER OF ANTONIA.—At the time of the Passion of our Lord Jesus Christ, the Tower of Antonia was, as formerly, the residence of the Governor, and there Pontius Pilate declared Our Saviour innocent, and there he delivered him to the Jews to be crucified.—*Lieux Historiques de la Terre Sainte par Le Frere Liévin de la Hamme.*

CHAPTER XLIV.

THE GREAT MURDER.

TALMUD ACCOUNT OF THE MURDER OF JESUS.—WHY THE HOLY WOMEN WENT TO MOURN AT HIS TOMB BEFORE DAWN.—The Jewish Sages did not wait for the Yom Tof, feast day, but this Jesus was brought out on the day before the Eve of Passover. That same day they led him to the place where they used to stone all those who merited such death, and there they stoned Jesus. Towards evening they wanted to hang him on a tree, but the tree would not bear his dead body, because, before his death, Jesus had, by the power of the Shem (Shekhenah) conjured all the trees that they should not receive his body.

Then Rabbi Yehuda Ish Bari Totha ran and pulled out a large and thick root, like a tree, out of his own garden, and brought it, and they hanged Jesus on it. And when the sun had set, the body of Jesus was taken down and buried outside the city. But the Jewish Sages went away very much satisfied, and rejoiced at the wonders which God had done for them.—*Toledoth Yeshu Ha Nossri.*

JEWISH MODES OF EXECUTION.—MEANING OF WORDS CARRYING THE CROSS.—The modes of execution among the Jews were: strangulation, beheading, burning and stoning. The indignity of hanging, and this only after the criminal had been otherwise executed, was reserved for the crimes of idolatry and blasphemy. The place where criminals were stoned was on an elevation about eleven feet high; from whence the criminal was thrown down by the first witness, the second witness would throw a large stone on his heart as he lay. If not yet lifeless, the whole people would stone him.

The Targum (Com. Talmud on Ruth i., 17) speaks of crucifixion as one of the four modes of execution which Naomi described to Ruth as those in custom in Palestine; the other three being stoning, burning and beheading. Indeed, the expression, "bearing the cross" as indicative of sorrow and suffering, is so common that we read in Midrash Bereshith Rabba on Gen. xxii., 6: "Abraham carried the wood for the sacrifice of Isaac like one who bears his cross on his shoulder."

The crucified hated Israel and their law, as Isaiah prophesied: "Your new moons and your feasts my soul hateth." Know also that he delighteth not in Israel, as Hosea prophesied: "Ye are not my people."—And although it is in his (Jesus) power to extirpate them from the world in a moment from out of every place, yet he does not purpose to destroy them, but intends to leave them in order that they be in memory of his crucifixion and lapidation to all generations. (Rabbi Simon Kephā.)—*Edersheim's Life of Jesus. Vol. II.*

And there followed Jesus a great multitude of the people, and of women, who bewailed and lamented him. And they bring Jesus unto the place Golgotha, and they crucify him: And Jesus cried in a loud voice, and yielded up his spirit.—*Matt., Mark, Luke, John.*

THE JEWISH HIEROCRACY AND NOT THE ROMAN GOVERNMENT MURDERED JESUS.—Peter and the other apostles answered the council and the High Priest (Caiaphas and Annas). The God of our fathers raised up Jesus, WHOM YE SLEW AND HANGED ON A TREE.—*Acts Apostles iv., v., x..*

Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave. And there came also Nicodemus, bringing a mixture of myrrh and aloes. So they took the body of Jesus and bound it in linen cloths with the spices. And the women which had come with Jesus out of Galilee, followed after and beheld the tomb and how his body was laid.—*Luke xxiii. John xix.*

WHO NICODEMUS WAS.—A Nicodemus is spoken of in the Talmud as one of the richest and most distinguished citizens of Jerusalem. But his name was only given him on account of a miracle which happened at his request, his real name being Banai, the son of Gorion.—*Edersheim's Life of Jesus. Vol. II.*

PRISON OF THE CHRIST IN THE GREAT CATHEDRAL OF THE HOLY SEPULCHRE AT JERUSALEM.—A sombre chapel belonging to the Greek Orthodox Church is, according to tradition, built on the site of a cavern which served as a prison of our Lord Jesus Christ and of the thieves, while the necessary preparations were being made for their crucifixion. Near the door to the right is a



species of cage where, over a stone hollowed in the form of stocks, the Greeks keep a lamp ever burning ; believing that our Lord was imprisoned with his feet in the holes of this stone and fastened together underneath the cross-bar by a chain.—*Lieux Historiques de la Terre Sainte, par le Frère Lievin de la Hamme.*

REMAINS OF OLD WALL INSIDE THE CITY.—By studying the walls of Jerusalem (ancient and modern) I found that some Christian writers say that Constantine's building, or the Church of the Holy Sepulchre, reached to the western town wall (see "Tobler Top. Jerusalem," I., p. 135, and "Golgotha's," p. 16). This "western town wall" could not be Hadrian's, which was at that time destroyed, and which had to be rebuilt by the Christians. So when Constantine had built the Church, the Church wanted protection, and a wall was built near to it on the west side, which wall was restored and improved by Eudoxia the Empress. This (western) wall began either at the corner of the so-called ancient "second" wall, or as I rather think started from the northern end of the ancient "broad wall" which is the dam or mound wall on the eastern or valley side of Hezekiah's Pool.—*October, 1891.*

I worked and studied very earnestly first the lines of the walls of ancient Jerusalem ; secondly, the siege by Titus ; thirdly, the kind of churches built in the time of Constantine, and fourthly, HOW ALL THIS MAY AGREE AND BE RECONCILED WITH THE PRESENT BUILDINGS AND THE OLD REMAINS WHICH WERE FOUND. Thus I had not only to do with the Russian ground—but with the whole neighborhood round about, examining all the cisterns, whether they were hewn in the rock or built, the drains, the cellars of the houses, etc., and making a plan of the whole. In the course of this work I found the continuation of the old Jewish wall, consisting of large stones, in a long line northward, and that Byzantine work was first built upon it, then Crusading, and finally Mahomedan. In a vault I could point out clearly masonry of five different periods. So that it became evident to me that Constantine, on this eastern side of the present Church, built his Basilica on the remains of the old Jewish walls—which had here once formed a fortress—perhaps the residence of Nehemiah (chap. iii., 7) the throne or seat of the governor on this side of the river, and perhaps the tower mentioned by Josephus (Wars V., VII., iv.) as the middle one of the northern (the second)

wall, which was defended by a cunning man named Castor. When this part of the wall was taken by the Romans, they came soon to the market or bazaars of the goldsmiths or apothecaries, or spice sellers, which are still here—and they, in Nehemiah's time, repaired the wall here. I found further, that on the west side of this fortress there runs along a ditch, in which several cisterns are now built, and a part of which is still the "Chapel of Helena." (Thinking this to be my own idea, I found afterwards to my astonishment that even several old Christian pilgrims have mentioned this in their writings.) Beyond this ditch stands the Church of the Holy Sepulchre, and hence Constantine's building was of great length. I now became overwhelmingly persuaded and convinced that really Constantine built his Church here, and that the second wall ran here, so that the place of Calvary was without the wall, although very near to it; and this is just what the Gospel says—John xix., 20. Many other things brought me to the same result, viz., that VERY LIKELY THIS is the real place where our Lord suffered.—*Baurath C. von Schick, in Quarterly Statements of Palestine Exploration Fund. Oct., 1891 and April 1893.*

CHAPTER XLV.

RESURRECTION AND ASCENTION.

WHY THE HOLY WOMEN WENT TO MOURN AT THE HOLY SEPULCHRE BEFORE DAYBREAK.—An apostate was not to be mourned; on the contrary, white dress was to be worn on the occasion of his decease and other demonstrations of joy to be made.—*Eder. Jew. Social Life.*

But those who had believed in Jesus came together at his tomb to mourn for him by night; for they were afraid to come by day, because the Jewish sages sought to tear up and root out such dogs. The respectable Jews also mocked them and said: Thus perish all thine enemies Oh God!—*Toledoth Yeshu Ha Nossri.*

TALMUD BOAST OF HOW THE JEWISH CHIEF PRIESTS ABUSED THE SACRED BODY OF OUR LORD.—The body of Jesus was not

found in the tomb. Then Queen Helena rose up in anger, and said to the Jewish sages: I will give you seven days' time to find him; if, however, you do not produce his body, I have decided on how I shall judge you.—All the Khakhomim (sages) went from the presence of the Queen very sorrowful and proclaimed a fast for three days and three nights, and prayed God that it should be revealed to them what had become of the body of Jesus.

Then Rabbi Yehuda said to Rabbi Iasr Khomé: Do not fear; I took the body and buried it in a place which none can approach, because I feared that the roshoyim (wicked ones) might steal him, and afterwards say that he ascended to heaven.—So the chief priests hastened and related this whole story to the Queen Helena. While they yet talked with her, Rabbi Yehuda Ish Bari Totha (Judas Iscariot) also arrived, and stated in the Queen's presence that the body of Yeshu (Jesus) lay buried by him in his garden.

The Queen said: Bring the body hither that my own eyes may see it.

But the Jewish sages replied: Oh, we will bring it; but permit us first to make a little derisive sport of the body, as becomes such a sorcerer and misleader as this Roshé (Jesus) was.

The Queen replied: Do with him as you please; only I must see him myself, that I may know that you have really executed him.

Thereupon the Jewish sages immediately went to the garden of Rabbi Judas Iscariot, and took the body out of the grave, which was under a little stream, and tied the body by the hair of its head to the tail of a horse, and dragged it thus through all the streets of Jerusalem, and brought it thus tied at the horse's tail opposite the palace of the Queen Helena.—And the Jewish Sages said to the Queen Helena: There you can now behold the corpse of the Anointed One, of the deceiver.—*Toledoth Yeshu Ha Nossri*.

THE HOLY SEPULCHRE.—THE HOLY WOMEN.—HE IS NOT HERE!—THE ASCENSION.—The women which had come with Jesus out of Galilee, on the first day of the week at early dawn came unto the tomb.—And they entered in and found not the body of the Lord Jesus.—And behold two men stood by them in dazzling apparel and said unto them: Why seek ye Him that

liveth among the dead?—He is not here, but is risen! Remember how he spake unto you when he was yet in Galilee.—When it was evening on that day and the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and said unto them: Peace be unto you. And the disciples were glad when they saw the Lord. But Didymus was not with them when Jesus came. And again the disciples were gathered together, and Didymus was with them. And as they spake of these things, Jesus himself stood in the midst of them and said: Peace be unto you. And He lifted up his hands and blessed them, and while He blessed them He was parted from them.—*Luke xxiv. John xxi.*

THE APOSTLES TAUGHT THE EXISTENCE OF THE SPIRITUAL BODY.—Neither doeth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. There is a natural body; there is also a spiritual body. As we have borne the image of the earthly, we also shall bear the image of the heavenly.—*I. Corinthians xv.*

HOLY WOMEN AND DISCIPLES DIRECTED TO GO TO VIRI GALILEI ON MOUNT OF OLIVES.—It was at the Coenaculum that Jesus appeared to his disciples.—Almost on the plateau of the Mount of Olives, the road branches. That to the left conducts to the Mont Viri Galilei, which is only a part of the Mount of Olives. In this Viri Galilei or Kurm es-Saïed (Lord's Orchard) the Galileans, according to tradition, had a kind of national inn which they inhabited during the celebration of their feasts at Jerusalem; and it was at this place that what we read of the Ascension in the first chapter of the Acts of the Apostles, took place. I am inclined to believe that it was on this Mont Viri Galilei that the risen Jesus preceded his disciples, and to which the angel directed the holy women. This tradition was equally credited at the time of the Crusaders.—*Lieux Historiques de la Terre Sainte, par le Frère Lievin de la Hamme.*

THE END.

